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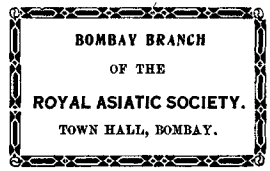

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PREFACE.

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ttered about the country, or the awe-inspiring grandeur of the Himalayas or the
word painting alone can convey such a realistic conception of those places as the
tographs contained in this volume. These have been prepared by some of the best
uding Messrs. Bourne & Shepherd, of Calcutta and Bombay; Messrs. Lala Deen
s of military life are splendid samples of instantaneous photography; Messrs.
Son & Co., Bangalore; Mr. B. D. Dadaboy, Mooltan, to whom the editor's thanks
he article on cotton are published by kind permission of Mr. Ratnagar, proprietor

of the *Indian Textile Journal*, to whom the editor wishes to express his obligations as well as to the numerous gentlemen who have assisted him in compiling the descriptive matter, many of whom desire to preserve their anonymity.

He is particularly indebted to the Rev. J. M. Macdonald, chaplain of Cuttack, and the author of "Thunderbolt," for his valuable aid, as well as to Professor R. P. Karkaria, editor of "Carlyle's Lectures on Literature;" Mr. J. Fergusson, editor of the *Ceylon Observer;* Mr. D. S. Brebner, of the *Madras Mail;* Mr. R. D. Hughes and Mr. N. R. Chicagar, of the *Times of India*, and numerous friends and confreres, who have helped him in various ways in the preparation of this volume, which is not in any way intended as a guidebook of the ordinary type. In addition to the description of places there are several articles which have been written after much laborious research. It is hoped these will materially enhance the interest of the work. The account of the Indian army has been compiled from the most reliable sources, while the narrative of the development of Indian railways has been specially prepared by an eminent engineer, whose intimate acquaintance with everything pertaining to their working gives practical value to his observations on this most important subject. The enormous strides which have been made in the Indian textile industry within recent years and its capabilities for future expansion afford ample excuse for the introduction of a chapter on this interesting question, which is from the pen of a gentleman who is actively interested in the great business. The Parsees, a shrewd and enterprising people who left their country like the pilgrim fathers for conscience' sake, occupy a unique position. They have grown by dint of loyalty, industry and integrity from a band of homeless fugitives into one of the most influential and wealthy communities of India, and the history of their adventures and progress by a co-religionist cannot fail to awaken the admiration of all those who delight in the exhibition of the sterling qualities of pluck and indomitable perseverance in the face of almost insurmountable difficulties. Among some of the most noteworthy relics of a great past are the temples hewn in the rocks, which have withstood the ravages of time in a remarkable manner. These and the other splendid legacies of a great antiquity and an ancient religion are graphically portrayed, and it is hoped that combined with the truthful narration of episodes of Indian history and details of the life and customs of the people will render this book valuable to all who have had no personal acquaintance with the and but who desire to become better informed regarding this marvellous home of nearly three hundred millions of Oriental subjects of the Kaiser-i-Hind. At the same time every endeavour has been put forth to make it an acceptable souvenir to all who have dwelt in the "land of regrets."

THE EDITOR.

BOMBAY, OCTOBER, 1895.

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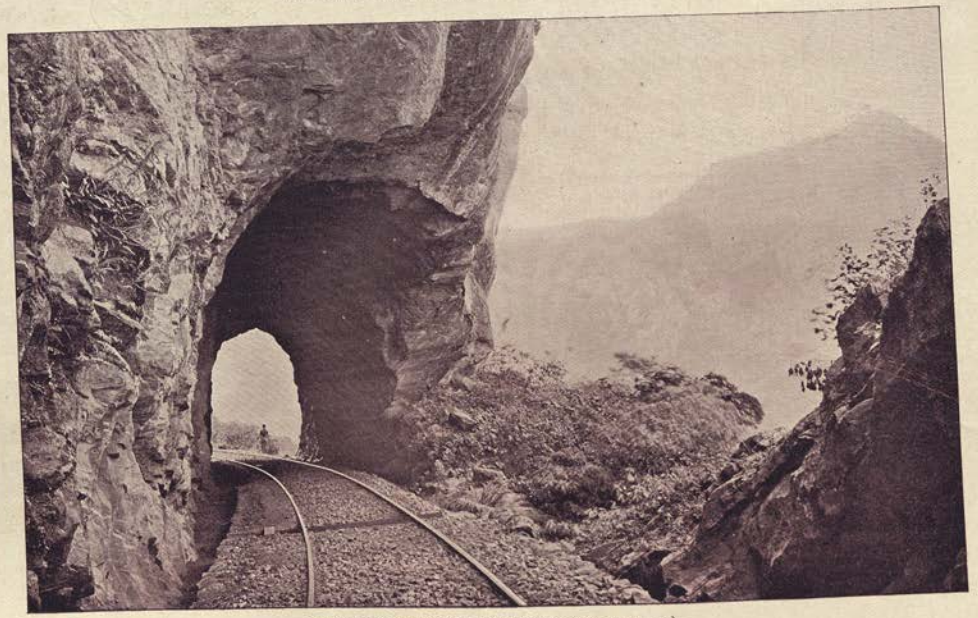

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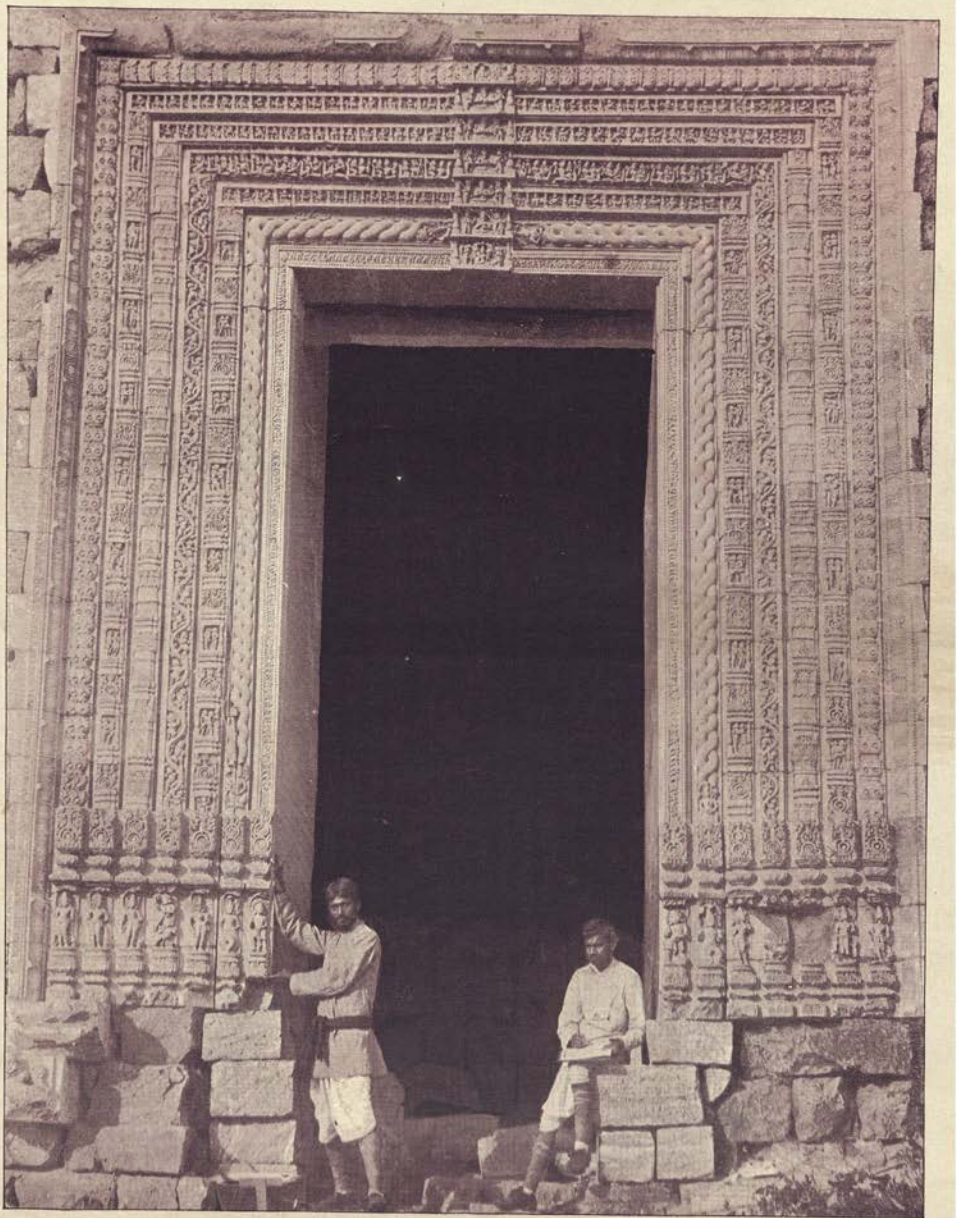

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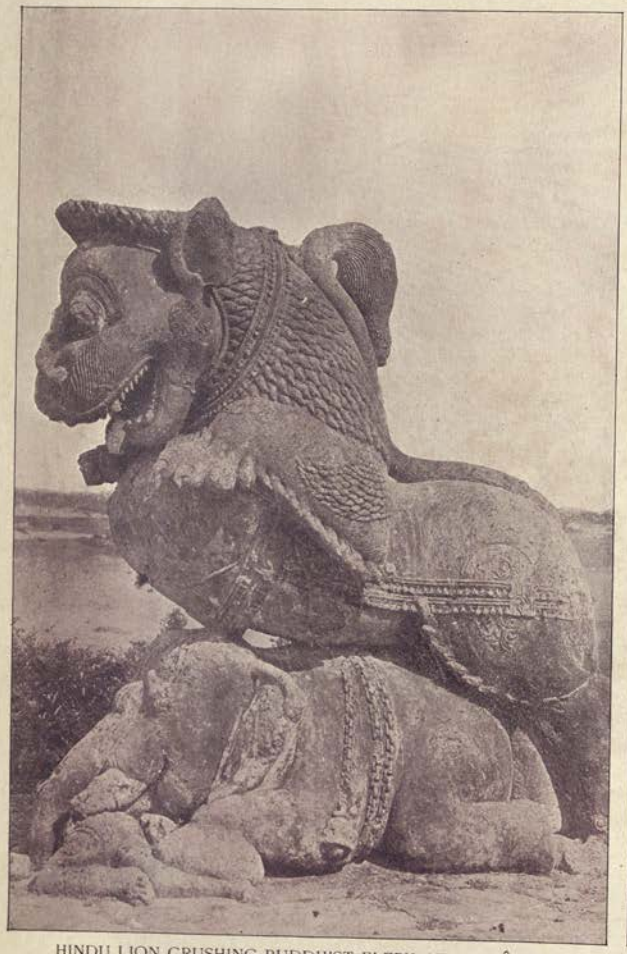


HINDU LION CRUSHING BUDDHIST ELEPHANT, KANÂRAK.

WATERFALL AT AVELANCH.

GLIMPSES OF INDIA.

CHAPTER I.

THE INDIAN ARMY.

"We won India by force, and must ever be prepared to keep it by this stern yet unavoidable luxury."—*Clive.*

THE student, who has entered at all deeply into the engrossing history of the settlement of Europeans and the development of their trade with the East Indies, in the seventeenth century, will feel a more than ordinary pride in that essentially Anglo-Saxon quality, "stubborn audacity," which has added India, with its teeming population, to the British Empire.

India was not won for Britain by a mighty European host, which swept victoriously over her boundless plains. The English went to India with peaceful intentions, and the small, and at first purely local forces established to guard the three English trading centres were the progenitors of the great Indian army, which has been a powerful factor in founding that vast Eastern Empire.

A clever Frenchman once remarked, "The English never know when they are beaten;" and it is to that quality that they owe much of their greatness. That a spirit of dogged pertinacity has enabled them, in the face of tremendous odds, and in spite of countless difficulties, to gain their end. But this quality alone would never have won India for the English. The British are not only possessed of the spirit of conquest, but they also possess the talent of uniting themselves with the conquered race, and of so

A CAMP POST OFFICE.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

moulding them, that the interests and aims of the conquered become identical with those of the conquerors. Hence the yoke of British conquest rarely galls, and the soldiers of Her Majesty, the Queen-Empress, whether British or native, when defending her dominions, are imbued with the same spirit of loyalty and devotion to the Empire which they have gained and which they maintain. The English, it is true, advanced through India, sword in hand, but order and good government have followed their footsteps.

To realize what England has done for India, it is necessary to go back in imagination, and try to picture the state of that country before the foot of an Englishman was ever set upon her shore. This is not the place to tell the half-fabulous story of the great antiquity of ancient Hindustan. Nor can the rise, spread and decline of those religions which in turn dominated India hundreds of years before the Christian era be narrated here. That history has been carved out with an iron pen, in the vast rock-hewn temples of Ellora, and in those exquisite shrines of the Jain religion which crown the dark summits of holy Abu and Palitana. Nor will space permit of the tracing of the history of those early dynasties, that rose and fell in rapid succession, nor of following the footsteps of the foreign invaders that swept in turn over this Wonderland, whose fabulous riches and luxury exercised a strong magnetic attraction, not only over the rapacious marauders from north and east, but also on the Phœnicians, Greeks, Arabs, Portuguese, French and British. Indian history is the most complicated of any in the world. It presents, before the British occupation, a bewildering record of fierce internecine warfare, of massacres and carnage, of barbaric vengeance and devastation, far exceeding the most wondrous stories of romance.

SIGNALERS.

To the student of Indian history who has formed some idea of what India was less than a century and a half ago, it seems almost incredible that the establishment of the British Empire should have been achieved in so short a period. British rule has been an undoubted boon to the inhabitants of Hindustan, who have, since its establishment, enjoyed a peace and prosperity unknown before.

The most wonderful feature in the English occupation of India is that alluded to by Macaulay, who writes: "Our battles were not won only by British troops. The Sepoys usually outnumbered the English soldiers by three to two, and sometimes by five to one, so that really, as far as numbers are concerned, it would be right to say that we beat the native princes chiefly by the aid of the natives of India."

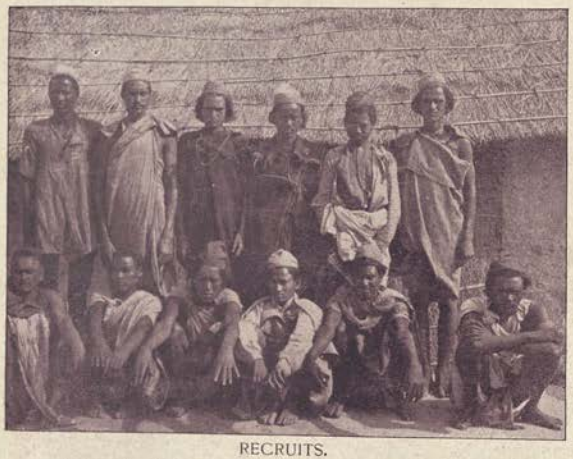
The Indian army began, as it were, from three centres, each of which has an entirely different history. Starting from three trading ports on the coast, which recruited raw native levies to augment the handful of British soldiers engaged in defence of the factories, the three armies increased gradually, the ports became Presidencies, which expanded until they finally met inland as well as on the coast. The force of each Presidency was raised from its own materials, and each was independent of the other. Although their progress has been on

MYSORE TROOPS.

similar lines, there have been wide differences in the development of the three armies, and in all details relating to their constitution and administration. These differences have been considered a great safeguard, on the principle of water-tight compartments, and had it not been for them, the Indian mutiny might have been a national Indian rising, instead of a mere military *émeute* of one of the Presidential armies. The fact that the Madras and Bombay armies remained faithful, when the Bengal army mutinied, was chiefly due to the fact that their governments were quite separate and distinct, and it was held by competent judges that the transfer of the services of each army to a new and remote authority would be too severe a strain on its loyalty. It was also considered that in the event of another rising, communication between the Supreme Government and the local armies might be too slow.

This idea delayed the adoption of the army reorganization scheme, proposed more than a quarter of a century ago. The times have changed, and railways and the telegraph have revolutionized the whole state of the case. After protracted opposition, the amalgamation of the three Presidential armies into one Indian army was accomplished on April 1, 1895.

No part of India can now be cut off from rapid communication with the rest, since the old military system has been reformed to adapt it to the altered circumstances of the times. Thus the amalgamation scheme, substituted for the old and anomalous system—which has of late years been a failure—a simple and symmetrical organization, based on the sound principle that administrative power must be vested in the authority that bears the responsibility.



RECRUITS.

Although the main object of the article is to deal briefly with the history of Her Majesty's Indian army, it has been found impossible to avoid touching on the history of English commerce with India which was established by the East India Company, who, from the beginning, have been inseparably connected with the English military occupation of India.

In 1612 the first factory was erected by English traders at Surat, in spite of the armed opposition of Portugal. Mr. Kerridge, commander of the good ship Hoseander, was the first to open out commercial transactions between the company and the natives of India.

The next step was the erection of fortifications at Madras.

For years the history of British settlement in India was purely a record of commercial treaties and of the spread of English commerce, which bred jealousy, and later on involved England in desperate struggles with the French, who had become rivals for power in the East.

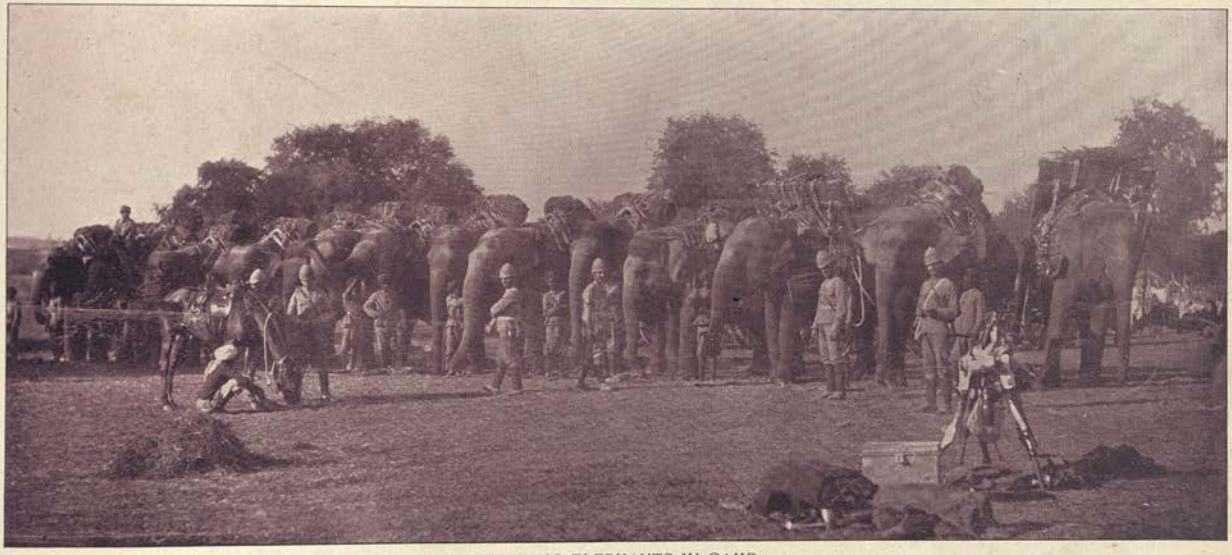
The arrival of the French on the scene marks an entirely new element in the history of the Indian policy of the English. Until then it had been purely defensive, and although English supremacy had not been established without bloodshed, the sole object of the English had been the defence of their trading centres.

With the rise of French power in India the whole position of affairs was changed, and years of bitter and incessant warfare were the result, ending in the overthrow of the French in India.

Madras, the cradle of the Indian army, was founded in 1639. The next year, Fort St. George was built, and the retainers of the Madras merchants, consisting of the crews of their trading ships, some armed native "hamals" and peons, and a few "topasses" (nickname given to the half-caste troops, chiefly of Portuguese descent, from their wearing of sun-hats or "topies") were the nucleus of the Indian army.

In 1661 Bombay was ceded to England by Portugal as a portion of the marriage settlement of Catherine of Braganza, but it was not until 1664 that the Island was occupied by a force sent out under Sir Abraham Shipman. In 1668 Bombay was leased to the East India Company. Thus for a rental of £10 a year did that grand old company obtain possession of the capital and seaport of Western India. Meanwhile another English factory had been established on the Hooghly. It was not, however, for many years, that any organized attempt was made to recruit and train native troops.

The quarrels between England and France and the growing power of the latter made the English take decided steps to assert their power vigorously. The three ports, then, became Presidencies, and began recruiting and training natives to defend their possessions and to



FEEDING ELEPHANTS IN CAMP.

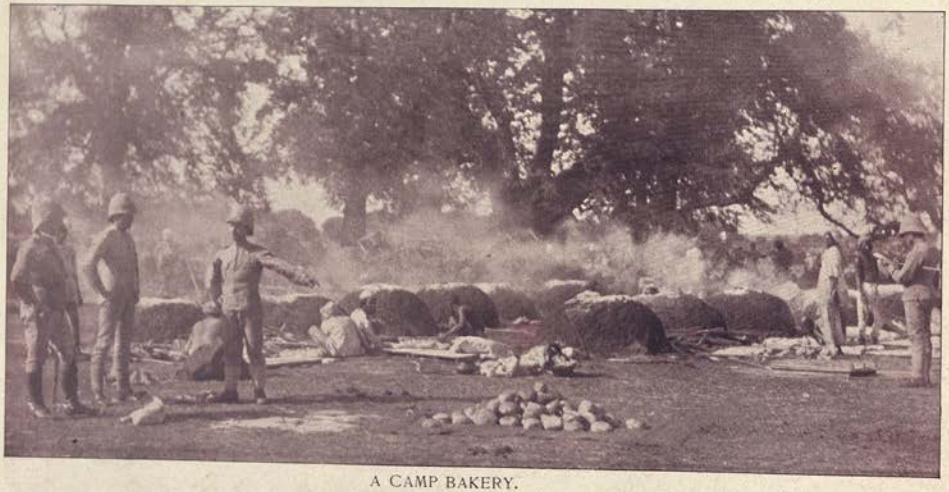
check the French power. Within a century these were transformed into the Indian army, which won its first laurels against the French in Southern India and shared in the triumphs of Plassey.

The annals of the Sepoy army during the following century is a record of splendid achievements and of high-spirited devotion and loyalty to the English. Closely bound by that great brotherhood in arms, which grows up between all soldiers, no matter of what race or clime, who have shared the vicissitudes and dangers of a campaign, Hindus and Mohammedans forgot all bitter differences of race and religion, and fought, side by side with the English, not only against the common foe, the French, but against Hindus, Mohammedans, Sikhs and Mahrattas. They shared with their British brothers in arms the triumphs of Wandewash, Mangalore, Seringapatam, Laswarree, Assaye, Deeg, Corrygaum, Moodkee, Aliwal, Sobraon and of countless other battlefields in India, China, Afghanistan and Burma; making for

themselves a great name for heroism, endurance, and devotion to the masters under whom they served. Without the native army England would never have become one of the first military powers in the world, and without India the English would never have had opened out to them that splendid field for the display of their administrative power, that outlet for the talent and industry of Englishmen, which is the envy of all the other nations of Europe.

Closely following on the brilliant exploits of the Sepoy army, which for a hundred years had been the mainstay of the East India Company, comes the dark history of the mutiny. Here the inevitable question arises, how comes it that an army, which had earned for itself so great a name for heroism and fidelity, could have acted as a great portion of it did during the darkest hour of our Indian history?

Here, alas! the English were to some extent to blame. In the native army the allegiance of the men to their officers is a very personal one, depending very greatly on the personal influence of the latter. In the earlier days of the Indian army the relations between the British officers and native soldiers were of the happiest. The tie between them was strong and enduring, and was founded on the personal influence of the gallant leaders, who fully appreciated the brave and loyal qualities of the men whom they led to victory. The strength of the British, as well as their administrative genius, appealed strongly to the native mind, and their loyalty was unmistakable, although British rule was an iron rule, and any attempt at insubordination was instantly and sternly quelled. This bond was unfortunately allowed to slacken during the times of peace that followed the campaigns of the army, when there was little to do and discipline was foolishly relaxed. A great danger, too, lay in the constitution of the Indian army. On the eve of the mutiny the native troops numbered 200,000, while the British troops were only 45,000 strong; and the composition of the native force has been well described by Seton as follows:



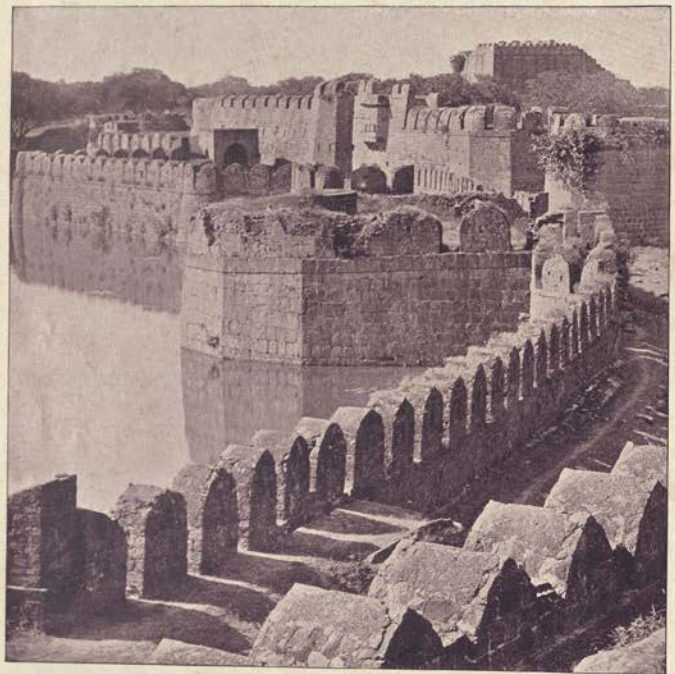
A CAMP BAKERY.

"On the eve of Lord Canning's arrival, the native army was a heterogeneous body, as in race, caste and religion—so also in quality. There were a few superb irregular regiments, commanded by a handful of picked European officers. There were the useful troops of Bombay and Madras. There was the Bengal army, composed of stalwart men of martial aspect, who had been perhaps better endowed by nature with soldierly qualities than the men of other Presidencies, but who had under a corrupt system been suffered to become a dangerous mob." The Bengal army was a dangerous element. It was over 150,000 strong, and its men were recruited chiefly from the high-caste peasantry of Oudh and the neighboring districts. Three-quarters of them were Hindus, and although the remainder were Mohammedans and Sikhs,

LAKE AND FORT, SAUGOR, C. P.

Saugor, which is the chief town of the district of the same name in the Central Provinces, was the scene of a memorable defence by the English garrison during the Mutiny. They held the fort and town for eight months against the hosts of rebels who occupied the surrounding country, until they were relieved by Sir Hugh Rose.

this intermixture proved to be quite ineffectual in preventing the spread of disaffection. Caste feeling is often stronger than religious feeling among natives, and when the hour had come Hindus and Mohammedans forgot their differences in religion and race to conspire together and rise up against the hated Feringhee. Besides the company's troops, the Indian army, before the mutiny, consisted of a large supplementary native force, the contingents of native States, practically at the disposal of the British Government. These contingents were paid for by the rulers of the States and commanded by British officers, who received their instructions from the Foreign Department of the Government of India, through the Resident at the Native Court. These contingents were further augmented by irregular troops, who have been described by another ante-mutiny writer as follows: "Younger sons of courtly noblemen, whose ancestors stood round the peacock throne of Aurangzib, sons of Zemindars, Patils, Omrahs, and so forth; some from Rajputana, but mostly children of Mohammedan landholders, came in and offered themselves, with horse, weapons and accoutrements, to the recruiting agents of the irregular cavalry. Nothing would tempt these proud youngsters, most of whom were first-rate horsemen, familiar with arms from childhood, to shoulder a musket in the line or to take service in the regular cavalry. But in the irregular—where they retained their Eastern dress and saddle, and associated only with their equals, they were so willing to engage that often, at a month's notice, the then existing force could have been trebled. Every man was required to prove his power to manage a horse at full speed, with a saddle or without, to strike a spear into a tent peg at full gallop and to draw it from the ground, to hit a mark with carbine and pistol, and to cut through a roll of pith lying on the ground as he dashed by at the full stride of his horse and bent over the saddle bow to use the razor-like sword." A fine body these, and dangerous, if they turned against the English, as this splendid material had been highly trained by themselves, although from their birth and traditions it might have been expected that this irregular force would have remained true and uncorrupted by the influences that contaminated the rest. The bad leaven of lax administration, of want of discipline, and of sedition was, however, at work in the whole bulk of the native army of Bengal, which resembled a huge mass of inflammable material, which it needed but a spark to ignite.



FORT KOLHAPUR.

The greatest evils of all were the officering and the diminished power of the commanding officers of the various regiments. Each of the additional, local, and irregular troops had a contingent of three European officers, specially selected from the regular native regiments. These appointments accordingly weakened the regular regimental staff, and as they carried with them increase of pay and a higher position, there was much competition for them. But there was another great drain on the regimental system, and this was the employment of

British officers in diplomatic duties, as judges, magistrates, commissioners, for the administration of the different provinces, as they came under English rule. These posts were eagerly sought after, and so it came to pass that there arose in the minds of those who were passed over for them, a feeling of discontent at being obliged to serve in their own regiments, and at last, an officer merely at his post in a native regiment came to be looked upon as inferior in mental capacity. This, of course, had a prejudicial effect. Moreover, the growing centralization of military authority at headquarters began to tell in the regiments, where the commanding officers were gradually deprived of the powers which before had made them absolute rulers over their regiments. They no longer had authority to promote, punish, or reward, nor the power of taking the smallest step, without referring to headquarters, where as often as not their representations were unheeded.

The mania for economy, which at that time was strong with the Directors, caused them to deprive the English officers of a portion of their pay allowances. This naturally caused a grievance, which was aired, but this complaint, too, fell on deaf ears, which did not serve to strengthen the respect of the men for their officers.

A little later a fatal step was taken, in the abolition of corporal punishment. This step was universally condemned by British and native officers, who knew too well that power alone inspired the Sepoy with fear for his officers, and that without fear it would be impossible to win either their love or respect. Another great evil was in the seniority system, by which alone promotion was granted to native officers. This system proved a terrible failure, and in many regiments "the native officers seem to have been the ringleaders or the puppets of the rebels."

The seeds of rebellion were plentifully sown by zealots, Brahmins, and malcontents, and the danger abroad was recognized by many, but in reply to repeated warnings, on many lips the self-deceptive answer came: "All this will blow over, and all will yet be well."

GROUP OF AFRIDEES FROM THE KHYBER PASS.

It was the old story! The English were naturally dazzled by their wonderful successes in India, and they had gradually come to look on themselves as the peculiar instrument of Providence in India, and to imagine that no power could harm them. Those were the days of halcyon weather, and though the storm signals were seen by the wise, the dangers were despised and ordinary precautions neglected. No wonder, then, that in a moment the storm burst, and that suddenly all was confusion and despair!

Nearly the whole of the Bengal army, with its irregular troops and contingents, joined in the mutiny, only a small remnant remaining faithful. The black history of treachery and awful cruelty, which is too well known to need repetition, throws into bright relief the loyalty and devotion, not only on the part of native individuals, but of whole regiments and forces, who not only remained uncontaminated

by the sedition preached to them, but who took an active part in helping the English to crush the rebellion. Here the names of the regiment known as "Skinner's Horse" at Mooltan, the Governor-General's bodyguard, and the Guides and whole regiments of the Madras and Bombay armies shine out brightly. The whole of the Punjab frontier force, who were recruited from a different class and had never come into contact with the regular Bengal army, were the staunchest allies and supporters of the English in that sore hour of need.

GROUP OF RAJPUTS.

In the Bombay army only two regiments showed signs of a mutinous spirit, and these were promptly disbanded, as was the one Madras regiment affected by it.

During the mutiny the British force in India was considerably increased by regiments sent out from home. When the mutiny was crushed and Her Majesty's rule substituted for that of the company, these were again reduced, although their number was never again allowed to become so small as had been the case before the mutiny.

In 1882 the British establishment only amounted to four regiments of cavalry and thirty-one battalions of infantry, being only about 15,000 more than before the mutiny. When, in 1885, complications arose on the Afghan frontier, the British forces were again increased by the addition of 10,000 men, and at the present time it consists of nine regiments of cavalry and fifty-two battalions of infantry.

As to the Indian army, it was entirely reconstructed in 1860, the principle followed being that contained in the words of the Prince Consort: "Simplicity, unity, steadiness of system and unity of command." A natural reaction had set in against the high-caste Hindu Sepoy, and an entirely new Bengal native army was organized. The various nationalities composing the new Bengal army made a heterogeneous body, composed mainly of Rajputs, Sikhs and Goorkhas.

It may be interesting, before entering on the history of the Presidential armies of India, to consider briefly the characters of these different elements.

The pure-bred Rajputs are, by birth, tradition and appearance, soldiers. They are men of fine physique, great courage and chivalry. They are of very high lineage, being descended from Ram, the demi-god and hero of one of the two great Hindu epics. The Rajputs are strong and hardy, and they are a romantic people, delighting in chronicles of their past, which was a great one, as they were the foremost

of the foes that disputed the Mohammedan invasion. Some of the Rajputana States, such as Oodeypore, have the proud distinction of having long served as a breakwater to stem the rising Mussulman power in India.

Of this race the Hindustan Rajputs are the strictest in point of religious observances and in the keeping up of customs regarding their caste and food.

The Rajputs of Rajputana proper are far less strict, and one great advantage is that they will all, except Brahmins, eat together as long as their food is prepared by a true Rajput. Neither need they, like the others, strip to perform their ablutions before eating, which is a constant source of disease on campaigns and in severe climates. Another great advantage of the Rajputana Rajputs is that they are far less amenable to Brahminical influence.

The Sikhs are a fine race of handsome, stalwart warriors, and were once most formidable opponents of the English. Now these warlike people are among the staunchest allies of the English, and furnish the most valuable contingents to the native army.

The Goorkhas are in many respects a great contrast to all the other native soldiers. They are of short stature, with flat features, but they are of great worth. They are full of enterprise and energy, absolutely fearless, and they have a great love of adventure, and give an almost dog-like fidelity to their officers.

TIFFIN ON THE MARCH.

Besides this, they are characterized by an extraordinary lightness of heart and sense of humour, which enables them to think little of difficulties and hardships, which they almost seem to enjoy.

They do not attach great importance to the observance of religious rules, and laugh at strict Hindus, who perform lengthy devotions and ablutions before eating. Merry and gay as these Goorkhas are, they make fierce and formidable foes. Of the seventy-four regiments of Bengal infantry in existence before the mutiny, only eleven remain besides the Goorkhas. Of the eighteen regiments of irregular cavalry attached to the then Bengal army, there are now only eight. Of the various native contingents, some have been drafted into regular regiments, others have ceased to exist.

The splendid Punjab Irregular Force, which was a tower of strength to the English in the mutiny, is now known as the Punjab Frontier Force.

The native regiments were not only reorganized in the new scheme of 1861, but the whole system of officering in the three armies was reformed.

It has been shown how prejudicially the system worked, of allowing officers to be absent for years from their regiments on political and other employ. To obviate this evil was a matter of urgent necessity. One of the first acts of the reorganizers of the Indian army was to decree that henceforward employment with a native regiment should be in the nature of staff employ, for which officers should be specially selected, and the number of officers in each native regiment was fixed at first at six. This was afterwards increased to eight for infantry and nine for cavalry. It was further ordained that in addition to the regimental pay of his rank, each officer should receive a

staff allowance. Officers were to be selected for all these posts by the commander-in-chief. Thus the staff corps was created, to supply the necessary officers, and to regulate their promotion, which was to become a matter of seniority. The merits of this institution are obvious. Its establishment is not a fixed one, but varies according to the need for officers, and it prevents the block in promotion which is such a fatal barrier in a fixed establishment, while, on the other hand, too rapid promotion is impossible.

Originally three separate staff corps were established—one for each Presidency—but as years passed, this division of officers all under the same regulations, and all equally eligible for service in any part of India, was found unnecessary, and a few years ago the three staff corps of Bengal, Bombay and Madras were amalgamated into one Indian staff corps. There have been numerous opportunities since the Mutiny of testing the new army organization, and so far it has proved satisfactory, and in native regiments the relations between officers and men seem to be established on a firm and abiding basis of personal allegiance, respect and confidence.

As early as 1801, Lieutenant-Colonel Wilson in his history of the expedition, speaks in the following high terms of the excellent behaviour and good discipline of Sir David Baird's Indian contingent in Egypt, under very trying circumstances: "The Indian army

LANCERS, HYDERABAD, CONTINGENT "MARCHING PAST."

in very fine order, disembarked and encamped near Aboumandur, whilst at Rhoda this army had attracted much surprise and admiration. The Turks were astonished at the novel spectacle of men of colour being so well disciplined and trained; indeed the general magnificence of the Indian army was so different from what they had been accustomed to see in General Hutchinson's, that the contrast could not fail to be striking. But General Baird proved to them also that his troops were not enfeebled, or himself rendered inactive, by superior comforts. Every morning at daylight he manœuvred his army for several hours, and in the evening again formed his parade. Never were finer men than those which composed this force, and no soldiers could possibly be in better order."

Since those days the latter Egyptian, the Afghan, Abyssinian and Burmese wars have proved, that properly officered, treated and disciplined, the Indian soldiers are imbued by the true spirit of devotion and loyalty to their officers, while they have all their old fighting qualities that make them such valuable allies. The native cavalry, especially, have distinguished themselves. There are few more interesting or picturesque sights than native cavalry in India, whether on parade or on a field day, where their movements are characterized by rapidity and precision. It is in action, however, that their full worth is displayed, and they have proved on numberless occasions, by dash and bravery, that there are few mounted troops in the world that can equal them.

It has already been made clear that the Indian army, from its first beginning, consisted of three forces, quite separate from and independent of each other in all matters concerning their administration, and only united by one common bond, namely, their allegiance to the East India Company. These three armies, although portions of them occasionally operated together in campaigns, had but little co-operation of purpose; they were recruited locally from entirely different materials, and their European contingents came direct to each army corps from England. Each force had its own commander-in-chief and government, which settled all its matters of appointment and promotion, and its own departments of accounts and commissariat.

The Bombay and Madras armies were never able to pay their own way, and the financial responsibility for both rested with Bengal, which, from the first exercised financial control over the whole of the three armies; that is to say, it provided the funds, while their expenditure was regulated by the local governments.

From the first, almost, the authority of the Commander-in-Chief of the Bengal army was recognized by the armies of Bombay and Madras; but this authority merely amounted to the control of military operations in the field, and was practically non-existent in times of peace. As time went on and British rule was extended and the Indian army called upon to occupy Burma, Rajputana, Mysore, Hyderabad, and the Central Provinces, the want of centralization of authority was strongly felt, and the evils of this disjointed system became more apparent every day. In the field the faults of this system were especially prominent. The whole responsibility of the military operations rested with the Government of India, but it was a case of responsibility without authority, for the supreme government had not even the power of choosing their general's staff, as each local government nominated its own contingent, without reference to the Government of India, which had to bear the sole responsibility and conduct its operations with what were practically a body of allied troops. These evils were in urgent need of reform, and as it has been already pointed out, have been redressed by the amalgamation scheme of April 1, which will be touched on later. For the present it may be of interest to briefly sketch the history of the three Presidential armies of India, which are now things of the past.

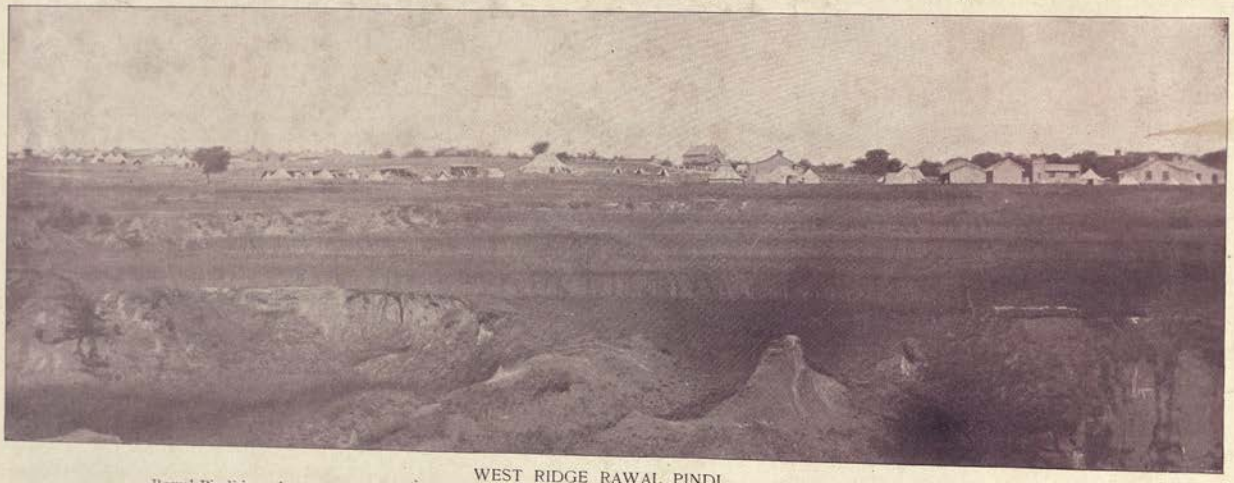
THE FORTY-SECOND FIELD BATTERY.

THE BENGAL ARMY.

The Bengal army, like the Bombay and Madras armies, had its rise in the small force established to defend the company's first trading centre. The first attempt made to establish a factory in Bengal was at Patna in 1620; but it was not until four years later that a firman was granted by the Mogul Emperor, permitting trade with Bengal. The trade of the company in Bengal was insignificant and unprofitable until 1651. In that year Mr. Boughton, surgeon of the company's ship "Hopewell," cured Shah Jehan's daughter from injuries caused by fire. In return for this service he obtained from Shah Jehan the celebrated firman of 1651, which granted to the

company the privilege of trading free of duty in Bengal on payment of Rs. 3000 a year, of establishing a factory on the Hooghly, and of appointing an agent at Patna. Later on the number of British factories was increased and trade was carried on with extraordinary zeal and courage by the company's servants amid countless difficulties.

The military element, which of necessity entered into the trade undertaking of the English, was supplied in the first instance by the factors themselves and by the crews of the armed trading ships for the protection of their factory against the attacks of the Portuguese and Mahrattas. In 1664 the Soobah asked for the assistance of English gunners in a war against the King of Arakan, and as the company's gunners were the only artillery in Bengal, it must be assumed that the company's forces had been gradually increasing. The affairs of the company appear from that time to have become very flourishing, while the importance of the Bengal agency increased rapidly, and in 1681 it was declared independent of Madras, and the agent was termed Governor. Fortifications, to protect the chief Bengal factory, like those of Bombay and Madras, were urgently needed against the freebooters and interlopers, who year by year became more troublesome to the agency. But leave to erect these was refused by the Soobah of Bengal, who was jealous of the growing power of the company, and feared their becoming a rival power. He tore up the treaty of 1651, on the plea of the company's being in league with an impostor for the Delhi throne, and threw the Patna agent into prison. The company then took the initiative and ordered their agents to erect fortifications at Ingella. They took the bold step of sending out armed cruisers and troops, and engaged in a war with Aurangzib, which soon extended all along the coasts of India. After four years of bloodshed, during which the English had considerable success by sea, although their losses by land were great, peace was concluded, and a somewhat insulting firman was granted, giving the English leave to occupy Chuttanussee on the old terms, but demanding payment of a fine of Rs. 150,000 "for damage done," and refusing permission to fortify their agency. Humiliating as were its terms, the firman was accepted by the company for the sake of establishing its trade firmly in Bengal.

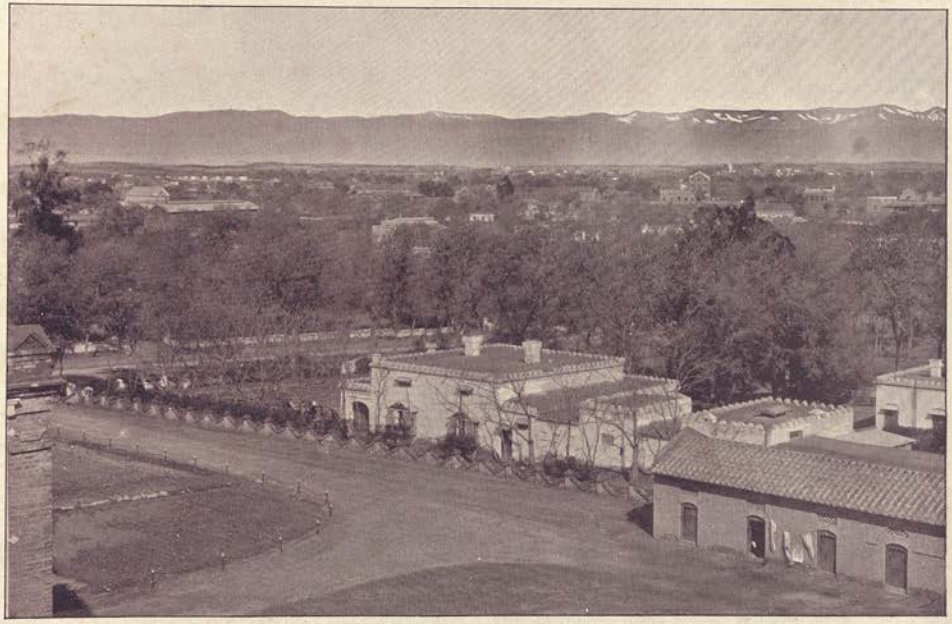


WEST RIDGE RAWAL PINDI.

Rawal Pindi is an important military station on the Northwestern Railway and has been deservedly called the Indian Aldershot.

The year 1694 was a troublous period for the Bengal agency. A rebellion broke out in the Mogul's dominions, and there was much cause for alarm, from the repeated attacks of pirates and interlopers, while French hostility increased. The President again applying to the Nawab for leave to erect fortifications, was at last allowed to do so, and walls and bastions were built. This was the commencement of the defences of Calcutta. The records of the company for this year also mention the enlistment of native troops in Bengal.

In 1699 the native force was considerably increased, and the fortification of Calcutta was named "Fort William." At the close of the seventeenth century the trade of the East India Company was firmly established in India. Its chief centres were the Island of Bombay; Fort St. George, Madras; and Fort William, Calcutta. Of these Madras was the oldest established, while that of Bombay was stronger and more important, owing to its fine harbour. Fort William, however, was the richest and had the largest trade.



GENERAL VIEW OF RAWAL PINDI (SHOWING SNOWS).

The history of the establishment of the East India Company in India, so inseparably connected with the history of their military occupation of India, was, during the seventeenth century, almost entirely commercial. With the eighteenth century a new era opened for the company, which was transformed from a body of peaceful though enterprising merchants, to the conquering rulers of a vast territory.

In 1699 a dangerous rival to the old London Company arrived in India. This was a new company, known as the "English" Company, which obtained a royal charter, and greater privileges than those enjoyed by the old. These privileges gave them precedence of the old company, which the latter declined to recognize, and great rivalry and animosity was the result, which soon amounted to open hostility between the companies, which had the effect of almost paralyzing trade. It would have resulted in its utter destruction had it not been for the confusion prevailing at the time in the Mogul Empire.

Fortunately for the English the great power that had so long dominated Hindustan had declined. The Mogul throne was tottering, and another great power was arising in India. At first merely a band of wild marauders, that descended from their mountain homes to

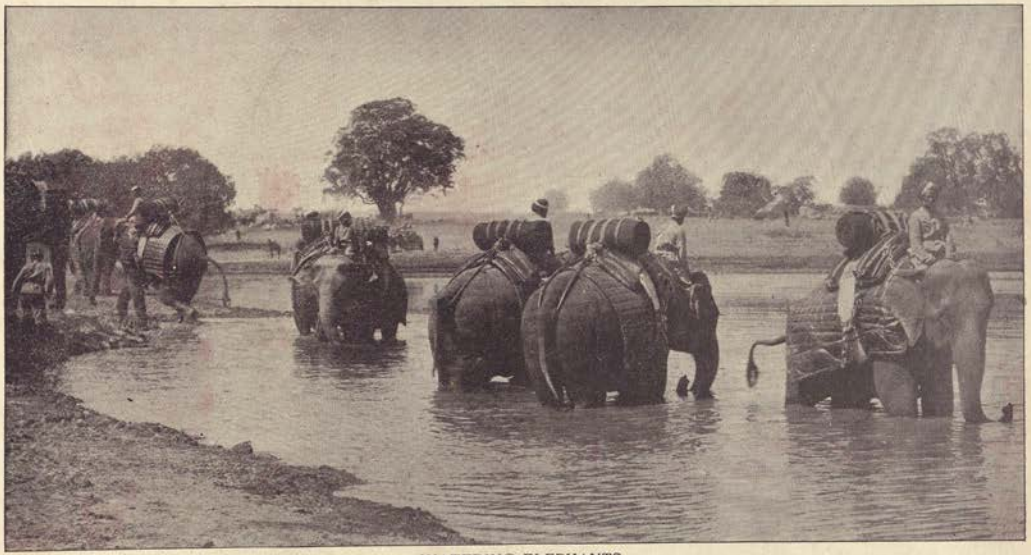
harass the last years of Aurangzib, at his death the mighty Mahrattas spread over India, until their dominion extended from sea to sea and they were the terror of the land.

To oppose them the English garrisons were strengthened, not only at Madras and Bombay, which were more directly exposed to their inroads, but at Calcutta, which had by this time become a fine well-built and important city.

In 1708 the British power in Bengal was further strengthened by the amalgamation of the rival companies. It was also determined that the three Presidencies should be separate and distinct from each other, and that the President of each should be the commander-in-chief of the forces of each Presidency and responsible to the directors at home. The exact numbers of the native troops in Bengal at the time of the union are not known. The Bengal army was then a heterogeneous body composed of an English contingent, French and Dutch recruits, "topasses," and native Sepoys. The Europeans and topasses were dressed and armed like British soldiers of that day and officered by Englishmen; but the native troops were commanded by native officers, armed with swords and spears, and allowed to wear their native dress. As years went on the Bengal army was gradually increased, and when in 1742 Bengal was invaded by the Mahrattas, who sacked Hooghly, a militia was formed in Calcutta, and the native troops were considerably reinforced. The year 1743 is remarkable in the annals of the company for the advent of Clive, afterwards that "heaven-born general," who, without being versed in military matters, far surpassed all the officers of his time. In 1749 the first company of Bengal artillery was raised. The gunners were chiefly recruited from the fleet, where such men "as could be spared" were set apart for artillery and magazine duties, and called the "gun-room crew." The company consisted of six European officers, four sergeants, four corporals, three drummers (also Europeans), and of 100 gunners, a mixed body of topasses and natives. The Bengal artillery was thus, in its infancy, a quaint admixture of the naval and military elements; and that the officers, without any artillery training, were absolutely inefficient, is proved from letters written by Lieutenant-Colonel Pearse, who took command of the corps in 1769. He writes as follows: "When I first came into command of the corps I was astonished at the ignorance of all who composed it. It was a common practice to make any midshipman who was discontented with the Indian ships an officer of artillery, from a strange idea that a knowledge of navigation would perfect an officer of that corps in the knowledge of artillery. They were almost all of this class, and their ideas consonant to the elegant military education which they had received, but, thank God, I have got rid of them all but seven!" Colonel Pearse greatly improved the corps. In 1779 the number of native batteries of artillery was reduced by order of the Home Secretary, as some apprehension seems to have arisen at headquarters, regarding the danger of teaching natives the use of artillery. Buckle, in his interesting "History of the Bengal Artillery," comments freely on this "obnoxious measure," and other writers have agreed in condemning the absurdity of the scare. Later on the native artillery was again increased. Since those days the triumphs of the Indian artillery have been numerous while its reverses have been inconsiderable.

ARTILLERY IN ACTION.

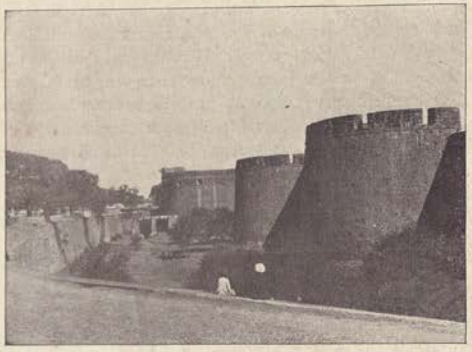
Combined with Clive's gallant army the artillery won the day at Plassey, and decided the fate of India, while Guzerat, Afghanistan, and the Mutiny have added fresh lustre to the gallant corps, which has given us such names as those of Pollock, Lawrence and Lord Roberts. To go back to Clive, who meanwhile had been winning his laurels in the South of India. The war with France had resulted not only in the establishment of a larger British force than had ever been known in India, but in the increased number and the greater appreciation of native troops, as valuable additions to the English fighting material, which it now became impossible to supply from England. It was no doubt the brilliant Dupleix who first taught the English to conquer India with her own inhabitants, and when the keen eye of Clive saw how entirely successful the great French General was in his training and handling of native troops, he recognized that the British power could only be firmly established in India by the aid of a native army. It was the same mastermind that transformed the raw levies of natives, the undisciplined, badly armed peons and police, into the present great Indian army.



WATERING ELEPHANTS.

While the English in Madras had involved themselves in war with France and in the affairs of native States, there was peace in Bengal under the rule of Nawab Ali Verdi Khan, the friend of the English. But too long a peace has ever produced a foolish security in India, and the fortifications at Calcutta had been allowed to fall into a state of disrepair, and the guns were neglected. They were, however, strengthened in 1754, when Surajah Dowlah, the profligate successor of Ali Khan, commenced hostilities on some trifling pretext against the British, whom he longed to exterminate.

The history of the war which followed is an oft-told tale; and the gallant defence of Calcutta, its fall, the story of the Black Hole; Clive's arrival, the fall of Chandernagore and the victory of Plassey are too well known to need repetition here. All three Presidential armies had a share in the brilliant laurels won on that great battlefield, which was the birthplace of the Indian Empire. The first Sepoy battalion mentioned in Bengal is the *Lal Pultan*, or Red Battalion, from the French "Peleton" (a detachment of thirty men), the name given by the natives to the native battalion raised by Clive in his fortified camp near Calcutta. This battalion was 400 strong, and the



FORT AHMEDNAGAR.

men were probably recruited from Clive's Madras Sepoys. These were, for the first time, commanded by British officers, and armed in European fashion, whereas formerly they had fought in companies under native officers.

The Bengal army may be said to have assumed its present constitution in 1765; when the Court of Directors, fearing the consequences of the cupidity and wickedness of their servants in India, besought Lord Clive, who had left the country, to retrieve their fallen fortunes, by returning and remodelling their military establishment.

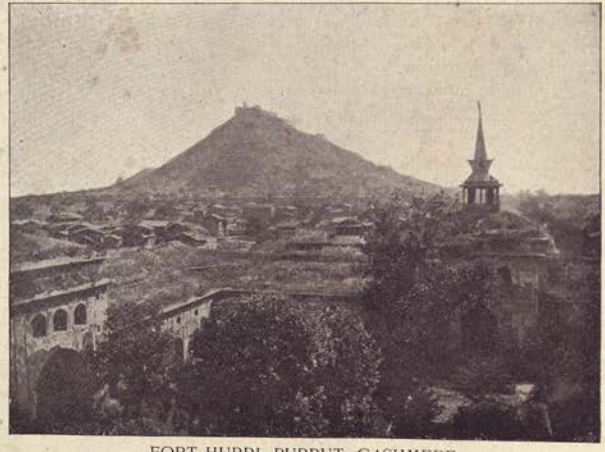
Invested with full powers as Governor of Bengal and Commander-in-Chief of the Army, Clive landed in Calcutta on May 3, 1765, and set himself, with his accustomed energy, to the fulfilment of the Herculean task that was set him.

Besides reforming the Government, he reorganized the army. The Bengal army was divided into three separate brigades of equal strength; each brigade consisted of one company of artillery, one regiment of European infantry, one "Rissalla" of native cavalry, and seven battalions of Sepoys. The remaining company of artillery were reserved for the garrison of Fort William and the redoubts on the river bank. The artillery was increased from three to four companies, and two additional battalions of Sepoys were raised, which brought their total number to twenty-one. Of the one troop of European cavalry then in existence, a portion, consisting of one subaltern-commandant, two sergeants, two corporals, two trumpeters and twenty troopers, were reserved for the Governor-General's bodyguard. The remainder and the Pioneers were incorporated in the European infantry and artillery. The native cavalry were reduced to three Rissalla, each of which consisted of 100 sowars, commanded by twelve native and one British officer, with five English non-commissioned officers.

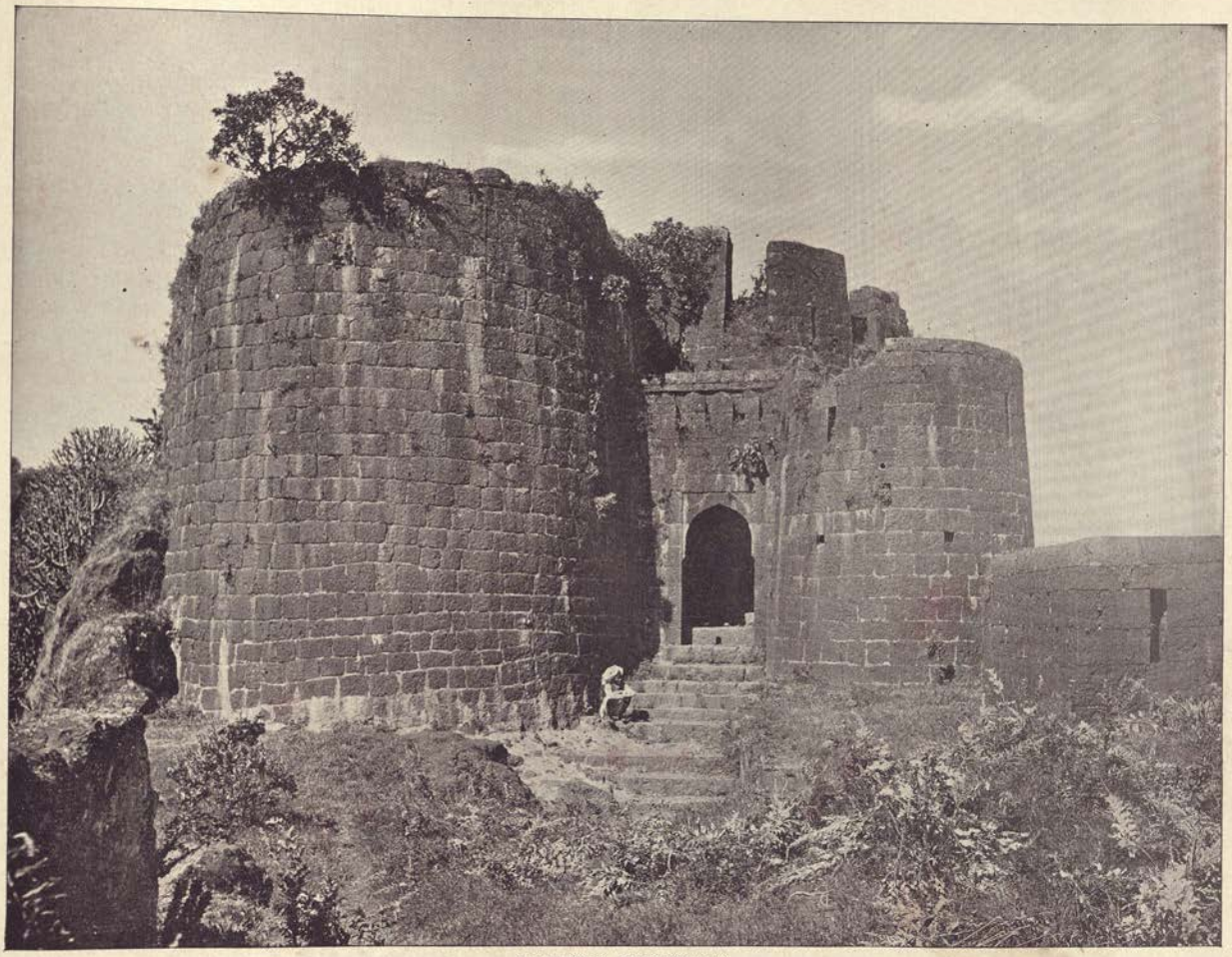
Each Sepoy battalion had ten companies, of which two were Grenadiers, and Broome fixes Clive's establishment at "one captain, two lieutenants, two ensigns, three sergeants, three drummers, one native commandant, ten Subhedars, thirty Jemadars, one native adjutant, ten trumpeters, thirty Tomtoms, eighty Havildars, fifty Naiks, six hundred and ninety privates."

Each of the three brigades was thus a complete force in itself. The command of each was vested in the colonel of the European regiment, and the headquarters of the three brigades were at Monghyr, Allahabad and Patna, respectively. These changes and many others, regarding the staff and divisions were all effected by Clive, and from that time there was a great improvement on the efficiency, discipline and smartness of the Indian army.

In less than two years after his landing in 1765, Clive had completely re-established the affairs of the company on a sound basis of order and economy. He had subdued a formidable rebellion among the officers on the subject of allowances, and had thoroughly remodelled the military establishment. But the strain of these harassing labours

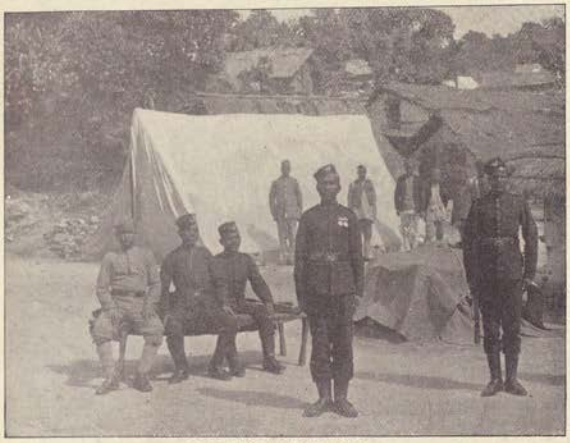


FORT HURRI, PURBUT. CASHMERE.



OLD FORT, PURANDHAR.

Purandhar was formerly an important Mahratta hill fort, but is now used as a convalescent home for English troops, being within easy reach of the great cantonment of Poona. It has been in the possession of the English since the year 1818, when it was captured by a column under General Fritzla.



GOORKHAS IN CAMP.

was too much for Clive, and this great commander of men, the founder of the Indian Empire and of the Indian army was compelled to quit the scene of his labours and to return to England, where he died in 1774.

From Captain Williams' work on the Bengal army, it seems that about six years later, in consequence of the rising power of Hyder Ali and the disaster suffered by Colonel Baillie, that all the Bengal battalions were increased to 1000 men and formed into regiments of two battalions, each battalion consisting of five companies.

Later on the number of battalions was again reduced, but in consequence of Tippoo Sahib's threatening demeanour, the whole infantry establishment of Bengal was, to use the words of Captain Williams, "condensed into twelve unwieldy regiments of two battalions each." In 1797 the native corps were put on a war establishment, and two additional regiments added to them. The years that followed were an era of great military activity all over the world, especially in India, where the stage of historical events, at the close of the eighteenth century presents a series of battles, sieges and conquests in wars with the restless and intriguing French, and the wild Mahrattas, the curtain falling on the greatest scene of all, the conquest of Mysore, and the overthrow of the great Tippoo. In all the triumphs of the English, the armies of Bengal, Bombay and Madras were ever to the fore in all military operations, supporting their English brothers at arms, and giving many a gallant example of heroism and devotion, not excelled in the records of British troops. All these triumphs were gained within five and thirty years of Clive's reorganization of the army. Since then, numerous and important changes have taken place in the Bengal army. The most sweeping reforms came into effect after the mutiny, when the old Bengal army practically ceased to exist, and the whole military organization of Bengal was altered. These changes and their beneficial results for the whole Indian army have already been touched upon.

GOORKHA OFFICERS.

The official report of the Indian Army Commission gives a very clear idea of the present personnel of the native army. The systems of recruiting for the several armies are diverse. Regiments of the Madras and Bombay armies draw their recruits from many tribes and castes over the several recruiting grounds of these Presidencies, and the Bombay regiments have an admixture of Sikhs and Hindustanis from Northern India in their ranks. These armies are thus composed of what are called mixed recruits, that is to say, of corps in which men of different races, several religions and many provinces are thrown together into the same company or troop. In the Bengal or Punjab armies, the majority of

the corps are what are called "class company regiments," that is to say, the regiments draw recruits from three or more different races and recruiting grounds, but the men of each class or race are kept apart in separate companies. Thus, an infantry regiment may have two companies of Sikhs, two companies of Hindustani Brahmins and Rajputs, two companies of the Panjabi Mohammedans, one company of Trans-Indus Pathans, and one company of Dogras from the Kangra hills: such a regiment would be a "class company" regiment; the native officers of each company would ordinarily belong to the race, tribe or sect from which the company was recruited.

In the Northern army are a limited number of "class regiments," which are composed of men belonging to one caste or tribe. Such, for instance, are the Goorkha corps, recruited entirely from the hardy, short-statured Highlanders of the Nepal hills, the Pioneer regiments, which consist exclusively of men of the Muzbi tribe, who, in the early days of Sikh rule, were despised outcasts, whose noblest calling was thieving, but who are now among the flower of the Northern army.

The Bengal army is not only the largest of the Presidential armies of India, but it is the most splendid army, being recruited from the finest and most soldierlike of her fighting populace.

The term "Bengal army" is, in point of fact, a misnomer, as only the smallest portion of it is stationed in Bengal, and there are no natives of Bengal proper in its ranks. Quite two-thirds of it are recruited from the Punjab and Northwest frontier. Richards gives the

A HEAVY BATTERY.

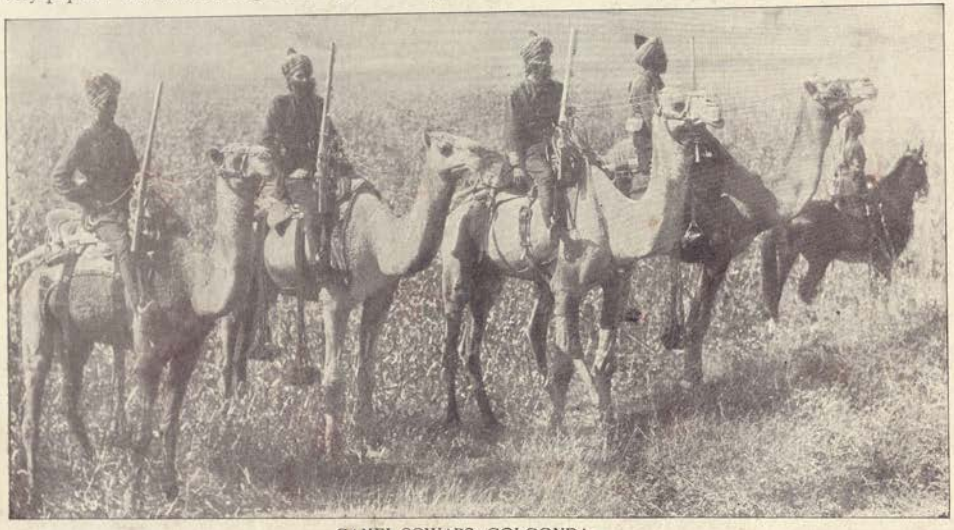
other proportions as follows: "About 9000 from the Northwest provinces, Oudh and other countries; 7000 from Nepal and other Himalayan districts." The Mohammedans numbered in 1885 more than 18,000, the great majority coming from the Punjab, the frontier districts and the Delhi territory. Nearly one-half of the cavalry were Mohammedans; there were nearly 20,000 Sikhs, or men belonging to other warlike classes of the Punjab and frontier district, about 3000 Brahmins, 5000 Rajputs and 5000 Hindus of other castes came from Oudh and the Northwest provinces and belonged to the classes from which the Bengal Sepoy army before the Mutiny was chiefly composed. The remaining 7000 men were chiefly Goorkhas from Nepal, for fighting qualities one of the most valuable patrons of the native army and hardly surpassed by any other troops in the world.

The old Bengal army, which ceased to exist on April 1, 1895 was constituted as follows:

I. Cavalry.—The Governor-General's bodyguard. Nineteen regiments of Bengal cavalry. Some of these have the distinctive title of "Lancers." *II. Artillery.*—Two mountain batteries, one corps of sappers and miners. *III. Infantry.*—Forty-four regiments of Bengal native infantry and four Goorkha regiments. *IV. The Punjab Frontier Force.*—Five batteries of artillery, four regiments Punjab

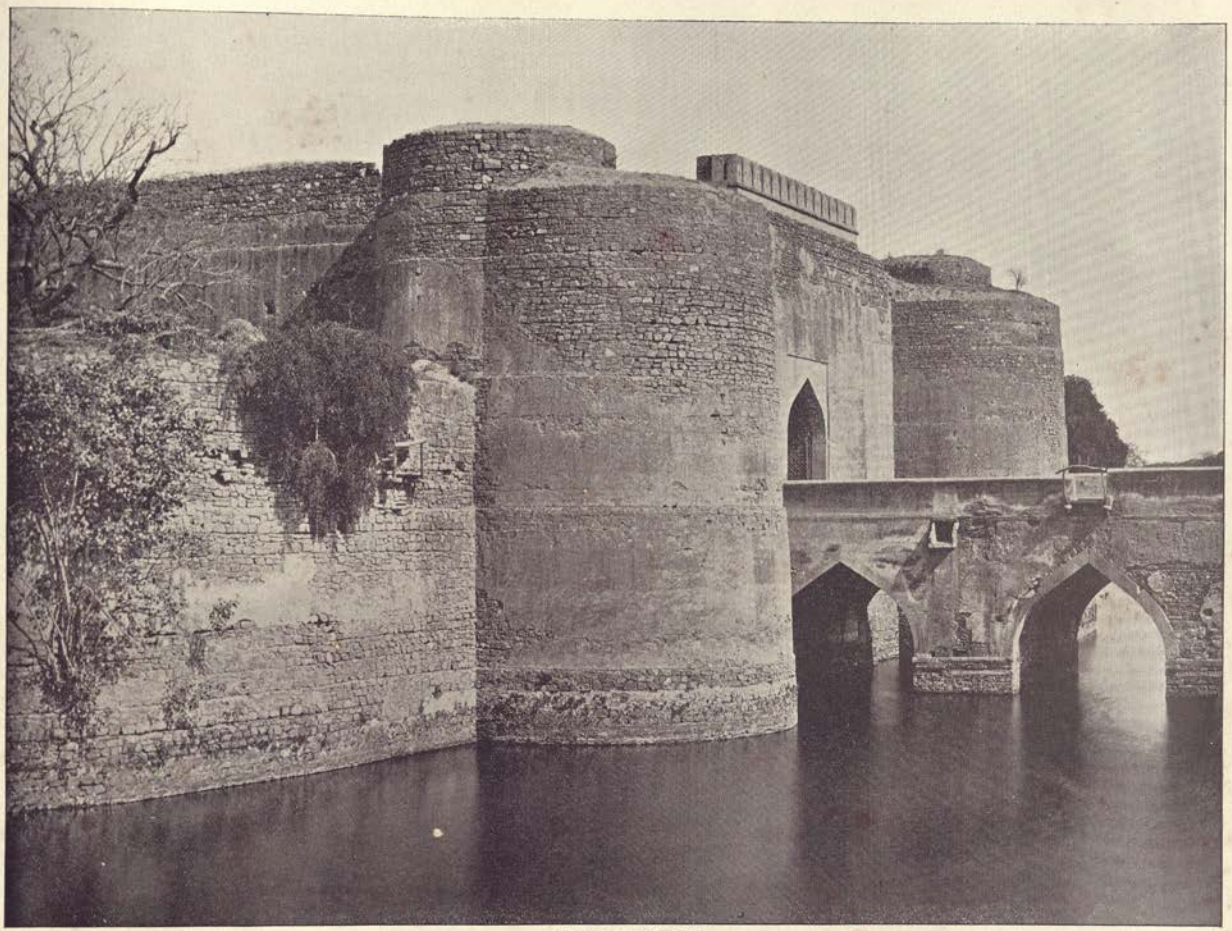
Cavalry, one corps of guides, four regiments of Sikh infantry, five regiments of Punjab infantry, one Goorkha regiment, the Central India Horse, seven native contingents, including the Hyderabad contingent, which consists of four field batteries, four cavalry and six infantry regiments.

Each cavalry regiment has 8 troops or 4 squadrons, with a complement of 9 British officers, 17 native officers, 64 non-commissioned officers, 8 trumpeters and 536 sowars. Each battalion of an infantry regiment consists of 8 companies, and has 8 British and 16 native officers, 40 Havildars or sergeants, 40 Naiks or corporals, 16 drummers and 800 privates. Each mountain battery of six guns has 4 British officers, 3 native officers, 98 gunners and non-commissioned officers and 138 drivers. Enlistment is voluntary and in cavalry regiments is very popular with natives of good family. The age is from eighteen to twenty-five, and the minimum of height (except in the case of Goorkhas, who are small) five feet and six inches. The drill and discipline are similar to that of British soldiers. The men live in the lines, and the food, which all pay for, is provided by the bazaar establishment of each regiment. The pay ranges from Rs. 27 to Rs. 51 for sowars and non-commissioned officers, and from Rs. 60 to Rs. 300 for commissioned officers in cavalry regiments, but each soldier has to keep his horse and baggage pony on this allowance. In the infantry the pay for rank and file and non-commissioned officers ranges from Rs. 7 to Rs. 23 a month, and from Rs. 50 to Rs. 150 for commissioned officers. Bravery and long and distinguished service are rewarded in the native army by two orders; that of "British India" and that of "Merit." Each of these carry a money allowance with it. Good conduct medals are also given. Pensions are given to all native soldiers for length of service, and to the wounded and disabled, also to the heirs of those officers and soldiers killed in action, or who meet with their death in service in a foreign land. The old seniority system, which prevailed before the Mutiny no longer exists, but promotion is now mainly guided by selection for merit, commissions being granted to non-commissioned officers who deserve them. Every regiment has a school for the children, in which English and the vernacular are taught.



CAMEL SOWARS, GOLCONDA.

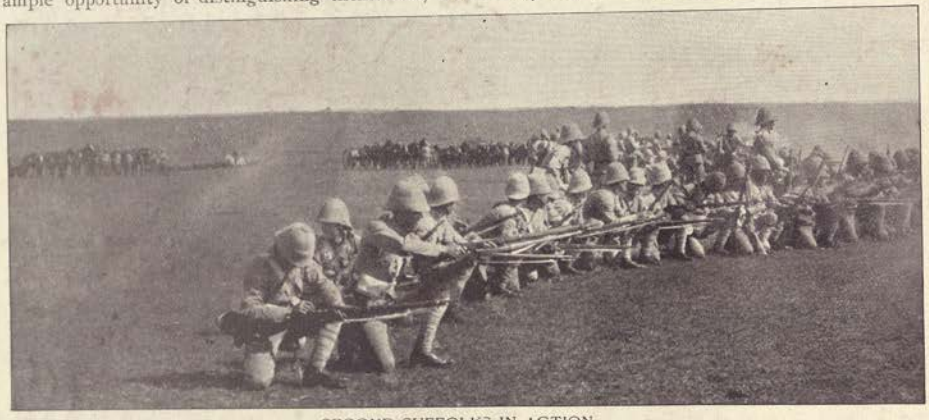
The Indian cavalry are a very picturesque body. Their dress consists of a loose turban, a long easy blouse to the knee, with chain, shoulder straps, a cummerbund or girdle, loose riding trousers with long boots, or "putties," with ammunition boots. The colours of turban and blouse vary for the different regiments. The cavalry soldiers, with the exception of the "Lancers" use carbines and



FORT, BHURTPUR.

Bhurtpur has twice been besieged by British troops. On the first occasion, in the early part of the present century, General Lake was repulsed with a loss of 3000 men. Peace soon afterward followed, but in 1826 British interference was again found necessary regarding the question of succession of the gadi of the State, and after a siege extending over several weeks the place was carried by storm by a force under Lord Combermere. The besieged lost many thousand men while the casualties on the British side were comparatively trifling.

swords, and the officers carry revolvers. The infantry wear loose blouses of khaki (in summer and on service), or short cloth tunics, trousers drawn in below the knee, "putties" and ammunition boots, and turbans, varying in colour for each regiment. They are armed with Martini Henry Rifles. The Punjab pioneer regiments have a short rifle as well as the Goorkhas who wear besides a kukri or curved knife. The most picturesque and magnificently accoutred of all the Bengal cavalry regiments are the bodyguard of the Governor-General. These are a very fine set of men, of exceptional physique and good height. Their history is a grand record of "doughty" deeds and loyalty, and although their avocation is now a peaceful one, and they see more of the pageantry than of the stern reality of a soldier's life, it must not be forgotten that it was not always so, and that the bodyguard Standards bear glorious names. They were prominent in all the early battles of the British army in India, and in former days, when the Governors-General not infrequently took the field themselves, they had ample opportunity of distinguishing themselves, which they did on almost every occasion. The other cavalry regiments have done good service on many a hard-fought field.



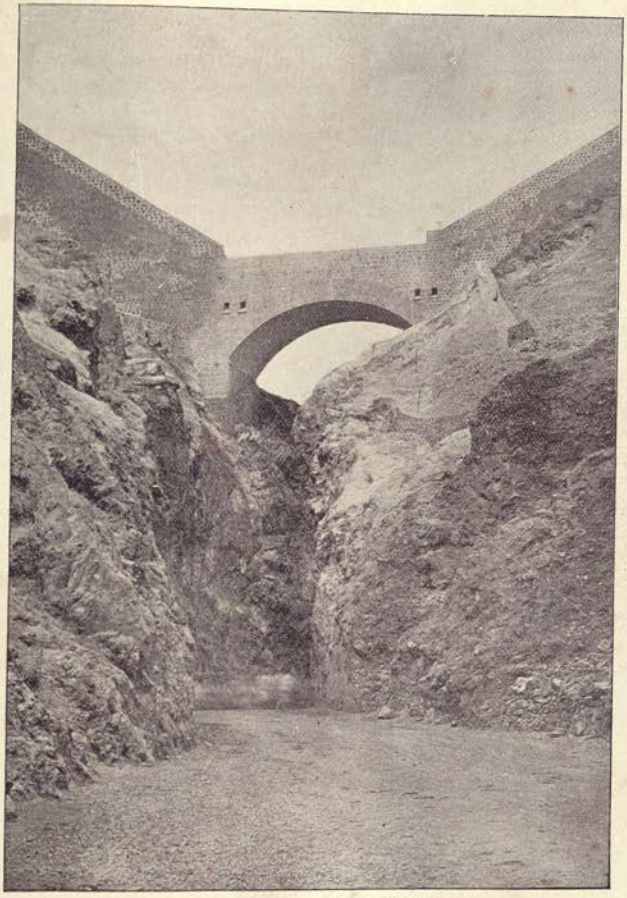
SECOND SUFFOLKS IN ACTION.

Besides the guides, the Punjab force consists of four other cavalry regiments: the First, Second, Third and Fifth Punjab Cavalry. These are chiefly recruited from the warlike Sikhs and Pathans. All the Punjab cavalry regiments were engaged in the Afghan war, and all came out of it with honorable distinctions for gallantry and daring feats of courage.

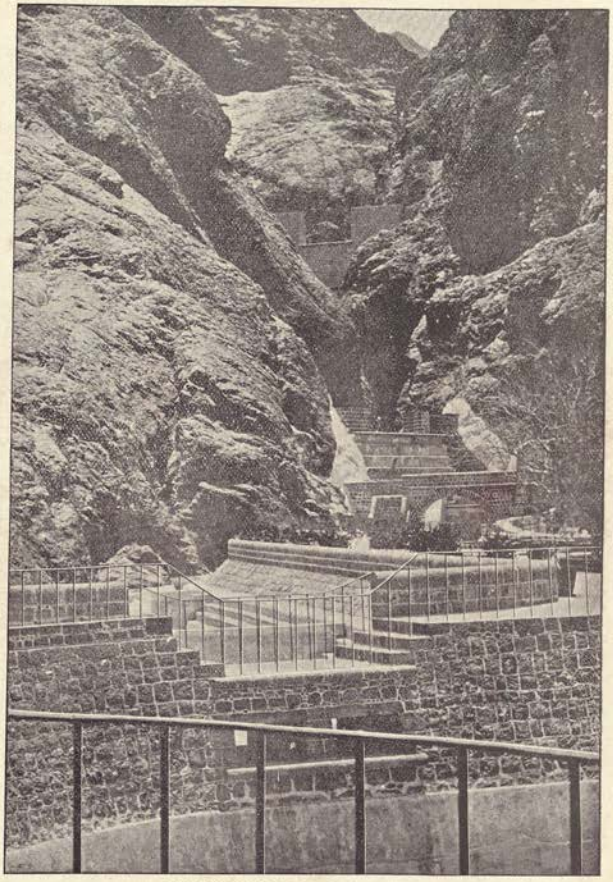
The remainder of the Bengal cavalry force consists of the Central Indian Horse, the Deolee irregular force, the Erinpoora irregular force and the cavalry of the Hyderabad contingent. These latter, a force of about 2200 men, are a corps under the orders of the Government of India. Under our faithful ally, the Nizam, they were the staunch supporters of the English during the Indian Mutiny. The Central Indian Horse is a splendid body of irregular cavalry, who won great distinction in 1884 in Afghanistan, playing a leading part in the battle of Kandahar, under Colonel Martin.

The Bengal artillery consists of the Bengal artillery proper and the artillery of the Punjab frontier force which was raised in 1849 when the Punjab was annexed.

The Bengal artillery proper consists of two mountain batteries. The first company of Bengal artillery was raised in 1749, under orders received from Bombay, then the chief Presidency, the Court of Directors at home having ordered one to be formed at each Presidency. The formation of this corps, from such material "as could be spared" from the fleet, has already been described. The force was first employed in strengthening the defences of Calcutta, which had been allowed to fall into disrepair. The preparations made for defence against Surajah Dowlah's attack were, however, perforce of too hasty a nature to be effectual, and the terrible story of the disaster that followed the attack is well known.



MAIN PASS GATE, ADEN.



FRESH WATER TANKS, ADEN.

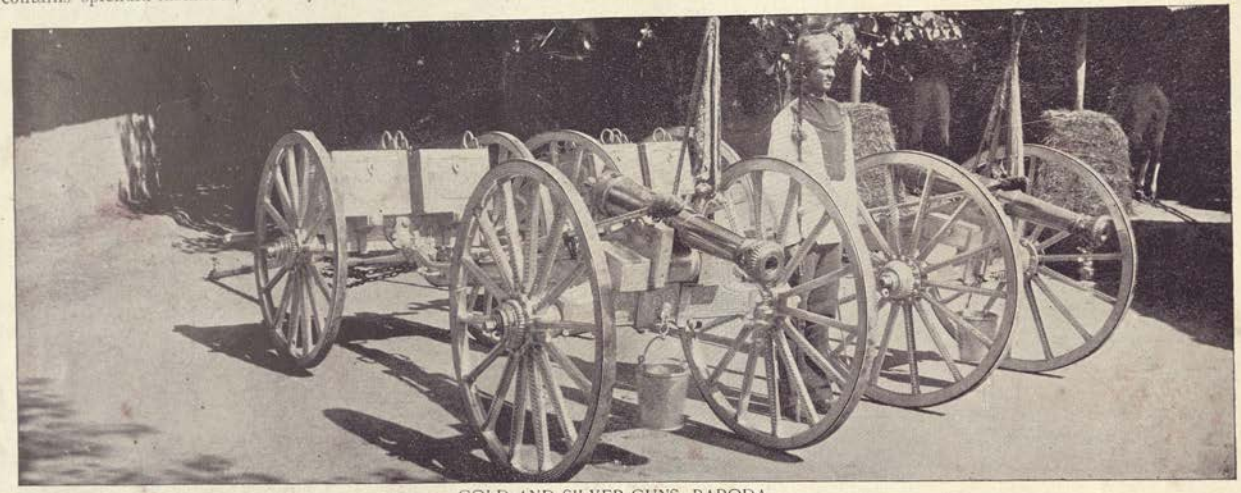
Main Pass, Aden.—Beyond the gate in Main Pass is the native town and the burning plains of Arabia. The *Fresh Water Tanks* are in a gorge near the native town outside of the fortifications. They hold a very large supply of water which is doled out to the inhabitants at a certain official price per gallon. They are filled by rain, once in about seven years, and their importance, at one time, could scarcely have been over-estimated. Since condensed water has been obtained from the sea, Steamer Point, at least, is independent of the tanks. Aden is one of the hottest places garrisoned by British troops, but it is a very important coaling station. Hardly a green tree or shrub is to be seen, and the nights are often very sultry. Officers and men grill in Aden for a time, knowing that, if they survive, they will soon see the white cliffs of old England rise from the sea; the purgatory of Aden having earned for them the heaven of the British Isles.

Clive, in 1765, placed the whole of the artillery under Major Jennings. Its strength at the time was only 500 men, who were divided into four companies, to each of which a number of lascars was attached for working the guns. Each company had an ordnance of six light six-pounders and two "howitzers," thus forming a battery of eight pieces.

In 1769 Lieutenant-Colonel Pearse succeeded to the command of the artillery, and to that officer the corps is indebted for much of its organization and efficiency.

Twenty years later the Bengal artillery established a name for themselves in the wars with Tippoo, in which they rendered splendid service to the army. During the whole of these campaigns, in which the frequent sieges brought them into prominence, the Bengal artillery distinguished themselves greatly, winning unstinted praise from headquarters.

The horse artillery force were raised in 1800, and took part in the Egyptian campaign of the following year. Their history contains splendid instances, not only of individual valour, but of the heroic conduct of whole bodies of men. The artillery of the Punjab



GOLD AND SILVER GUNS, BARODA.

The Gaekwar's magnificent gold and silver guns, which are only used on very special occasions, are one of the sights of Baroda.

frontier force consists of five batteries, namely, four mountain and one garrison. They are a very fine force, recruited from some of the best of India's fighting material. The Sikh artillery have on numerous occasions proved their worth and distinguished themselves in the field.

The Bengal sappers and miners were called into existence in 1764, and consisted of one chief engineer, two sub-directors, four sub-engineers, six practitioner engineers, ranking respectively as captain, captain-lieutenants, lieutenants and ensigns. In 1858 the engineers were incorporated with the royal engineers. Like the artillery, with whom they co-operate in sieges and other military operations, the "scientific corps" have a splendid record of brilliant service and of deeds of heroism and gallantry. They were especially prominent during the Mutiny, where their blowing up of the Delhi gates was an instance of heroism never to be forgotten. They also distinguished

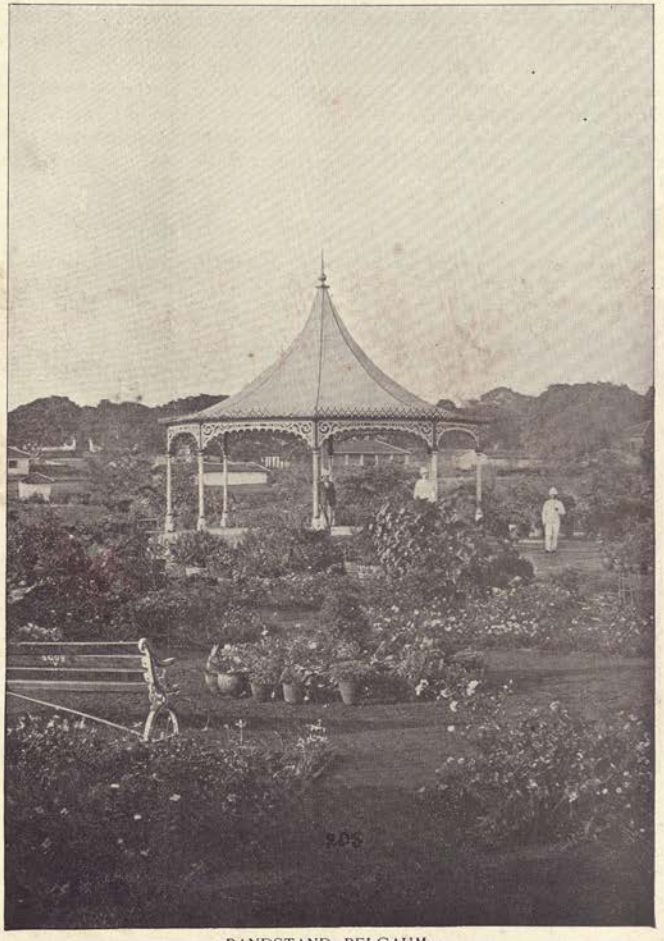
themselves in Egypt. The brightest ornament in the records of this fine corps is the name of Field-Marshal Lord Napier of Magdala, who, three times in his stirring and brilliant career, received the thanks of Parliament for services rendered to his country, and in whom all the typical virtues of the British soldier seem to have been embodied.

It is difficult to believe it possible that the successors of the heroes of Plassey and Bhurtpur, those Bengal Sepoys, who richly deserved the praise bestowed on them by one of their bravest leaders, who said: "We cannot sufficiently admire the Bengal Sepoys; such gallantry, submission, temperance and fidelity were perhaps never combined in any soldiers," should have played so deplorable a part as they did in the tragedy of 1857. And yet in spite of murder and outrage, and blackest treachery which has left a blot on the glory of the Sepoy army, theirs is a noble history.

PUNJAB FRONTIER FORCE.

The distinguished and gallant Punjab frontier force has been called "the foundation of the Bengal army." Its artillery has already been mentioned.

The infantry branch was modelled on the lines of the "Guides," whose history has already been touched on. Their originator was Captain Coke. Ever since their formation the services of this fine corps have been in constant requisition. In fact there is hardly a year in which they have not rendered some invaluable service to the Empire. The records of each regiment abound in striking instances of individual and collective heroism, and all the world over, the deeds of the Punjab frontier force are renowned. The Punjab Force obtained great glory in the expedition of 1860, against the Mahoud Waziris, in an unknown and almost inaccessible, mountainous country, defended by thousands of brave and desperate tribesmen. They had to force their way up through a narrow ravine, the crags and mountains being lined with the Waziris, who hurled fire and stones from above at the attacking party. Casualties were numerous, and at one difficult spot a slight check occurred. Sir H. Day gives a graphic

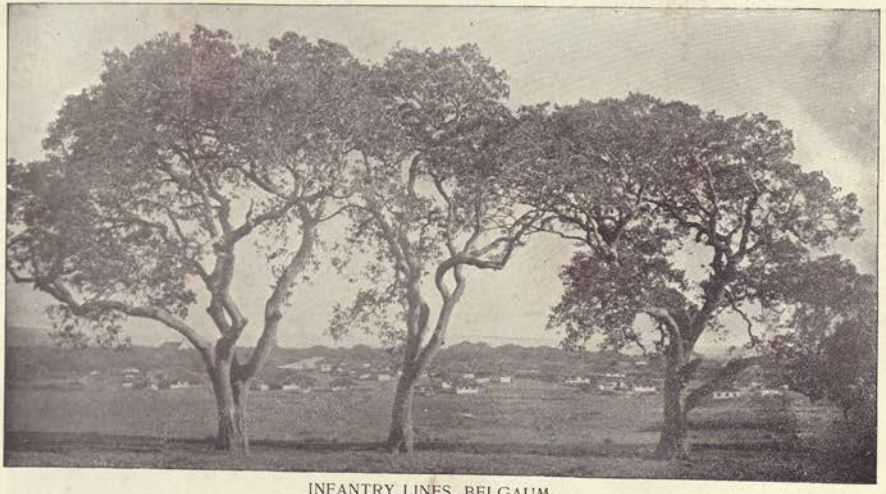


BANDSTAND, BELGAUM.

account of the rest of the well-known tale: "The Waziris seeing this check, leaped from their breastworks, and with shouts, sword in hand, burst through the leading men, and reached the mountain guns and reserve. The ground on which this occurred was visible to both sides, and the hills and crags rang with cheers from the clansmen, as they watched the glistening swords. Captain, now Sir Charles Keyes, was with the First Punjab Infantry in reserve; putting himself at the head of a handful of men, he cut down the leader of the Waziris, already on the flank of the guns. Thus the tide of triumph was turned. The men of the battery under Captain Butt never swerved; they stood to their guns and fought; the brilliant stroke was over. The Waziris leaving the ground, thick with dead, retreated up the hill, so hotly pursued that the breastwork was carried, and the position won."

THE MADRAS ARMY.

It is the fashion nowadays to look down on the "Benighted Presidency" as Madras is irreverently named, and to consider it as far behind the others, in all points relating to administration, progress, and military organization. It must not, however, be forgotten that the Empire owes a great debt of gratitude to Madras.



INFANTRY LINES, BELGAUM.

Madras was practically the cradle of the Indian army. Clive won his first glories in Madras. And, while the British agents in Bengal were mere traders, utterly unprepared to cope with the great dangers around them, the servants of the company at Fort St. George had long been soldiers and statesmen, engaged in defending the company's interests and possessions against the aggression of the French.

The Madras army, although smaller, is of much older parentage than that of Bengal. Madras itself was built in 1639. The army proper had its birth in 1746 during the French war. It was then that the first attempt was made to raise and organize regular troops, although ever since the establishment of the factory at Madrasapatam, the English traders had raised an armed force, consisting, as at Bengal, of the crews of their armed trading vessels, "hamals," "peons" and "topasses," to protect their factory which was the first independent possession of the English in India. That this badly armed and ill-disciplined body of troops rendered good and gallant service to the company, the history of those troublous years amply proves.

Permission was also given at the same time for the traders to erect fortifications to protect this factory. Thus Fort St. George came into existence. It is stated that these fortifications cost over £5000, a vast sum in those days; but they did not ensure the safety of

Madras. They only consisted of a slender wall with four bastions and four light batteries, which defended "White Town," while "Black Town" was quite unprotected. So when, in 1746, La Bourdonnais appeared before Madras with an army of 1100 Europeans and 900 natives, drilled and disciplined after the European fashion, the British force of 300 Europeans and natives were compelled to surrender after a bombardment of two days. The garrison who behaved with much gallantry only capitulated on condition of the restoration of Madras to the English on payment of a large sum. This agreement was however broken; the Governor of Madras and many residents, among whom was young Clive, were taken prisoner to Pondicherry, and Madras remained in the hands of the French for two years; when on peace being concluded between France and England it was restored to the company, considerably strengthened and improved. The first local troops of Madras were, as already stated, a heterogeneous body of foreign recruits, "peons" and "topasses." They were further reinforced by a body of "Khaffirs," the name given to the natives of Madagascar, and of the west coast of Africa, who at this time took to enlisting in the company's force at Madras. These men were badly armed and almost undisciplined. They were commanded by their own officers, most of whom were gentlemen of position, adhering to their own dress, and almost entirely ignorant of military matters. Full of

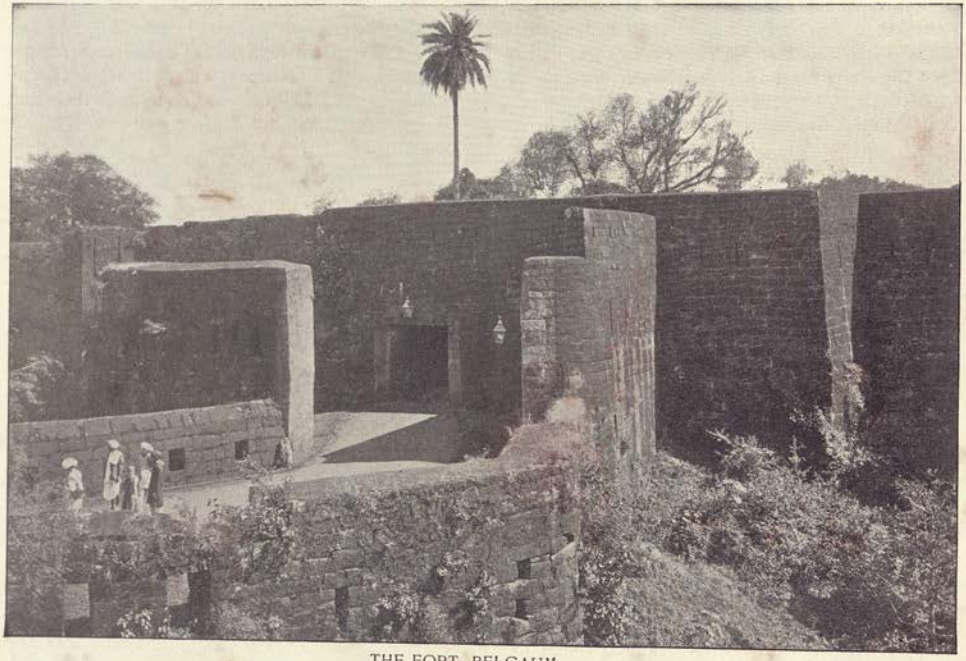
FIFTEENTH MADRAS INFANTRY IN ACTION.

daring and endurance they were but ineffectual opponents to the troops of the brilliant Dupleix, and it was not till a better system of officering and drill had been introduced from the association with British troops in the field, that they were of much use to the English.

In the year 1748 Major Lawrence went to Madras; the Directors at home having appointed him commander-in-chief of all the company's forces in India. From this moment the Presidential arms began to assume some form of organization. The records of that year also mention the first instance of disaffection among the native troops of Madras. It was discovered that the Mohammedan commandant of native troops at Tellicherry was in close correspondence with Dupleix, and on the point of going over to the French with all his men. The conspiracy, however, having been found out in time, the commandant and ten other native officers were transported to St. Helena.

It is impossible in this sketch of the Madras army to enter upon the stirring events in India which followed the peace of Aix la Chapelle, or even to touch upon those political events which transformed the small body of raw levies and recruits into the great Sepoy army of Madras, by whose aid the British put an end to French power in India and conquered Hindustan.

Sufficient to say that, during that great struggle for supremacy in the East, it clearly became impossible to supply the bulk of the fighting material direct from England. The value of the Sepoy's good fighting qualities also became more apparent in every engagement, and they were more and more appreciated. The native force was gradually augmented as both the French and English in India entered into Indian affairs, and the Madras Government having undertaken the defence of the Carnatic, on behalf of its ruler, saw the necessity of maintaining a more considerable force. The first mention of the Carnatic as a recruiting ground for the Madras army occurs in 1758, when the Madras Government dispatched an expedition to subjugate Surajah Dowlah, and to retrieve English honour in Bengal.



THE FORT, BELGAUM.

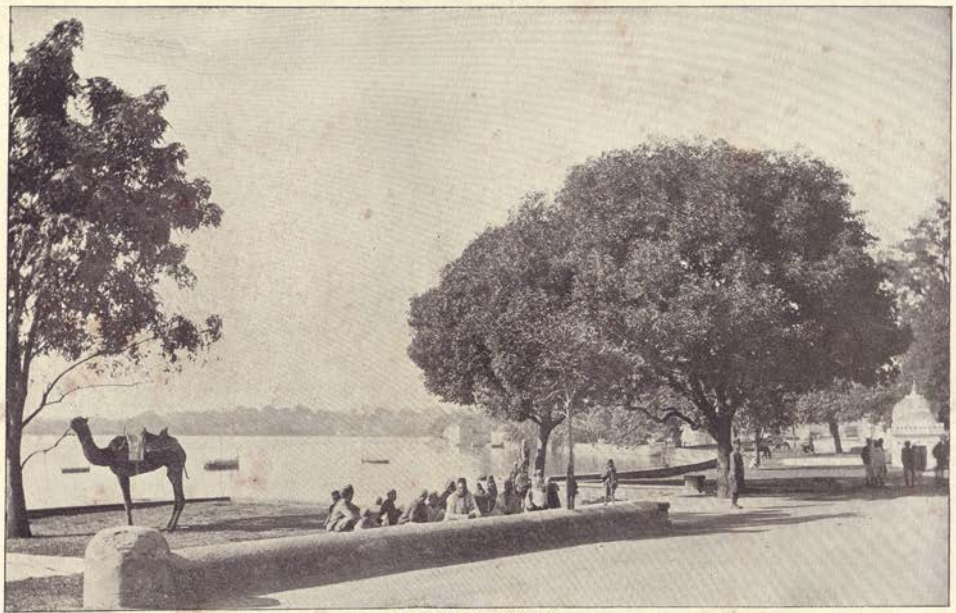
Belgaum is a pleasantly situated cantonment in the Southern Mahratta country. The Fort, which is one of the "lions" of the place, is oval in shape and surrounded by a ditch. From the ramparts splendid views of the surrounding country can be obtained. The Fort was captured by the British in the early part of the present century by a force under Sir T. Munro.

Madras therefore was left so denuded of troops that when, later in the year, another conflict with the French appeared inevitable in Southern India, the Madras Government began to augment its forces by recruiting the natives of the Carnatic. The first recruits were the nucleus of the Sepoy army. It is not the province of this sketch to discuss the reason that led the English to espouse the cause of certain native rulers and fight their battles with other sovereigns. Some of these events brought the English but little glory, others much discredit, being more worthy of the natives against whom they fought than of the great English company.

Properly disciplined, officered and supported, the gallant Sepoy army of Madras, under Clive, Lawrence and Eyre Coote, have made for themselves enduring names for bravery and endurance; and the brilliant defence of Arcot, Conjeeveram, Trichinopoly, and many a stirring name besides, remind us of their prowess during those eventful years. Even the fierce warlike Mahrattas learnt to respect Clive's soldiers, who established an extraordinary reputation for valour all over Southern India. Clive himself had a marvelous influence over the native mind; he commanded not only

their admiration and respect but their love; and led by him they would face the greatest danger, undertake the most desperate enterprises, and cheerfully endure hardship for the man they considered invincible and almost a demi-god.

In 1758 the Sepoys were formed into companies of 100 men each, each company having its regular proportion of native officers and non-commissioned officers. In 1759 they were formed into battalions, four of which exist to the present day as the First, Second, Third and Fourth Regiments of native infantry. They were armed, dressed, drilled, and paid according to the system prevailing in European regiments, whereas before they had been an almost undisciplined horde, armed with the most miscellaneous weapons, ranging from rusty gigantic match-locks to bows and arrows, which were distributed to them by their chiefs, who also received from Government the whole of the pay for their forces, which they issued to their followers, or retained, as the case might be.



VIEW NEAR SAGOR.

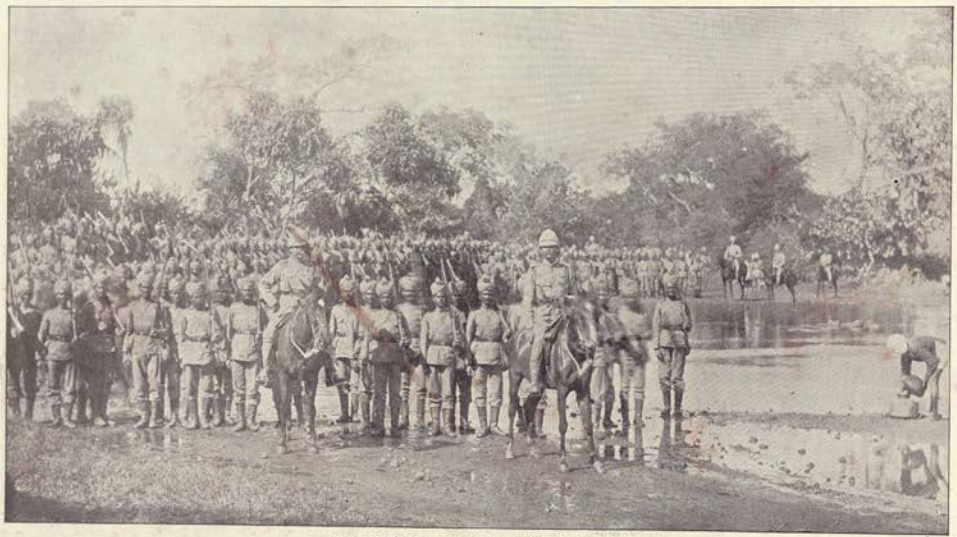
The humbling of the power of Mysore forms one of the most interesting episodes of the history of India. The army of Madras had plenty of tough and terrible work during that war, and the pens of well-known and graphic writers have recorded that they performed it fearlessly and well, and that they were prominent not only in the battle of Porto Novo, which decided the fate of Madras, but in all the battles, expeditions and sieges of the great campaign, ending with the famous siege of Seringapatam and the downfall of Tippoo, and the Madras troops gained much credit for the army to which they belonged, and rendered honourable and often brilliant service to the Empire. But the brightest jewel in the crown of faithful and brilliant service worn by the Madras army is their fidelity to the British during the Mutiny.

The present strength of the Madras army is as follows:

I.—The Madras cavalry consists of the Governor's bodyguard, two lancer regiments, and two light cavalry regiments. II.—The infantry comprises thirty-three regiments of Madras native infantry, numbered from 1 to 33. III.—The corps of Madras sappers and miners (six companies).

A battalion of native artillery, consisting of ten companies, was formed in 1784. Before this native gun-lascars had been attached, to aid in working the guns in European batteries. This arrangement was not of any standing: for in 1796 there were two battalions of five companies each; and in 1837, three troops of horse artillery, and one battalion of foot artillery. Now there are no "Golandaz" or native gunners in the Madras army.

The Madras cavalry date from 1780, previous to which time the Madras Government had hired bodies of mounted mercenaries from native princes, whenever the services of cavalry were found necessary. In 1780 the East India Company took over four regiments of cavalry, from the Nawab of the Carnatic. These duly officered and disciplined, soon became very efficient and useful. In 1784 the Government took these regiments permanently into their service. Subsequently one was disbanded, and three of them still exist as the first and second lancers, and the third light cavalry. The fourth regiment was disbanded and a new one (fourth light cavalry) raised in its place in 1785. In 1787 the number of cavalry regiments was increased to eight regiments, and about the year 1801, when the whole Madras army was reorganized the cavalry establishment was fixed at four regiments with a strength of six troops to each, and numbering roughly 500 of all ranks. The present strength is rather higher. Three-fourths of the Madras troopers are Mussulmans.



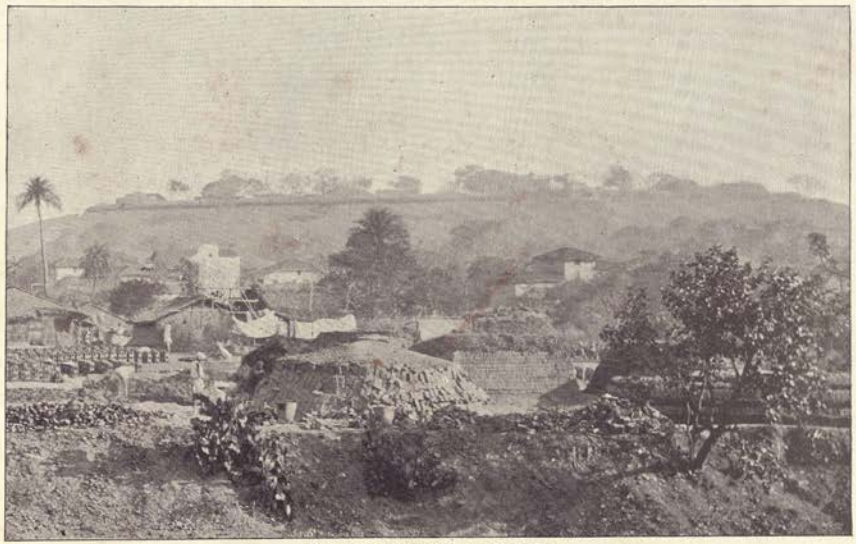
TROOPS CROSSING A STREAM.

The dress of the cavalry is exceedingly picturesque. They wear a tunic of French gray cloth and a blue cummerbund and puggree, cloth breeches, cloak, and knee boots. On service they wear a khaki blouse, and ankle boots with puttees. Each Sepoy is nominally allowed only to have two adult relations to live in his hut, or one adult with unmarried daughters or young boys; but this rule is often broken, and much is left to the discretion of the commandant, and often a large number of relations live upon the soldiers, and share their huts and food. This practice has frequently been objected to as a great evil in the Madras army, but it has also had its advantages in the past. General Michael in a lecture given at the United Service Institution, mentions one of these:—"When a regiment goes into the field or on foreign service out of the Presidency, the men's families are cheerfully confided to the care of the State. Arrangements are made for their transport to the family depot, or to the towns and villages at which they wish to reside, and a well-organized establishment is maintained for the receipt and disbursement of remittances which the men make for their support. A Sepoy is thus sure that his wife

and family will be cared for in his absence, and that they will get the provision which he makes for them punctually and free of charge, thus neither party need ever call in the aid of a banker or money-lender."

This confidence, as well as the fact that there are but few high caste men in the ranks, is doubtless answerable to a great extent for the readiness which the Madras Sepoy shows regarding that oft-mooted and dangerous question of going on foreign service, which is so distasteful to all natives of India, with whom the family feeling is very strong. Unlike his brother Sepoy of Bengal, the Madras soldier has always been willing to go on foreign service.

In the Bengal and Bombay armies Hindustani or Urdu are the recognized means of oral inter-communication between the English officer and native soldier. Hindustani is nominally the language in which communication between officers and men is maintained in Madras, but it is by no means understood or spoken throughout the Presidency, and it has been found very desirable for officers to have a knowledge of Tamil and Telugu, as both these languages, as well as Canarese and Mahratta, are spoken in Madras, and every inducement is offered for officers to pass in special languages. The natives of Madras have, however, a remarkable facility for acquiring languages. English is taught in all schools, and is readily picked up and very commonly spoken by the Madras Sepoy.



SITABULDI FORT, NAGPORE.

The smartest and most efficient recruits of the Madras army are, according to General Michael, the recruit and pension boys, "who must be" the legitimate sons of native officers and soldiers, "orphans having the preference." These boys, the *umaidwárs* or "hopefuls," as they are called, are kept and educated by Government and are drilled and employed on orderly duty, until they are eighteen years of age, when they are transferred to the army, provided they have attained the regulation height, five feet four inches, and possess the other necessary qualifications, such as good health, physique and character. Failing these they are discharged. Pension pay in cavalry and infantry is the same in all three armies.

These pensions, though small, are a great inducement to enlisting with the natives of India. The soldiers, when discharged, return to their villages, where about ninety per cent of them own a little land, in the cultivation of which the pension is a great help. Others find employment, as clerks, in the police and on the railways. The native army is a short service one and men have the right to claim their discharge after three years' service. This, however, is rarely done, and with the certainty of a pension before their eyes, and the hope of

becoming one day a sergeant and perhaps an officer, the men usually complete their full term of service, upon which they look back in after years with pride and pleasure.

As to the material of which the army is composed, Madras has not the large and rich recruiting-ground of the Bengal army to fall back upon. Although the regiments of Madras are the oldest in the Indian army, and have had an honourable and often a glorious career of service, they are now, as regards material, the worst.

The Madras Artillery.—It is very interesting, while noting the progress which has been made in artillery science, and the present efficiency of that splendid corps, to look back on the origin of the artillery, which consisted, in Madras as in Bengal, of "a few gunner's crews and factory guards."

The first guns in the Madras Presidency were at the Armegon factory, on the Coromandel coast, where there were twelve pieces of ordnance and twenty-eight infantry soldiers taught, in addition to their regimental work, to "work the guns in time of need." In 1640 the

ELEPHANT BATTERY WAITING FOR ORDERS.

factory was moved to Madrasapatam, and by degrees the "gun-room crew" was increased by the addition of royal artillery officers and men, and by a body of lascars, employed in working the guns.

The Court of Directors, fearing the danger of teaching the natives of India the use of artillery, ordered the reduction of the Golundaz in a warrant of 1748, in which they direct that "no Indian, black, or person of a mixed breed, or any Roman Catholic, of what nation soever, shall, on any pretence, be admitted to set foot in the laboratory, or any of the military magazines, either out of curiosity, or to be employed in them, or to come near them, so as to see what is doing or contained therein." They even objected to the intermarriage of the artillery soldiers with Roman Catholics (the Portuguese Topasses all being of that religion), and disobedience to an order on this subject was followed by expulsion from the corps. In an order of 1770 they again say, "As it is very essential that the native should be kept as ignorant as possible, both of the theory and practice of the artillery branch of the art of war, we esteem it a very pernicious practice to employ the people of the country in working the guns, and if such practice is in use with you, we direct that in future you attach European artillerymen to the service of the guns, which may belong to Sipahi corps, and that no native be trusted with any part of this important service, unless absolute necessity should require it."

These fears seem to have been allayed later on, for in 1784 an order was issued for the formation of a battalion of native artillery in Madras, and in 1760 native officers were appointed to the lascars attached to the artillery. Apprehensions troubling them once more, the native battalions were again reduced in 1785 and in 1799 another native company was raised, which also was reduced.

In 1805 two companies of foot artillery, or "Golundaz" and a troop of native horse artillery were raised, and in 1818 another troop of horse artillery was organized, and the foot artillery was increased to ten battalions.

The Madras native artillery played a leading part throughout the first Burmese war, and won its greatest distinctions during the mutiny in Bengal.

The roll of honours of this distinguished Madras corps is indeed a glorious one, commencing with the taking of Calcutta in 1756 and ending with the conquest of Pegu in 1852. Yet, but a few years after the transfer of the Indian army to the crown, their services were strangely requited, for the gallant body of Madras native artillery ceased to exist.

The Madras (Queen's Own) Sappers and Miners consist of eight companies, of an average strength of 170 of all ranks. The Madras army may well be proud of this splendid corps, which was first raised in 1780. They have the Royal Cypher within the Garter and many well-deserved distinctions.

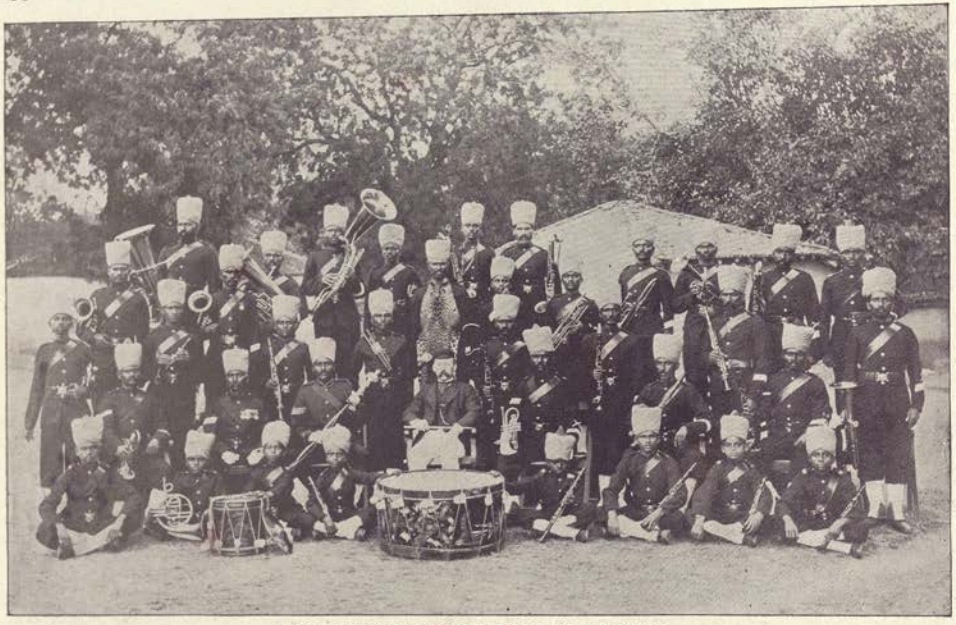
AVENUE OF TREES, KAMPTEE, CANTONMENT, CENTRAL PROVINCES.

THE BOMBAY ARMY.

The history of the English occupation of Bombay forms, in many respects, a great contrast to that of Madras and Bengal, the possession of the island being obtained by strictly pacific means from its previous European owners. Long before the flag of England proudly waved over this fair country, the Dutch and Portuguese had been successively masters of trade in the East. In 1661, the island of Bombay was ceded to the Crown of England, as part of the dowry of Catharine of Portugal, on her marriage with Charles II., and in the following year a fleet sailed from England to take possession of the island, a high Portuguese official being on board, to effect the cession, as well as a force of 400 men under Sir Abraham Shipman, who was appointed Governor.

This satisfactory conclusion of this cession was, however, no easy matter, as the Portuguese gentry, inhabiting the island, pretended that the terms of the cession were an infringement of their rights, and refused to acknowledge the authority of the British or of the official in charge of the mission. On this, the British troops landed at Surat, which so alarmed the Governor that he threatened to destroy the English factory there. "The armaments," as Orme quaintly puts it, "therefore sailed away to the island of Ambulina, near Goa, where they continued to negotiate until one-half of the troops and seamen died through the inclemency of the climate; and amongst them Sir Abraham Shipman.

"His secretary, Cook, presuming on some delegation of powers, concluded a treaty with the Council of Goa, very abrogatory from the rights gained by the Crown of Portugal. This treaty was executed on January 14, 1665, and soon after the remains of the armament sailed to Bombay, and were permitted to take possession. However, the treaty was disavowed in England, and Sir Samuel Lucas was appointed Governor, still for the Crown; but King Charles, soon tiring of the expense, granted the island to the East India Company, with extraordinary privileges by a charter dated March 27, 1668, when the company appointed commissioners to govern it under the control of the Presidency of Surat."



BAND, TWENTY-SECOND BOMBAY INFANTRY.

In return the company agreed to pay the trifling sum of £10 per annum. Thus peacefully and on remarkably easy terms, did the company become possessed of the finest seaport and capital of Western India.

From the earliest times of the British occupation of Bombay, there appears to have existed an armed force maintained by the company to defend the rapidly growing city, which was also fortified, against armed Portuguese opposition, and against the inroads of the Mahrattas, who held the opposite coast, and to protect their trade from the depredations of the Malabar pirates. These soon became so troublesome, that the Deputy Governor and Council of Bombay applied to the Court at Home for three armed ships to strengthen their defence.

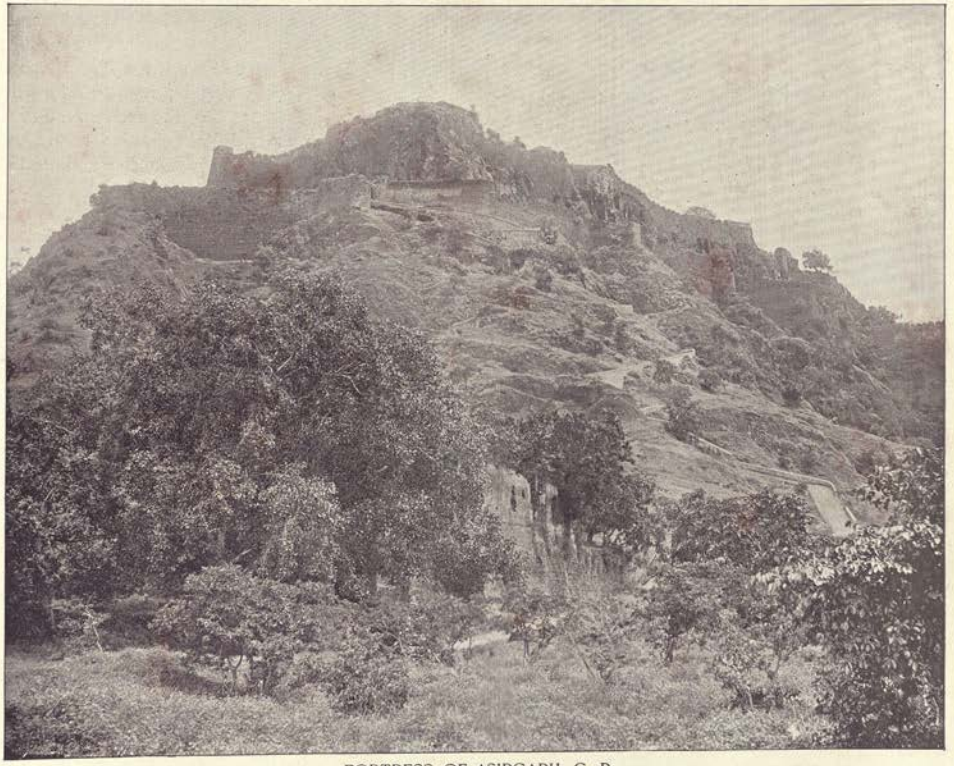
The Bombay garrison then consisted of 285 men, composed chiefly of French and Dutch recruits, topasses and a few natives, there being only ninety-three English, including officers, with twenty-one pieces of cannon and two gunners. This force was to develop into the Bombay army.

Under Sir George Oxenden's able administration, the prosperity of Bombay steadily increased. Docks were built, the harbour enlarged, and European settlers encouraged by every means, while the fortifications were strengthened and a code of regulations drawn up for the administration of the army.

His successor was Mr. Aungier, who further strengthened the fortifications, increased the garrison, and enrolled both European and native inhabitants in a body of militia for the defence of Bombay. These must have been a strange and ill-assorted body. Some affected a naval, some a military garb, while others, as Bruce describes them, "made themselves like South Sea Islanders by bedizening themselves in the most fantastic manner; many wore scarcely any apparel at all, the usual piece of calico worn around the body serving as raiment and uniform. Their arms were as various as their costumes: muskets, matchlocks, swords, spears, bows, and arrows."

These preparations were made none too soon, for in 1672 a Dutch fleet appeared outside the harbour, and a wild panic ensued among the inhabitants of Bombay, many of whom fled to Portuguese settlements. The threatened danger of a Dutch invasion was however averted by the calmness and determination of Mr. Aungier, who, Bruce says, acted on this occasion "with the calmness of a philosopher and the courage of a centurion."

In 1674 the Portuguese portion of the garrison was reduced, owing to the outbreak of a mutiny among the troops, and reinforcements were received from home.



FORTRESS OF ASIRGARH, C. P.

This fort, which is picturesquely situated on the top of a hill a few miles from the Chadni Station of the Great Indian Peninsula Railway, was stormed and captured by General Wellesley in the early part of the present century. It was subsequently restored to Sindhia, but was after the lapse of a few years retaken by the English in whose possession it has since remained.

At this time all troops were engaged for a period of seven years. In 1678 the Court of Directors at home appear to have been seized with a sudden fit of economy, for they not only ordered the reduction of the military establishment and militia, and the cessation

of all further military works, but, as Orme puts it, "they disapproved of several allowances to the military officers, and had even reduced the rate of exchange at which the common soldiers as well as they were paid; and not content with establishing new regulations for the future, insisted that the officers should refund the surplus of what they had received beyond the reform. The officers remonstrated with hardy discontent; but the company's orders were positive, and were enforced with pertinacity by the Supreme Council at Surat, which was imputed to the haughty austerity of Sir John Child. The officers, who long indulged in licentious manners, formed a conspiracy among themselves, and secured the concurrence of the soldiery, without exciting even a surmise of their intentions in the council of the island; and, indeed the enormity of the attempt precluded the suspicion."

AN INDIAN LOOKOUT.

This friction occurred at an unfortunate moment, for in 1679 Sivaji, the great Mahratta chief, seized on the island of Kennery, at the mouth of Bombay harbour, and the Siddee (the Mogul's admiral) occupied the smaller island Henory, or Hundry, at the same moment. Kennery, the largest of these two rocky islands, is only one and a half miles long and one half a mile broad. Neither of them is inhabited, but both are covered with wood, and supplied most of the Bombay fuel, and both, Kennery especially, were important, as being points from which a watch might be kept on all vessels entering or leaving the harbour.

In anticipation of further depredations on the part of the daring Mahrattas, the fortifications of Bombay were hastily strengthened, and the military force increased by forty English recruits and two companies of Rajputs, each of 100 men. These were to be commanded by their own officers, and armed with their own weapons. This is the first mention of regular companies of natives of a fighting race being enrolled in the Bombay army.

Meanwhile discontent was still rife among officers and soldiers; and in 1683 the guard of the fort broke into open mutiny under Captain Keigwin, who seized the Deputy Governor, Mr. Ward, and four members of council and occupied Bombay in the name of the King. The inhabitants, seeing that he had the support of the whole of the troops, consisting at that time of 150 Europeans and 2000 Topasses of militia or volunteers, offered no resistance, and a proclamation was issued vesting Keigwin and a council of four officers with the government of the island.

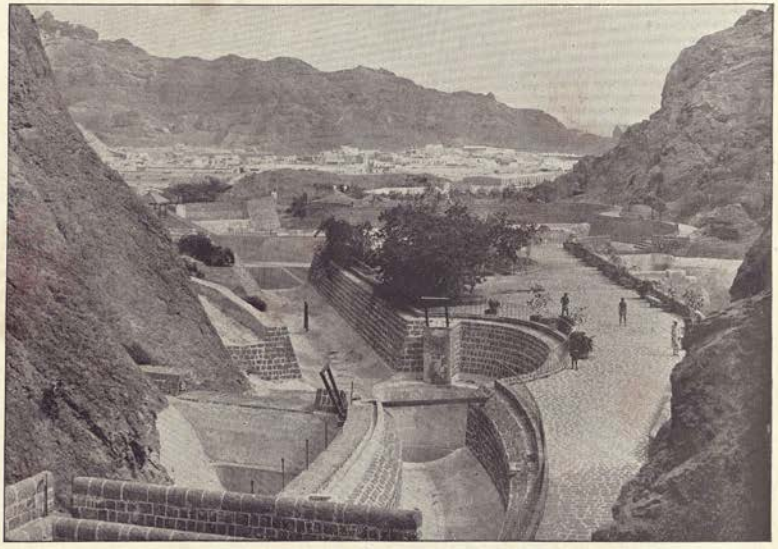
Keigwin also boldly seized on the company's frigate "Hunter," with treasure to the amount of Rs. 60,000. Sir John Child, on hearing of the rebellion, came down from Surat with six of the

company's ships to effect negotiations between the company and the rebels, but to no avail. They would recognize no authority, and he retired discomfitted.

It is undoubtedly due to the decided action and strong government of Keigwin that Bombay did not, at that critical juncture in her history, fall a prey to the Mahrattas or to the Siddee. This government was a very strong one during its brief duration; and he not only made a satisfactory commercial treaty with the Mahrattas, obtaining for the company all the concessions which the weak government of Bombay had hitherto failed to do, but he raised the strength of the garrison to 500 men, and improved the military organization. This success, and the fact of his restoring intact the treasure he had seized, were the cause of his pardon when, the following year, the island was restored to the company.

In 1692 Sir John Ealdesborough was appointed commissary of all the company's affairs in India, and orders were issued to Bombay to enlist Negroes, Arabs and Armenians in the army.

The company at Bombay were at that time indeed in a bad way as regards their servants, who used the most irregular proceedings to fill their pockets. Military discipline was non-existent save in name; and the reputation of the company also suffered from the outrages of pirates, who, sailing under British colours, scoured the coasts of Western India, robbing and often massacring the crews of native vessels who naturally enough threw the blame on the English.



ANOTHER VIEW OF THE TANKS, ADEN.

Those were troublous times for Bombay, and to make matters worse the garrison was greatly reduced by continued sickness. At sea the French held their own. Trade was not only paralyzed by the war and by the depredations of the pirates who harassed the coasts, but these marauders caused serious consequences among the company's troops and seamen, who, seeing that dishonesty was decidedly their best policy, deserted in crowds to join the black flag. Not only were the affairs of the company at a low ebb, but the whole of Hindustan was, at this time, a scene of confusion.

The Mahrattas were as usual making war, and a scourge to their neighbours. A Mogul army was in the Carnatic, and another force was threatening the safety of Madras, while at sea the French were everywhere victorious.

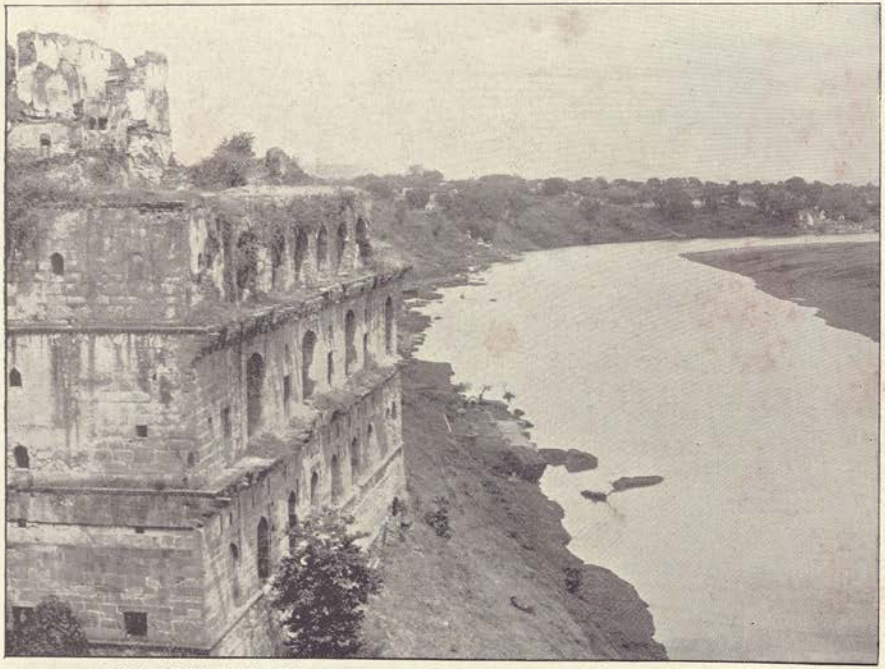
The war at sea was at last brought to an end by the Treaty of Ryswick in 1697.

At the beginning of the eighteenth century the outlook was, however, still a stormy one. The strained relations between the Mogul Emperor and the company, which had been caused by the depredations of the pirates, were intensified by the refusal of the company to pay a heavy indemnity demanded by the Moguls. The great Mogul determined, therefore, to try the effect of force; so, he not only imprisoned the Governor of Bombay and several of the Bengal agents, but he blockaded Madras and threatened Calcutta, while the

Mahrattas and a Portuguese fleet chose that moment to advance on Bombay by land and sea. A plague also broke out in the Bombay garrison, reducing it to seventy-five men. Trade, of course, was at a standstill.

The outlook for the company seemed indeed hopeless, when in 1707 Aurangzib died.

It is not within the province of this sketch to discuss the political affairs of India at that moment. Sufficient to state that the civil war which broke out at the Emperor's death, so occupied the inhabitants, that their attention was withdrawn from the company. During the time of comparative peace which followed, the work of strengthening the army and the fortifications progressed, and in 1716 the wall round Bombay was completed by the voluntary subscription of the inhabitants.



BERHAMPUR, RUINS OF PALACE, TAPTI RIVER, ASIRGARH IN THE DISTANCE.

The troops, who had been in constant requisition during all these stormy years, now found their work cut out for them in opposing the Portuguese, and in suppressing a body of Mahratta pirates, who, under the name of Angriás, had extended their dominion not only along the coasts, but for miles inland. In the numerous expeditions against these by sea and land, the latter of which were often of a most harassing nature, the naval and military forces of Bombay are spoken of in terms of high praise by historians and military authorities of the time.

1741 appears to be the first year in which the military force of Bombay can be described as an army, or as having assumed a definite and regular organization.

In 1746 the Bombay artillery corps and seven companies of infantry were raised by Major Goodyear.

For the first 100 years of its existence, the Bombay army was divided into companies. The first mention of battalions is in 1768, when the two battalions were raised. A third was called into existence the following year. This was found sufficient until 1777, when it was considered necessary to raise a battalion for the protection of the ships against the Mahratta pirates. Thus the Marine Battalion came into existence. In 1780 another battalion was raised, and this year is noticeable for the fore-shadowing of the Mysore war. Several battalions were raised in Bombay, and here arises the interesting and oft-debated question: Were these battalions raised in order

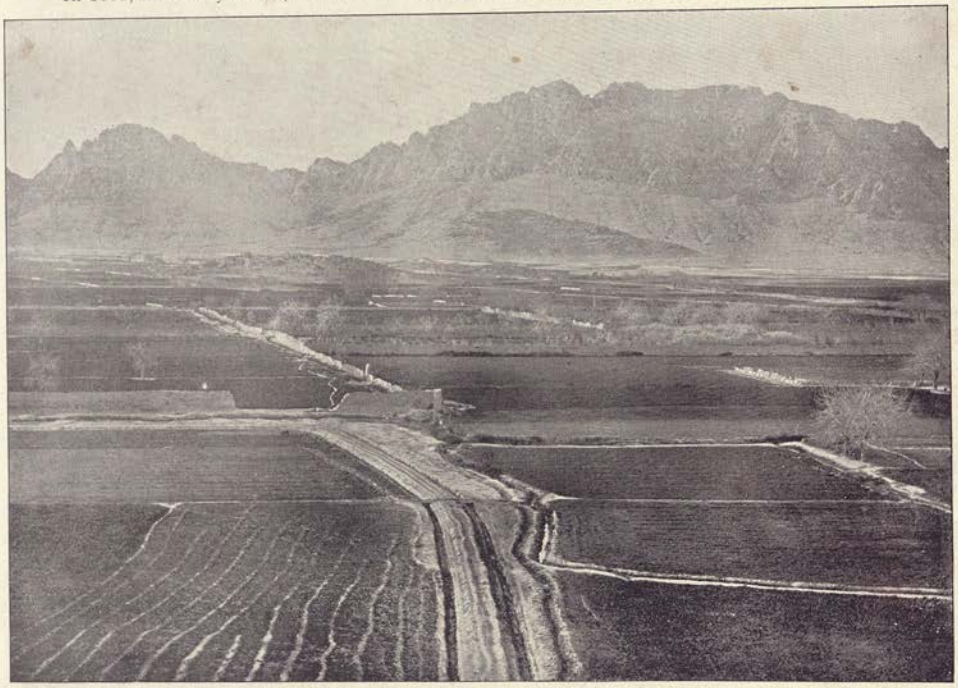
THE RESIDENCY, PACHMARI.

Pachmari is a popular hill resort for the people of the Central Provinces during the hot weather, when large numbers of European troops are also sent there to escape the burning heat of the plains. The Chief Commissioner of the Provinces has also a residence here.

that the English might go to war, or did they go to war because they had raised the battalions? But it is impossible to discuss this point here. In 1792 two more battalions were raised for the Deccan and Guzerat wars, which soon showed what they could do under Hartly.

Throughout the whole of the Mysore war the Bombay regiments gave a very good account of themselves, and claim a goodly share in some of the best known of the early glories of the imperial armies.

In 1801, as already stated, a small force from Bombay took part in Sir David Baird's expedition to Egypt. In 1809 the Fourth Bombay Rifles, now the Second Battalion, Second Native Infantry, were engaged at Bourbon. There is nothing much to record in the way of service for Bombay, until 1817, when the battle of Kirkee was fought against the Peshwa.



SCENE IN AFGHANISTAN, BEYOND QUETTA.

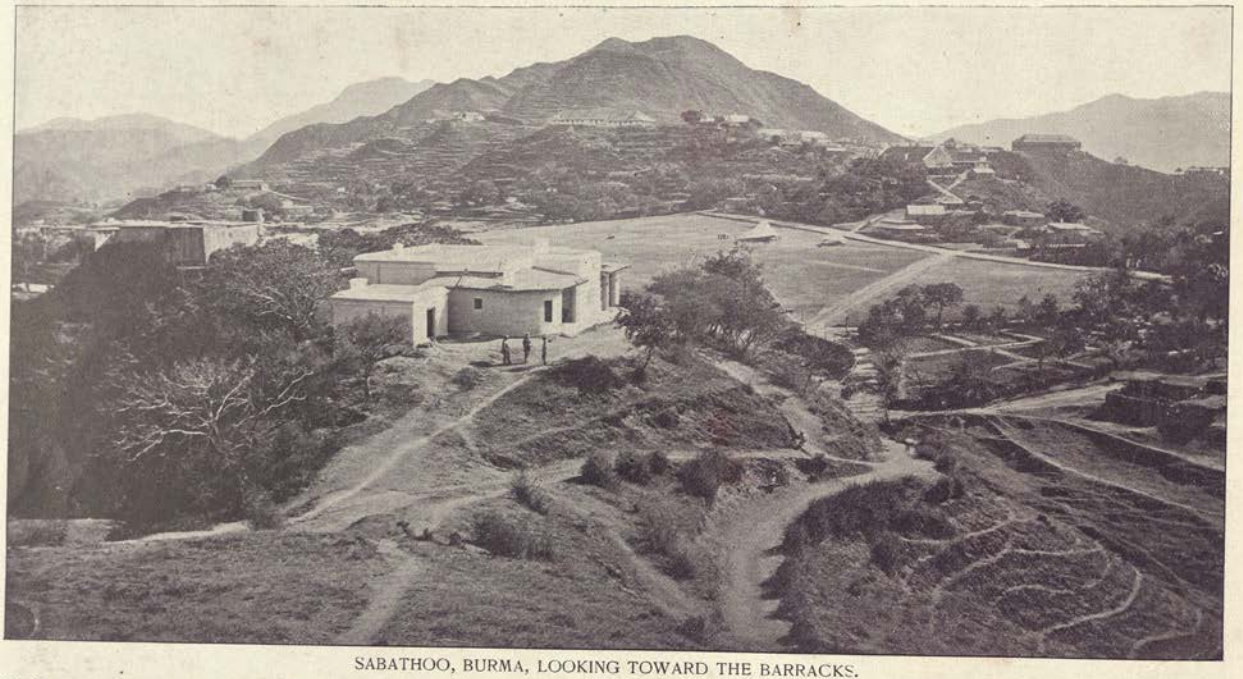
Between 1838 and 1878 the Bombay army was actively employed by land and sea in Sind, Afghanistan, Aden, Burma, China, Persia, Abyssinia. The troops always showed great willingness to cross the sea, and to take part in the most trying campaigns. They were ever enduring, brave and faithful, in spite of heat and cold, sickness and isolation; often in inclement and uncongenial countries. Their bearing was always steady, soldier-like and loyal, although their service lasted not weeks or months, but often for years.

After a period of peace, the armies of the three Presidencies were ordered to sudden military activity by the Afghan war of 1838. From the first the Bombay corps attracted attention and admiration, by their discipline and organization. During the winter of 1841 the supreme quiet and isolation of Quetta, which was chiefly garrisoned by Bombay troops, was disturbed by the news of the tragedy at Kabul. An order arrived simultaneously to "hold Quetta."

Then began the hard work of entrenching, which was cheerfully done by the men, in spite of the excessive cold, which killed off many of the recruits and weaker men and was a severe trial to all. As soon as it became practicable, the Bombay column, under General

KABULESE.

England, moved on to Kandahar, where they took part in all the operations of the campaign, including those in the Urgundah Valley. In the action of May 12, 1842, they were prominent in the defence of Kandahar also. In General Nott's brilliant march to Ghuznee and Kabul they were conspicuous for their successful performance of escort duty, that much disliked and thankless task, which nevertheless plays so prominent a part in the success of all campaigns. In 1843 the Bombay army took part in the operations on the Indus, and claim a share in the victories of Hyderabad and Meeanee preparatory to the annexation of Sind. The regiments engaged there were: Jacob's



SABATHOO, BURMA, LOOKING TOWARD THE BARRACKS.

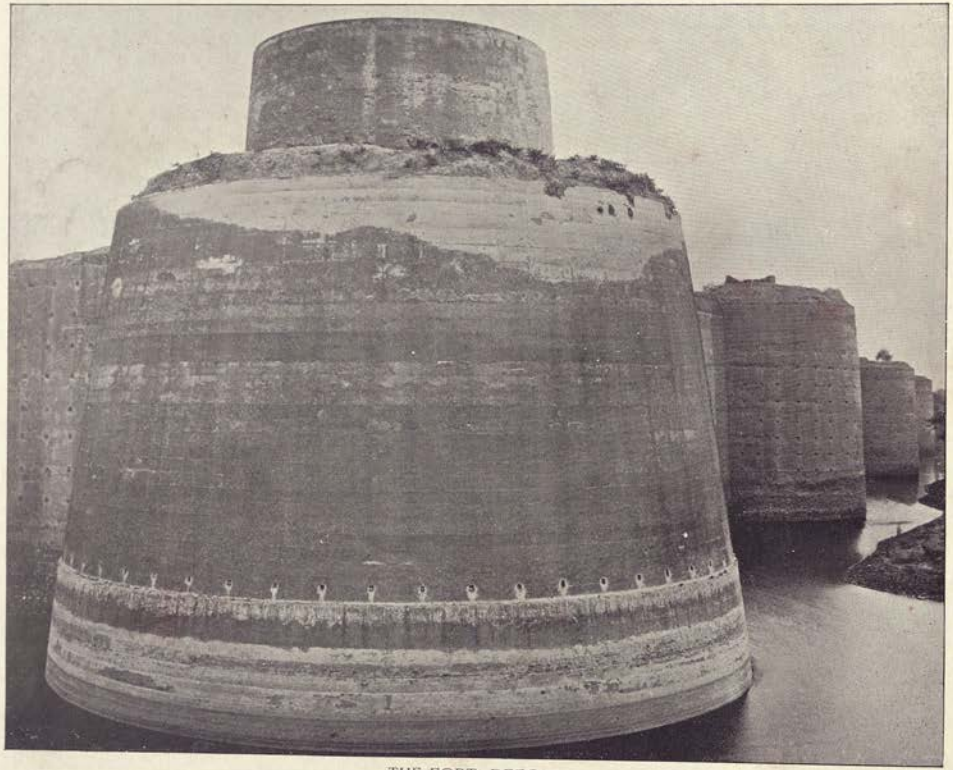
(Sind) Horse, the Third Cavalry, Poona Horse, and six regiments of Bombay native infantry, among whom the Twelfth and Twenty-fifth particularly distinguished themselves.

In 1843 the strength of the army was increased by the formation of the Sind or Jacob's Irregular Horse, two Belooch battalions and the Sind Camel Corps. In 1846 the infantry was further increased by the formation of the Twenty-seventh, Twenty-eighth and Twenty-ninth regiments. In 1848 the Bombay army was again called upon for service, nor were they found wanting, during the whole of the Panjab campaign, in soldier-like qualities, winning a goodly share of the laurels of "Mooltan" and Guzerat."

SEONI, C. P.

On the outbreak of the Persian war in 1856, five regiments and several "light" companies, Bombay native infantry, the Third Cavalry, Sind Horse and Poona Horse, the native artillery, sappers and miners, embarked from the Bombay and Sind ports for the Persian Gulf, and acquitted themselves well.

The sudden departure of Sir J. Outram and General Havelock with the Sixty-fourth and Seventy-eighth from Persia to India, brings this history to the date on which the Mutiny threw all India into danger and alarm. As to the attitude maintained throughout by the Bombay army in that dark hour of temptation, General Macleod may be quoted. He says: "The cavalry, regular and irregular, stood firm, and of the thirty-two regiments of native infantry, six gave much uneasiness at first; one of them recovered itself, but in two it was necessary to apply the pruning knife of extreme measures and prompt example to eradicate the evil. The effect was immediately successful, for they both then and ever since did their duty well and faithfully to the State, in garrison and in the field. The other three regiments so misbehaved themselves as to be disbanded. Of these three, the worst was only ten years old, having been raised in 1846. Twenty-six regiments out of thirty-two stood firm, loyal and trustworthy, not only passively but actively, for the many that were called on at that critical period did excellent service in the field in the several trying campaigns, both in and beyond the limits of their Presidency, and were highly commended by Sir Hugh Rose and the other distinguished



THE FORT, DEEG.

Deeg was the scene of the defeat of Holkars cavalry and infantry by General (afterward Lord) Lake in 1804. He occupied the Fort on Christmas day, 1805, and then marched on Bhurtpur.

commanders, and considering the influence (for the Nana's emissaries reached the Mahratta as well as Hindustan territory) and example to which the men of the Bombay army had been subjected for sixteen years before, I contend that the result of the test they underwent was wonderful."

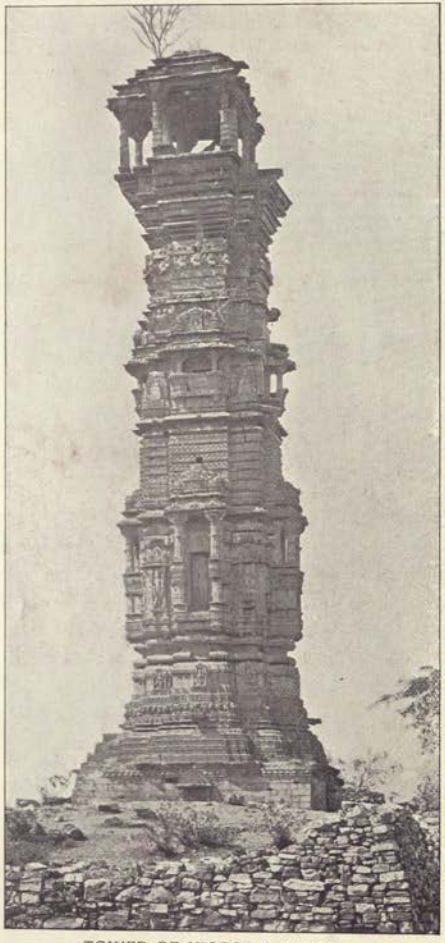
In 1858 four regiments of the Bombay army took part in the China expedition.

In 1867 a detachment, consisting of sappers and miners, two cavalry and six infantry regiments, was sent from the Bombay army to take part in the Abyssinian war, which brief but dramatic campaign was the most remarkable military undertaking in the brilliant career of Lord Napier of Magdala. The difficult march of the army over the rocky Abyssinian highlands, the brilliant storming of Magdala and the congratulatory address of the victorious general to the troops who had so gallantly supported him in that enterprise, are too well known to need touching upon here.

PATHANS FROM PESHAWAR VALLEY.

In 1878 a portion of the Bombay native army sent a contingent on service to Malta. In the Afghan war, 1879 to 1881, they were again prominent, earning special distinctions at Kandahar. In the Egyptian war the Bombay column distinguished itself at Suakim and rendered great service throughout the trying campaign, and since then the Bombay army has played a very creditable part in the operations in Upper Burma. Its present establishment is as follows: Seven regiments of cavalry, including the Bodyguard and Aden troops, the native artillery, corps of sappers and miners, and twenty-six regiments of infantry.

The Bombay artillery consists now only of two batteries. Its origin and early history are very similar to those of the Golundaz of Bengal and Madras, and it doubtless existed from the earliest times of the British occupation of Bombay. It was reorganized in 1746 by



TOWER OF VICTORY, CHITOR.

Major Goodyear, and shared the triumphs of the Madras artillery at Plassey and throughout the Mysore war.

Their establishment at the commencement of the present reign was, to quote General Macleod, the following: "In 1838 the native artillery consisted of Golundaz, recruited similarly to the Bombay infantry. These men well maintained the character of Bombay artillery, and their good services are still remembered and testified to by some of their old officers who knew them well.

The means of oral communication in the Bombay army between officers and men is Hindustani, although Mahrattee is the native language of the greater part of the latter. The Mahratta Sepoy is, however, very quick at picking up Hindustani.

Space does not permit of our dwelling on the various departmental establishments of the Presidential armies of India, such as the clerical, medical, commissariat, etc. It may, however, be said that, founded as they are, on the experience of many years, they have up to the present, been found quite adequate and have always maintained a high standard of excellence.

It is impossible to enter here into a discussion of all the changes which have taken place in the Indian army. It is sufficient to mention that the three Presidential armies, of whose history and organization a brief outline has been given, ceased to exist on April 1, 1895. The new system involved the formation of the following four army corps: 1, the Northwest Frontier; 2, Bengal; 3, Bombay; 4, Madras.

Besides the standing Indian army and the corps of volunteers in India, there is a third body of troops available for the defence of the Empire. These are the Imperial Service troops. Every native chief in India is allowed to maintain a certain number of troops in accordance with his position. At the time of the Russian scare on the Afghan frontier, one or two native rulers offered to place a certain number of their troops at the disposal of Government.

Thus the Imperial Service Cavalry came into existence. This is a very fine corps, formed of contingents from nearly all the important native States of India. These regiments are kept by the State in question and officered by their own native officers, under the superintendence of a staff of British officers.

Although the corps have only been in existence a few years, they have obtained a high reputation for smartness and efficiency, and those who have seen feats of horse and swordsmanship performed by these fine corps of cavalry can form some idea of the valuable services they will be able to render should they be called upon to take an active part in the defence of the Empire.

In addition to Her Majesty's standing army, there are various naval and military volunteer corps in India, distributed over the three Presidencies. There are two corps of naval volunteers (at Calcutta and Rangoon), eleven regiments of light

horse volunteers, six artillery volunteer corps, two engineer volunteer corps, eight corps of mounted rifles, fifty-four corps of rifles (foot). From the earliest times of British occupation it has been shown that the European and native inhabitants of the three principal trading centres were enrolled as a body of militia for the defence of Forts St. George, St. William, and Bombay respectively. The first mention of Volunteers is in Bombay in 1799, when a corps of "civilians, lawyers, mariners, and merchants" was formed under Colonel the Honourable Jonathan Duncan, the then Governor of Bombay, for service during the Mysore campaign. At the same time a corps of two companies, known as the "Armed Association," or the "Bombay Fencibles," under Lieutenant-Colonel James Rivett, was called into existence. These were disbanded some years later.

The oldest Indian volunteer corps, now in existence, is the "Madras Volunteer Guards," formed during the Mutiny on July 2, 1857.

A second volunteer corps was formed three years later: The "Nagpur Volunteer Rifle Corps," which dates from September 29, 1860. Since then other volunteer corps have been raised by degrees in the three Presidencies.

No great opportunity has as yet been afforded to our Indian volunteer corps of distinguishing themselves in the field, although some of the members of the Calcutta Volunteer Rifles did very good service with the expedition to Manipur.

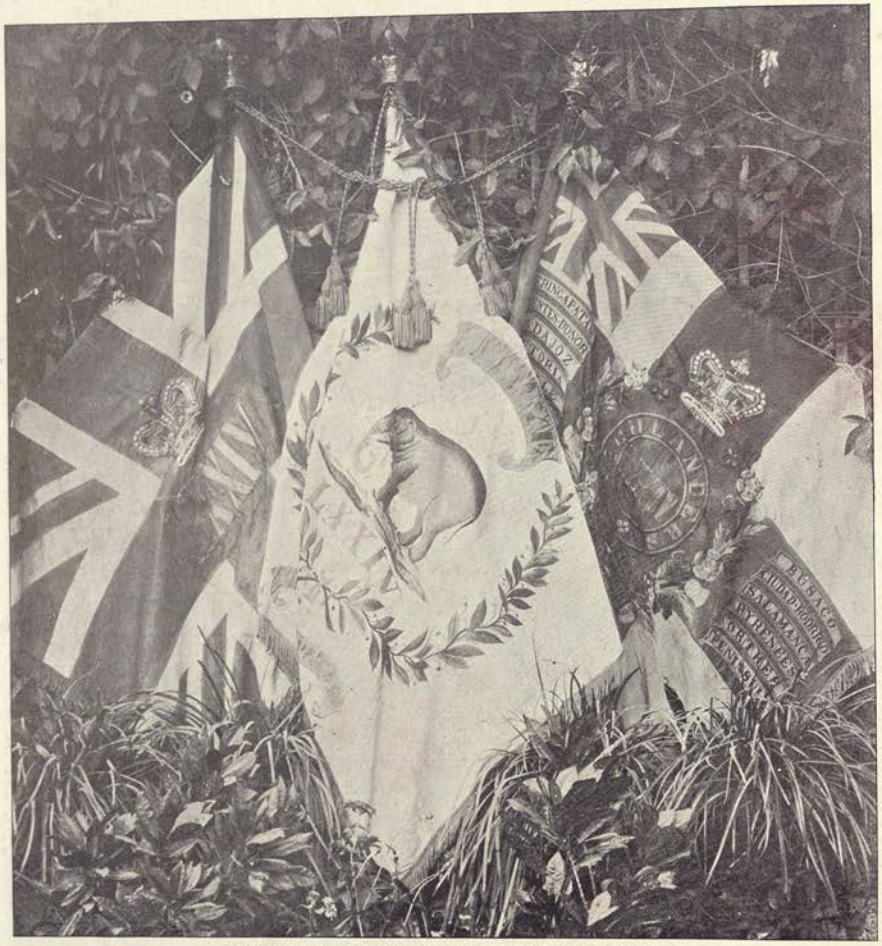
VOLUNTEER HEADQUARTERS, CALCUTTA.

Much undoubtedly remains to be written on the subject of volunteers and imperial service troops, which would be of interest alike to Anglo-Indians and to the British public. The management and organization of the various regiments, the particular nationality which characterizes individual corps, the services of officers and men, the various artillery and rifle competitions which are held, and the arrangements in vogue for drill and practice,—all these might well find a place in a fuller history of Her Majesty's forces in India. This brief sketch can only aim at mentioning them as units of a great whole, the Indian army, whose history and achievements have evoked praise and admiration throughout the world.

BRITISH TROOPS IN INDIA.

It will assist to a due appreciation of the military history of India, if passing reference is made to the composition of the British European force sent to India to defend the Empire in conjunction with Her Majesty's Indian native army.

The total establishment of British troops at present in Bengal consists of six regiments of British cavalry, seven batteries of royal horse artillery, twenty-two batteries of field artillery, three heavy batteries, royal artillery; seven mounted batteries, royal artillery; thirteen garrison companies of royal artillery, thirty-four battalions of British infantry.



COLORS OF A CRACK BRITISH REGIMENT IN INDIA.

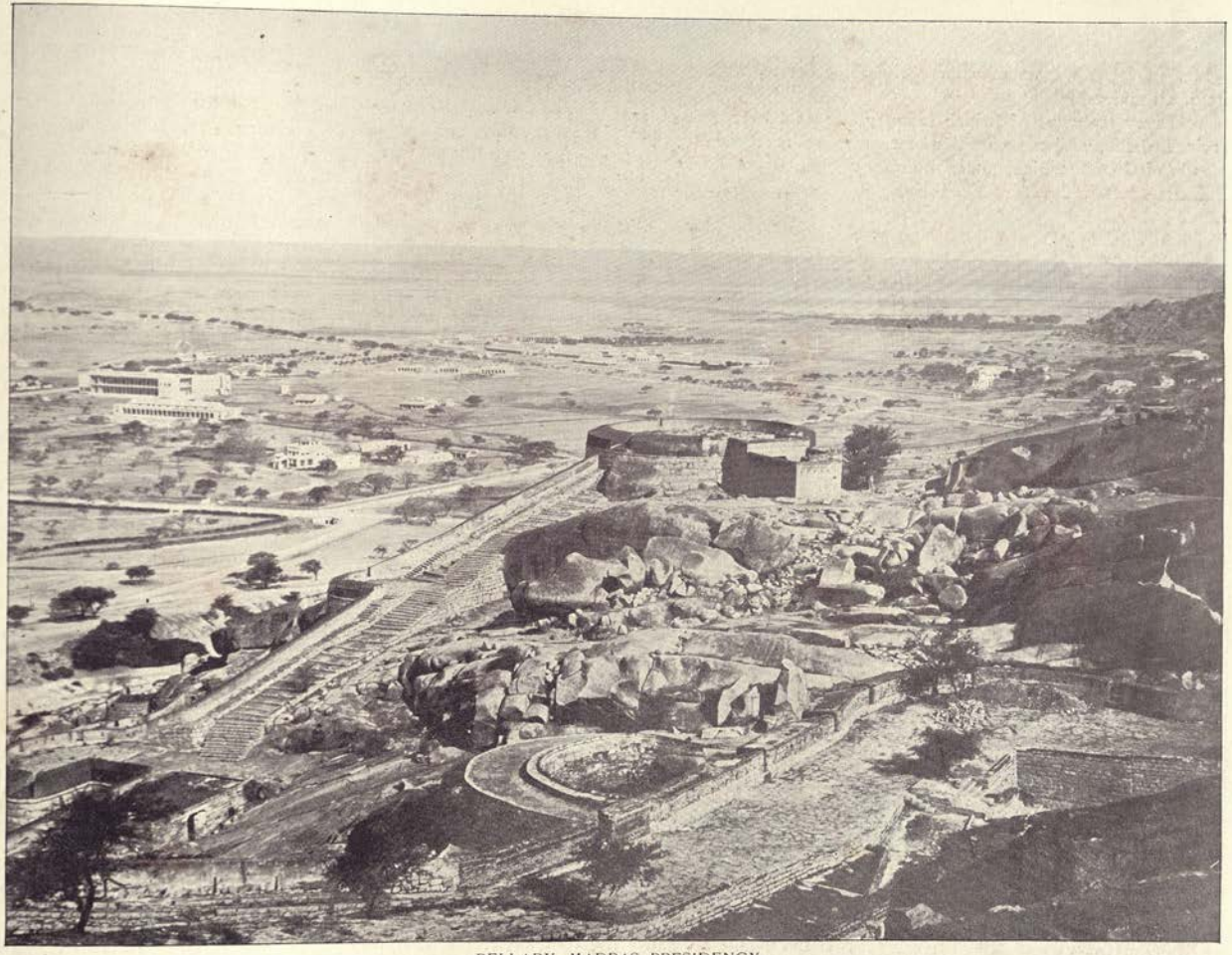
Bengal is also the headquarters of "H" company, Royal Engineers, which has detachments in Bombay and Madras.

The establishment of British troops in Madras, including Burma, comprises two regiments of British cavalry, two batteries of royal horse artillery, eight batteries of field artillery, one mounted battery of royal artillery, one heavy battery of royal artillery, three garrison companies of royal artillery, ten battalions of British infantry and a detachment of "H" company, royal engineers.

The Bombay establishment of British troops is as follows: One regiment of British cavalry, two batteries of royal horse artillery, twelve batteries of field artillery, seven garrison companies of royal artillery, eight battalions of British infantry and a detachment of "H" company, royal engineers.

To give an idea of the strength of the British establishment in India it may be mentioned that the total strength of each regiment of British cavalry is 630 men with 525 horses. Each battery of royal artillery consists of 162 officers and men, while the number of horses on a peace footing is 152, which are increased when the battery is placed on the war establishment to 198 horses with 5 bullocks.

In every field battery of royal artillery the total strength, including all ranks is 162 men on the peace establishment; the strength of horses

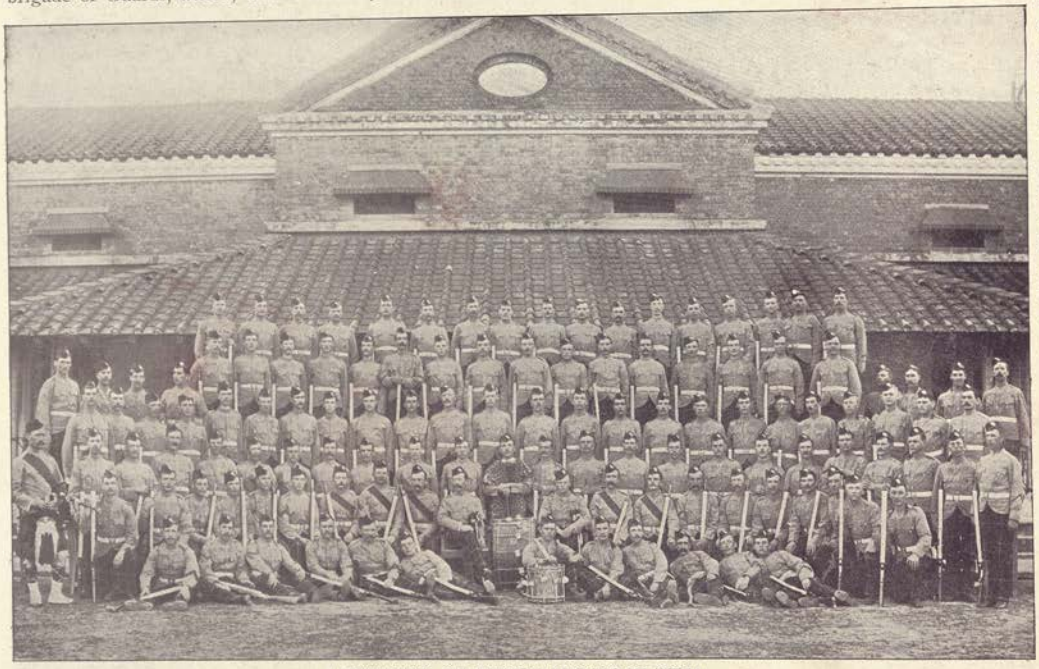


BELLARY, MADRAS PRESIDENCY.

Bellary, which is the principal town of a district of the same name, fell into the possession of the English in the year 1800. It was a great stronghold during the reigns of Hyder Ali and Tippoo and forts erected by them are still in existence. There are barracks for the accommodation of English and native troops and a large arsenal. There are several handsome churches in the station.

is 110. On the war establishment it is 143 horses, with 5 bullocks. Each company of garrison artillery has a total strength of 145 of all ranks.

Every regiment of British infantry has a total strength of 1032 men of all ranks. All corps of British troops take their turn for service in India, with the exception of two regiments of cavalry, the Royal Dragoons and the Scots Greys, and one of infantry, namely the brigade of Guards, which, under ordinary circumstances, never proceed abroad. With these exceptions all British cavalry and infantry regiments, and all horse and foot batteries of royal artillery take their turn of Indian service, which is regulated by a "Roster" kept at the War Office, from which orders are issued for regiments to proceed to India. As a rule, most of the regiments of British infantry, and all garrison companies of royal artillery first put in two years' service either in the Mediterranean or in Egypt, in order to acclimatise the men, as far as possible for Indian service.



A COMPANY OF BRITISH TROOPS IN INDIA.

The average service of a battalion of British infantry in India is thirteen years. Three battalions of British infantry proceed home every year, and are replaced by three others, either direct from home or from the Mediterranean or Egypt. Latterly the military authorities have been relieving the regiments at Hong Kong, Singapore and Ceylon by regiments from India, which has somewhat interfered with the average period of Indian service of many regiments of British infantry.

One regiment of British cavalry leaves India annually and is usually replaced by another regiment of cavalry direct from home. On the expiration of their Indian service regiments of British cavalry proceed alternately to Natal or to Egypt. The destination of all British corps arriving in India on service is settled by the local authorities in India. It is the custom, though not the rule, for a regiment

LOWER FALLS, PYKARA.

to complete its service in the Presidency in which it is first stationed. All British corps are brought out and sent home in troopships or hired transports at the expense of the Indian Government.

During their Indian service, the non-commissioned ranks and rank and file of all British corps received their usual English pay, which is converted, according to the rate of exchange, into Indian money. Officers serving in India are paid on an entirely different scale, not governed by any English or colonial rule.

It is quite impossible in the brief space available at the close of this sketch to follow the fortunes or trace the history of the British army in India.

In conclusion, it may be mentioned that the nucleus of the British army in India was the battalion of infantry sent out in 1642, under Sir Abraham Shipman, to take over the island of Bombay, ceded to England by Portugal as part of the dowry of Catherine of Braganza, on her marriage with Charles II.

These were the first British troops to land in India, and were handed over by the crown to the company, whom they served under the name of the First European Bombay Fusiliers. When the amalgamation of the company's service with that of the crown took place, they became the One Hundred and Third Royal Bombay Fusiliers. They are now known as the first battalion, Royal Dublin Fusiliers, and are at present stationed at Quetta.

The first regiment of the British army to land in India was the old Thirty-ninth, now known as the first battalion, Dorsetshire Regiment, and in recognition of this fact they carry the motto, "*Primus in Indis.*" The first distinction won by this regiment was "Plassey." Their other Indian distinctions are "Ava" and "Maharajpore."

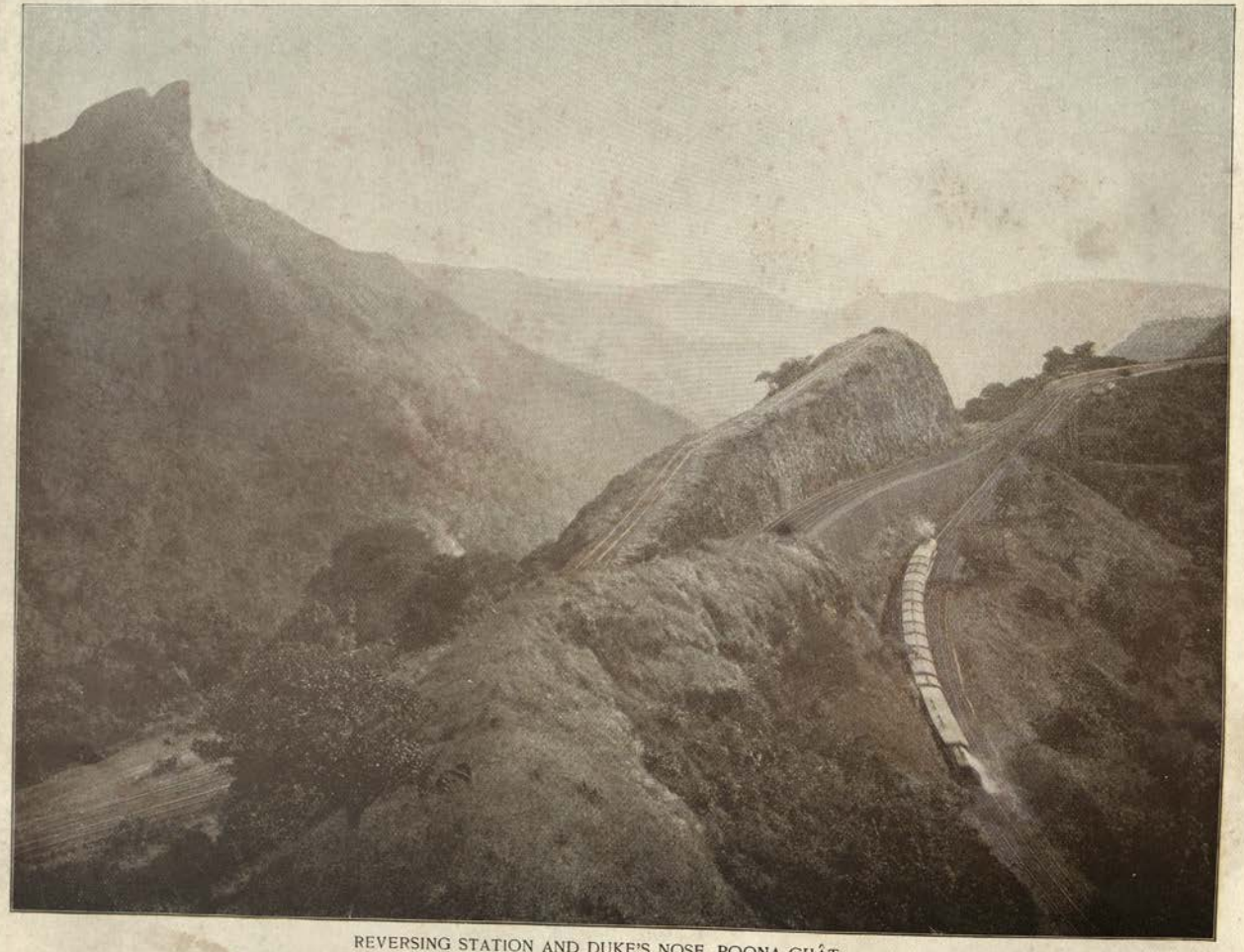
Until the end of the Mutiny Her Majesty's British army in India had its own staff, quite distinct from that of the company's service, which also had its own staff; but subsequently, when the whole India army was reorganized, the company's service was amalgamated with that of the crown and all British regiments serving in India were handed over to the imperial general service list.

It is hoped that this outline of the history of Her Majesty's Indian forces may stimulate interest in the army which won and now guards England's vast Empire in the East.

True, there are those never wanting who question the stability, and make light of the beneficence of that rule, and who deny that the empire shall ever "Serve as a model to the mighty world, and be the fair beginning of a time."

But the feeble cry of those scoffers is surely drowned by a mightier sound; the voices of those who may claim the highest authority, both as thinkers and warriors, and who point to the Indian army as a standing proof of the stability and greatness of English rule.

The nation which has won an Indian Empire, and stood the test of the Mutiny of 1857, will undoubtedly keep the fruit of her labours. Nothing can shake all true Englishmen in their firm belief that "as long as the sun shines in the heavens" the British flag shall wave over India.

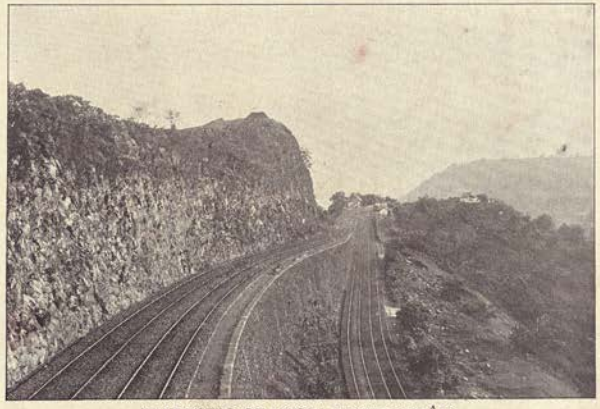


REVERSING STATION AND DUKE'S NOSE, POONA GHÂT.

CHAPTER II.

RAILWAY CONSTRUCTION IN INDIA.

THE importance of adequate means of communication in developing a country needs no discussion, and it is generally agreed that the state of the roads or canals, is a measure of a certain kind of civilization and of material prosperity, while it has been said, and experience seems to prove it, that the locomotive is more needed than the missionary in wild districts. The ancient Romans fully appreciated the importance of roads in assisting and consolidating their conquests, and those who have had to do with Indian frontier districts will have recognized the soothing influence of the steam whistle; for the men who during the construction of a line would lie in wait behind a rock to shoot at the surveyor, now find it more profitable to work on the railway, and only revert occasionally to murder and highway robbery when in need of a little excitement.

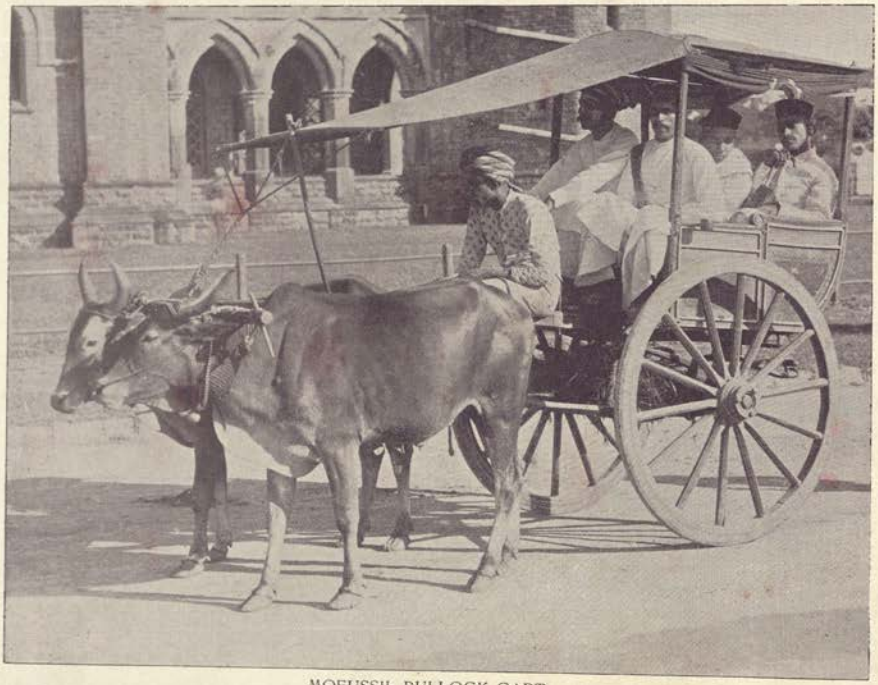


REVERSING STATION, BHORE GHÂTS.

India has never been so badly off as some countries in respect of the means of communication; the great rivers forming arteries in what were from their very presence the most cultivated and populous parts, while the Koss Minars, or milestones of Akbar's great road, are still to be found between Delhi and Lahore. The flatness, also, of the vast plains of Hindustan permitted the establishment of "fair weather roads" wherever the inhabitants had a mind to pass, and rendered the services of the engineer less necessary than in most parts of the world. But, although communications may not have been so bad in some other countries, it is not intended to imply that India's "roads" were on a level with her civilization, in other respects. They were indeed but tracks, and impassible in the rains; and, as pack animals formed the principal means of transport, there might easily be a famine in one district, while surplus grain was rotting close at hand. In the matter of famine, indeed, railways may be held to have done more than irrigation. The latter is supposed to prevent famine in a district, but carries with it attendant evils in the shape of fever and the concentration of salts in the soil; while the former can transport the surplus grain from one district to another; failure of crops not being universal but local.

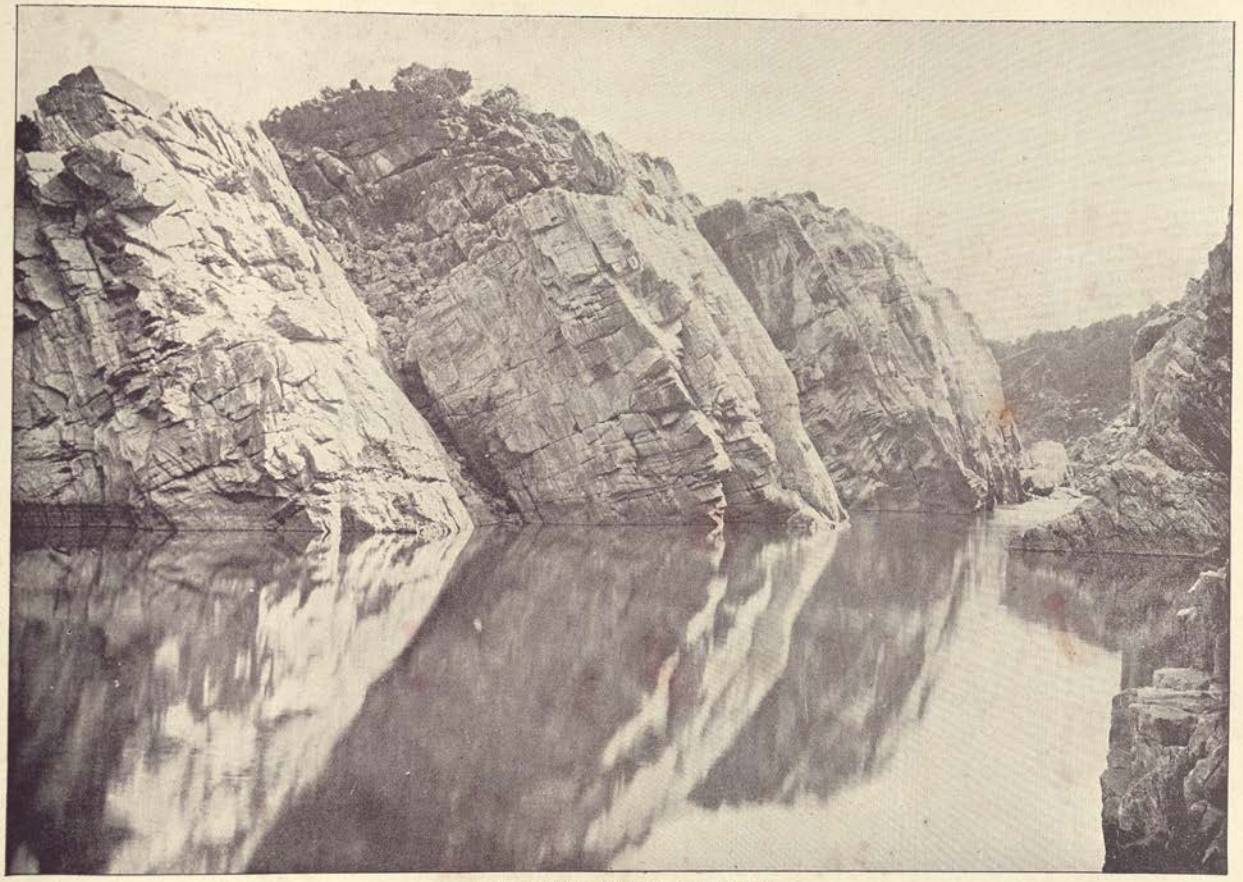
Still the advent of the British with their roads and, subsequently, their railways, has had an influence on the relations of the different countries of India with each other and with the rest of the world, the ultimate result of which it is impossible to forecast, and though at present pilgrim traffic forms a not unimportant part of the earnings of Indian railways, the civilizing influence of the locomotive will, in the end, make itself felt, and people will no longer consider a round of pilgrimage as a religious essential. You may, indeed, secure great merit by measuring with your body in the dust, the whole distance from your home to Jagannath's shrine, but when the journey is performed

in a couple of days in the comparative comfort of a railway carriage, the sanctity of the enterprise is greatly diminished. Who, fifty years ago, would have thought of India as an exporter of such prosaic products as wheat and other seeds, and coal? Yet, in addition to the traditional products of the gorgeous East, India, by virtue of her railway communication, is entering the markets of the world as an exporter of these and other homely products, receiving in exchange and distributing into the most remote villages such peculiarly western products as matches, watches, kerosine oil and umbrellas in commercial numbers. No longer are the latter a mark of dignity. The cheap western article is within the reach of all classes and the driver of the humble bullock cart may be seen seated on his homely vehicle, clad only in an umbrella and a loin cloth of the most exiguous dimensions. One cannot but view with regret the destruction as it may be of ancient industries and civilizations by the levelling influence of rapid communications; yet the fate of such when brought into contact with the iron horse is no less certain than, though it may not be as sudden as, that of the wild elephant who, in 1894, disputed the right of way, in his native jungles, with a train on the Bengal Nagpur Railway.



MOFUSSIL BULLOCK CART.

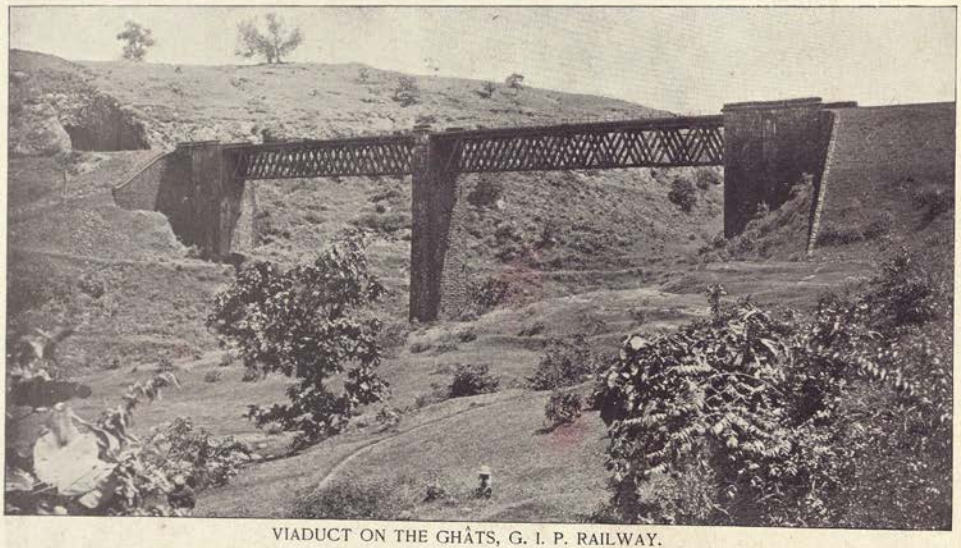
The history of the railways in India goes back into quite the early days of railroading even in England, and the reader may realize that this is not so very long ago when it is remembered that there are officers still living whose first acquaintance with a railway was made on a furlough home, or in India itself. And if India was not long behind in starting, she is certainly not inferior to other countries as to the construction and maintenance of her railroads in general; though the circumstances do not require, or even permit, the constant service, fast speeds and elaborate appliances of most European and some American lines. It was perhaps a loss for India that railway construction was commenced so early, as experience was then but limited, and one standard was thought applicable to all the world. The amount of money that has been wasted on such a detail as high raised platforms throughout India is something considerable, and the inconvenience from making them too narrow is great. These original defects of construction cannot now be got rid of, though the old carriages after the English pattern have entirely disappeared, and the rolling stock



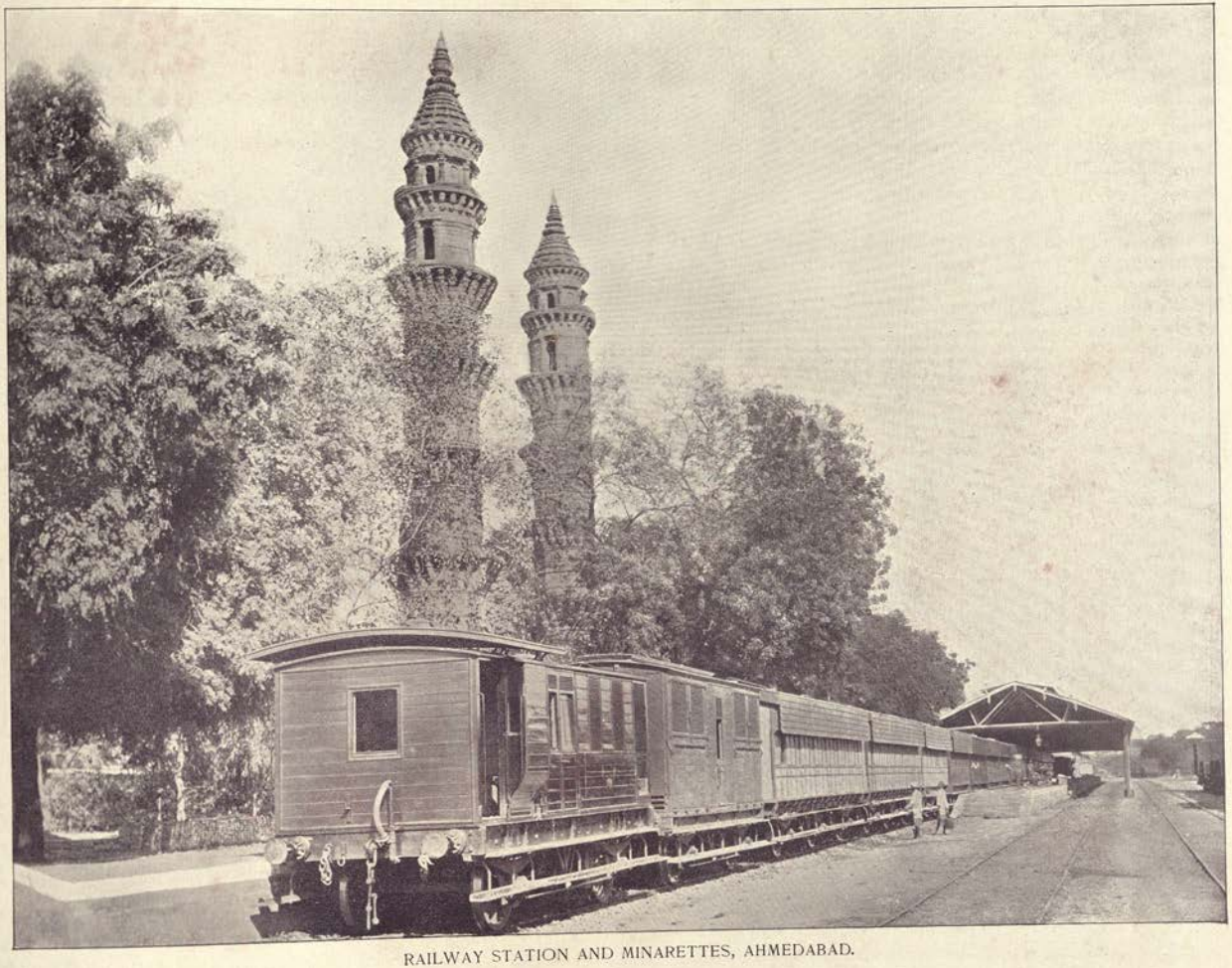
THE MARBLE ROCKS, JUBBULPUR.

The Marble Rocks are some fourteen miles from Jubbulpur, an important junction of the Great Indian Peninsula and East Indian Railways. A dâk bungalow is perched on the very edge of a rock 100 feet from the water, and there are plenty of boats for hire. The row through the gorge and back is a delightful experience. The blue river is skirted on either side by cliffs of pure marble and basalt, of dazzling white, or of creamy tints varied by veins of yellow, red and black. Pigeons and parrots flutter above, alligators bask in the sunshine on the shores, and monkeys chase each other from point to point and are seen leaping across the river at the "monkey's leap," which is fully 100 feet above the stream. Bees' nests hang from every projection, and the traveller is warned not to fire a gun or revolver lest they swarm down on the party and compel a hasty retreat. Tradition says that this lovely channel was cut by the god Indra, and the footprints of his elephants are still pointed out to the traveller.

of all classes is now built from the designs of Indian engineers and is quite suited to the work. In embarking on railways, the first question to be decided was that of gauge, which was then an open question, even in England. Most people are aware that the English guage, 4 feet 8½ inches, which, like Aaron's rod, has swallowed up most of the others, was never deliberately designed, but was simply the gauge of the tram wagons at the collieries where steam was first introduced. A contest has been waged over this question ever since railways were started and skirmishes still take place. The truth probably is, that there is no gauge absolutely the best, as a great deal depends upon circumstances. While a metre gauge does very well for many of the lines on which it is laid, it is quite certain that it would have been inadequate to the traffic of the East Indian or Great Indian Peninsula Railways. The probability is, that if the gauge question could be re-opened with the experience now possessed, five feet would be accepted as the most suitable figure for both East and West, while 2 feet 6 inches, or just half, would find favour with many as a suitable gauge for feeder lines or trunk lines through a poor country that shows no signs of being likely to develop a traffic. When the first arrangements toward the construction of Indian railways began in 1845 the gauge question was not at all accepted by the Indian authorities as a foregone conclusion, but was discussed on its merits, William W. Simms, who was employed by the government of India as Consulting Engineer for Railways, recommending 5 feet 6 inches as a convenient standard; but apparently Lord Dalhousie, who was then Governor-General, had ideas of his own on the subject, and recommended a gauge of 6 feet, which, fortunately, the home authorities did not accept, but preferred 5 feet 6 inches, which was finally made the standard, after some little further discussion. The government of India started with the apparently virtuous intention of regulating the course of railway construction so as to have only one gauge and similar details on all lines; but though in this instance there is more to be said in favour of uniformity *per se* than can always be said for this particular craze, yet a little reflection will show that some limit can easily be found, and the heroic resolution to have only one gauge for India soon broke down, and has now resolved itself into the more reasonable attempt to decide in what districts or under what circumstances the standard or the metre gauge shall prevail, with variants of still smaller gauges for purely local lines. About ten years after the commencement of Indian railway construction the idea of lighter railways as feeders was started and the principle that, while the trunk lines must be on the standard gauge, yet a smaller gauge might be accepted

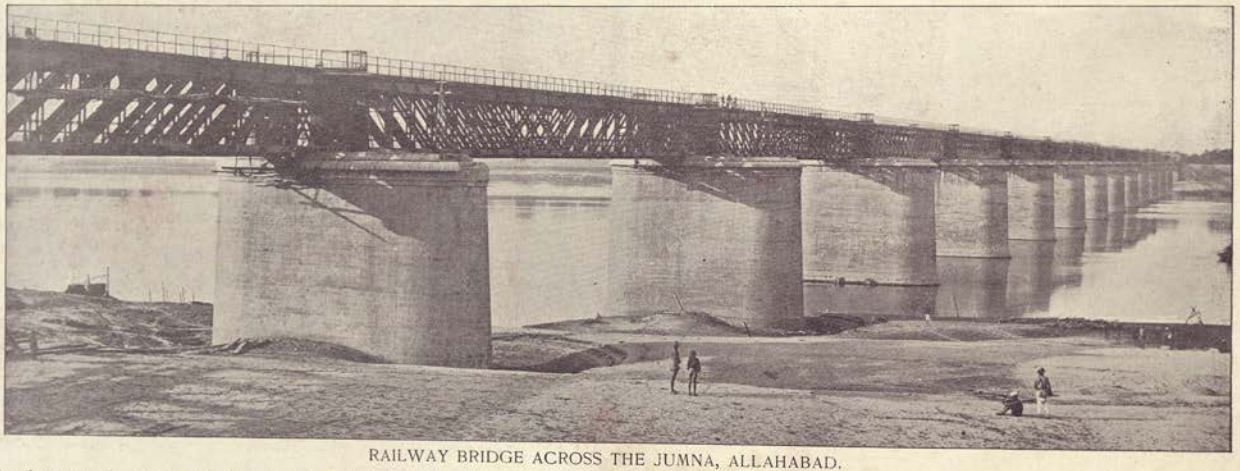


VIADUCT ON THE GHÂTS, G. I. P. RAILWAY.



RAILWAY STATION AND MINARETTES, AHMEDABAD.

for feeders, was formally adopted in sanctioning the construction of the Nulhati-Azimgunge Railway, twenty-eight miles long, on the 4 feet gauge. This little line was the only one actually constructed by a company known as the Indian Branch Railway Company, and though but small is interesting as having been constructed without any Government guarantee and from the suitable nature of the equipment to a light line, the usual paraphernalia of expensive stations and raised platforms having been dispensed with. The company, however, on proceeding to attempt to construct and raise capital in England for other lines, came to grief and was eventually reconstructed as the Oudh and Rohilkhand Railway Company, while the Government took over the little Azimgunge line and worked it, under the Eastern Bengal Railway, until a year or two ago, when it was taken over and converted to standard gauge by the East Indian Railway. About the same time as this line was begun in Bengal a similar undertaking was carried out in Madras between Arkonum and Conjeeveram, a distance of nineteen miles, the gauge selected being in this case 3 feet 6 inches. This line was, after a separate existence of about ten years, eventually taken over and converted to metre gauge by the South Indian Railway. Thus it will be seen that up to the viceroyalty of



RAILWAY BRIDGE ACROSS THE JUMNA, ALLAHABAD.

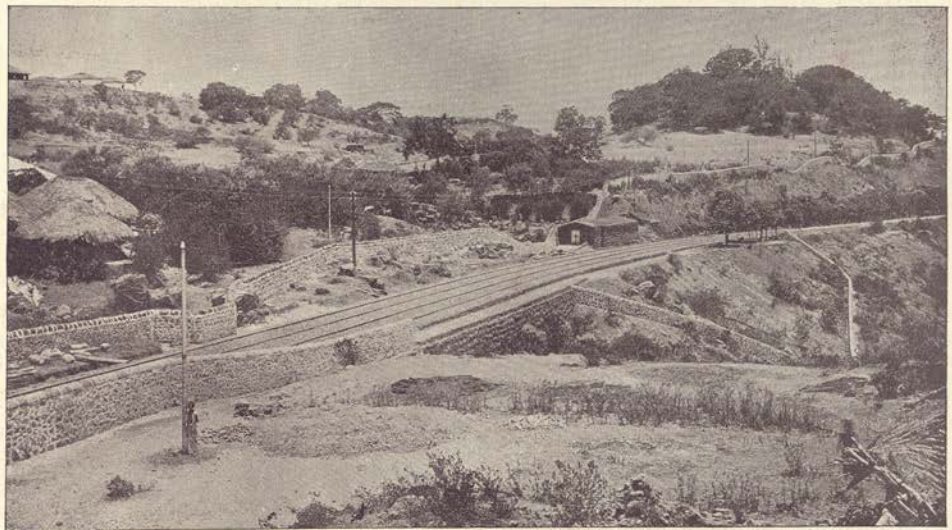
Lord Mayo, in 1869, a standard of 5 feet 6 inches was determined upon for all lines which were, or could become, trunk lines (an extension of the 4 feet guage over what is now the O. R. R'y. had been refused) with one or two detached pieces of eccentric gauges.

In that year the government of India were attacked by what might be called their railway mania, and with the proposal to vastly increase the mileage of lines, and that by State agency, instead of by companies, as heretofore, came a doubt as to whether a procrustean policy in such affairs was really a wise one, a doubt which could not be better expressed than in the words used by Sir John Lawrence in a minute, extracts from which have been reprinted in Mr. Horace Bell's book "Railway Policy in India."

"I regard it as the extreme of infatuation to lay down any absolute rules to regulate the modes of construction of railways in a country so vast, so various in its natural features, and so poor as India. Still more mistaken is it to apply to India rules essentially based on the wants of England, which is probably the country in the world from which India most widely differs. * * * For a poor country, economy is one of the essential conditions to be complied with, and its requirements may be as rigid as any of those imposed by physical

conditions. Wholly to reject railways for a country which is not able to support lines of the most costly description, is quite unreasonable; and if on a further examination in detail of the probable cost and returns of any of the lines which otherwise seem desirable, the expense of lines of the ordinary gauge seems prohibitory, while lines of a narrower gauge would be financially practicable, I should consider it a most mistaken view to reject the narrow gauge line."

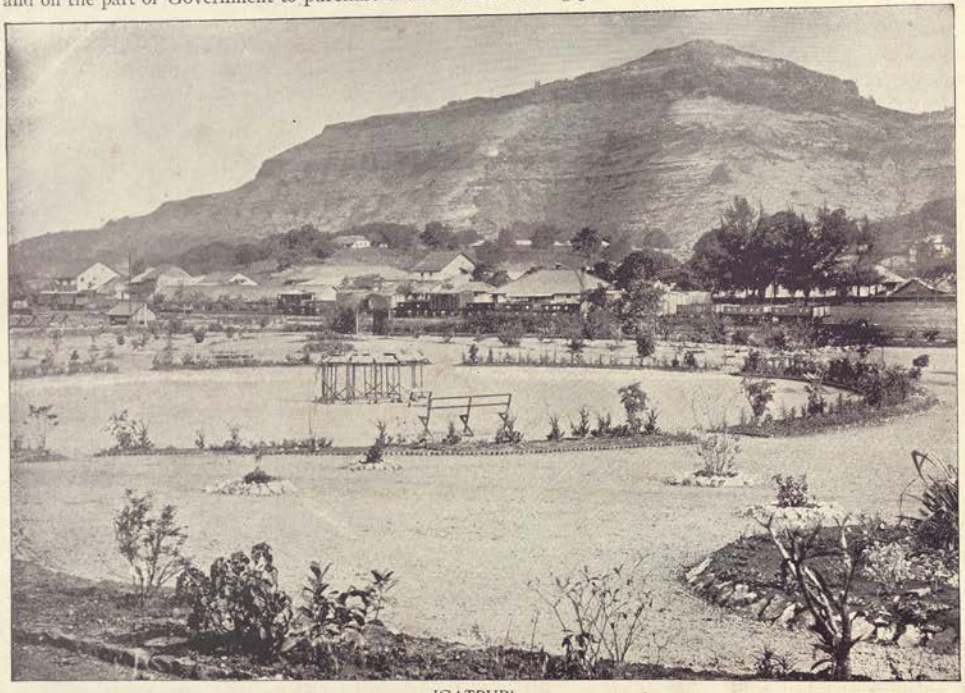
These sentiments and the subsequent action of Lord Mayo's government, opened up afresh the whole gauge question, which culminated in the absurdity of the construction of the Indus Valley Railway being commenced before the gauge question was settled, so that one side only of the bridges and culberts was built, leaving the brickwork racked back in the middle so as to be able to add the other side when the gauge question was completed. Part of the line was actually laid as a metre gauge railway and subsequently converted to the standard gauge, a proceeding which partly accounts for the enormous cost per mile (Rs. 1.61,-311) of a line that was to have been a very cheap one. At the same time the Rajputana Railway was started as, and has remained, a metre gauge line, and that gauge has since been a recognized Indian gauge. The full history of the battle of the gauges will be found in Mr. Bell's book, referred to above, as also a further correspondence on the same subject between the Indian Government and the Secretary of State in 1890, the outcome of which appears to be, that future trunk lines should be on the standard gauge, subject to extensions of the metre gauge in areas already occupied by it, and that each case of branch or feeder lines should be decided on its own merits. In addition to the recognized standards of broad and metre gauges there are detached lines or steam tramways of 2 feet 6 inches and 2 feet gauge, the number of which, for purely local purposes, appears likely to increase.



POONA GHÂTS, KHANDALA.

Having briefly traced the history of the gauge question, the general account of the commencement and expansion of railway enterprise may be given. It was in 1845, about the time of the English railway mania, that the idea of starting railways in India was first entertained, and by 1850 arrangements had been made for starting the East Indian and the Great Indian Peninsula Railways from the ports of Calcutta and Bombay respectively, under the well-known system of guarantee. In outline the company, under this arrangement, is virtually a contractor to the Government, to build and work a railway, receiving a guarantee of five per cent on their capital and dividing

surplus profits with Government. The latter were to supply the land required, free of cost, and there was the very important clause, which is often overlooked in speaking of the bargain then made, that the land and works became the absolute property of Government after ninety-nine years, they only paying for the rolling stock at a fair valuation. There were other conditions as to rates for carriage of mails, troops and other Government services, as to the right on the part of the company to surrender the contract on receiving back their capital, and on the part of Government to purchase the lines at recurring periods, generally fixed at twenty-five years, after giving due notice.



IGATPURI.

Igatpuri is situated at the top of the Thull Ghât of the Great Indian Peninsula Railway and has large railway workshops. The climate is pleasant and attracts numbers of visitors from Bombay during the hot season.

The idea of direct construction by the State was suggested, even in those early days, but did not commend itself; and on the whole it may be said that the arrangements, if not the best that could have been made when judged by present results, were under the circumstances not such as to justify any severe criticism of the persons responsible for them. The time had not come for the State to undertake direct construction, and as railways were an evident necessity, and British capital could not be attracted to an unknown and possibly hazardous enterprise without a guarantee, if the contracts made proved afterward too onerous to the State, it can only be said that no human enterprise is perfect. Judgment must not be passed from the conditions of to-day on what was a just and suitable contract fifty years ago.

Apart from the purely financial view of the question, there are, however, solid objections that may be urged against the guaranteed company system from a practical and business point of view.

To return to the progress of Indian railway construction, it has been mentioned that the E. I. R. and the G. I. P. railways were arranged for, but it may be noted that the projects now known under those names were not the only ones. To take the case of Calcutta—there were the East Indian Railway (of which the present company of that name is the continuation) from Calcutta to Mirzapur direct—

the Great Western Railway of Bengal from Calcutta to Rajmahal and the Great North of India Railway from Allahabad to Delhi, all different projects the merits of which were at the time urged with much fervour by their respective promotors, though their very names are now unknown. From the crowd there finally emerged the well-known trunk lines on the standard gauge. Firstly, the two mentioned above, with their extensions to meet at Jubbulpur, not originally designed. Then the Madras Railway, the Bombay and Baroda, the Eastern Bengal, the Sind Punjab and Delhi and the Oudh and Rohilkhand. Few can realize the difficulties the pioneers of railway construction had to meet and overcome. It was indeed a case of "making bricks without straw," as the small number of artisans in the country was as inadequate to fill, at once, the works, as their skill of mending a wooden plough was to attain the standard of workmanship considered necessary. The engineers had to train their workmen in every detail from the moulding of bricks upward. And transport was not one of the least difficulties. Brickearth and lime cannot be found everywhere, and must be provided before the bridges can be built, while fuel is always a difficulty in the plains of India. After nearly fifty years training a sufficient number of skilled workmen can be obtained to start a line in an undeveloped part of the country, but, even now, the construction of a long line is always something of a tax on local resources, and does not progress as rapidly as the engineers would wish. It must also be remembered that railway construction itself was but in its infancy and modern mechanism but just developing even in England, and that the engineers who went out to construct these lines had to learn the language and ways of the country and possibilities of the available local resources. Prices of English materials and rates of freight were then excessively high and the losses of material entrusted to native boats for carriage were very great, so that the high cost of the older lines is not to be wondered at, and is no reflection upon their builders. To add to these difficulties the Mutiny broke out when the East Indian, the line principally affected by it, was not very far advanced, and many of the engineers lost their lives, while the works were damaged and delayed.

THE RESIDENCY, NAGPUR.

Nagpur is the junction of the Great Indian Peninsula Railway with the Bengal Nagpur Railway. It is a town of some importance and is the capital of the Central Provinces. The Residency is a pretty building and forms one of the residences of the Chief Commissioner.

It has been pointed out by writers on the subject that a not inconsiderable advantage of the guarantee system was that the steady supply of funds for the works when they were most wanted, just after the Mutiny, was not interfered with, as would inevitably have been the case had the provision rested with Government.

When railway construction was once more fairly at work, after the Mutiny, attempts were made to float companies on other systems than that of the guarantee, but without success, and it was continued until the next great epoch in railway construction under Lord Mayo's government in 1869, when it was determined that the State should itself in future undertake the construction and maintenance of the railways, and the intention of absorbing the guaranteed lines as their terms expired was expressed. Upon the very large question of State versus private enterprise, much may be said on both sides, and the simple question is, in the Indian case, complicated by the factor of a guarantee,

since a guaranteed company can in no sense be said to be private enterprise, pure and simple. As to local capital it may be disregarded, since the natives of the country have shown little desire to invest in railways. The reasons of the Government for this change of policy are sufficiently obvious. They considered that the older lines were too expensive, and that, in future, a limit should be placed to the amount of capital on which interest would be guaranteed. In the bare statement that the lines were expensive, they were correct, but it is tolerably certain that under the circumstances detailed above, the cost would have been much the same had they been constructed by State agency; for Government already possessed a full power of control, and the very same men would have been employed on the works under the same conditions.

Moreover, some of the extravagant construction was directly due to the interference of Government, who, for example, insisted upon high platforms when the companies would have been content with low, and whose ideas as to alignment were forced upon the companies in many instances to the disadvantage of the works. The Government also insisted upon the political necessity of having

RAILWAY BRIDGE NEAR UMBALLA.

complete control of all the railways, and exhibited a distinct feeling against allowing a large railway company to become a power in the land, and also urged the need for constructing certain strategic lines which were required for the defence of the country, but which could not be expected to pay, and for the construction of which they could raise money themselves on cheaper terms than a five per cent guarantee. On the general question of the benefit to a country of State versus private enterprise, at least in the matter of railway construction, one need only compare the facilities offered to the public by the most and the least controlled railways, as those of France and England, to say nothing of America.

There is much however to be said on both sides, and while an official of the State Railway Department will doubtless continue to believe that his agency is the best possible, the outside public will continue to doubt it. On the financial point that a five per cent guarantee was too high for that time, the Government were undoubtedly right, but as they had determined upon constructing the lines themselves, no real attempts were made to raise capital at a lower figure, and it is difficult to assign its true worth to the reason that capital could not be got at a lower figure.

LOOP NO. 3. DARJEELING RAILWAY.

The die, however, having been cast in favour of State railways, sufficient energy was shown in starting. A separate department of the Public Works was constituted and recruited by those engineers who had had railway experience, by Royal Engineers, and by men specially engaged in England, and others taken over from the guaranteed lines, whose staff was being reduced on completion of their works. The administrative part of the new department consisted of the Director-General of Railways, the Consulting Engineer for State Railways, while there was generally, but not always, a member of the Viceroy's Council in special charge of Public Works. For the necessary engineering work in England Sir A. M. Rendel, K. C. I. E. was appointed Consulting Engineer to the Secretary of State. There is thus some confusion in the use of the title Consulting Engineer, and the officers so called, who are attached to the several railways, would be much better designated Government inspectors, since their functions are properly indicated by that expression. The strategic lines in Upper India and the newly devised metre gauge systems were the centres of the greatest activity, and nothing but State railways were heard of for the next ten years. The history of Indian railways, of which the State lines now form so large a part, would be incomplete without a review of the results of the new departure, and the creation of the new department. The first symptoms of the unfitness of State interference in such business was a ridiculous excess of centralization, the most trivial matters being referred for sanction to the Government of India. This evil, however, has worked its own cure, and a reasonable latitude is now allowed to the head officials of lines opened, or under construction.

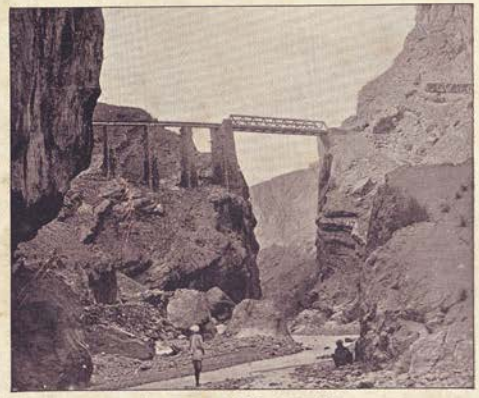
PUBLIC GARDENS, BHAVNAGAR.

Bhavnagar is the capital of the Maharajah of Bhavnagar, one of the most enlightened princes in India. His capital is in railway communication with the rest of India, and at the present time a handsome railway station to replace the old one is in course of erection. It will add considerably to the embellishment of the city of Bhavnagar, which, in addition to many public buildings, possesses well laid out gardens for the use of the people.

The financial arrangements of Government are open to criticism, but possibly the best is made of the system by those who have to administer it; but it is quite indefensible to undertake and then stop the construction of works, which, once begun, should be steadily pushed through to completion, unless such arrangements can be improved.

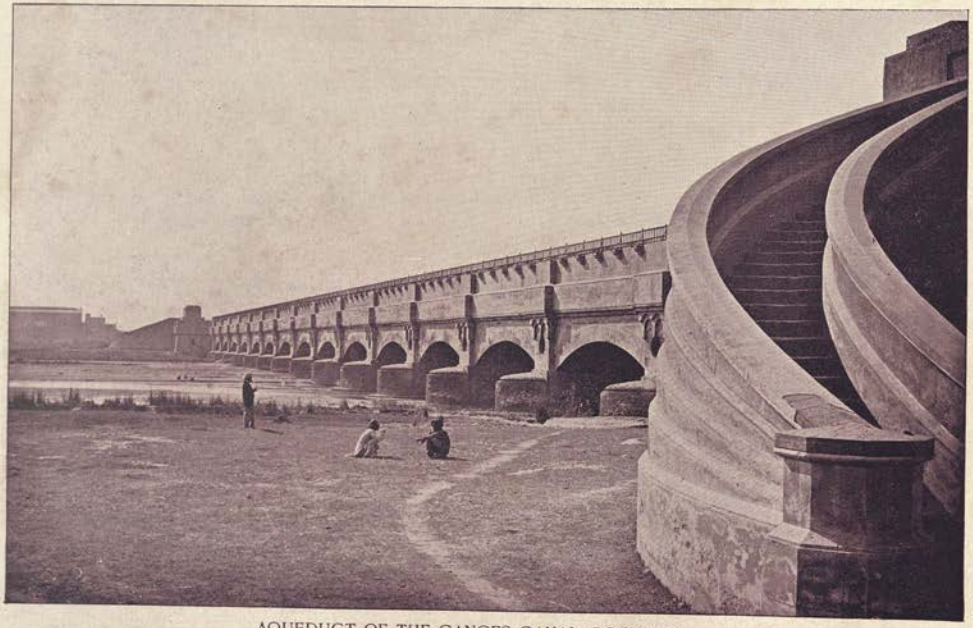
It may, however, be said that apart from the defects inherent in the State system the lines have been well and economically constructed, and the Indian Government can boast of the services of a set of engineers second to none in the world. In the matter of English stores again, it must be conceded that apart from the delays necessary to an elaborate system of indenting and passing on from one office to another, the Indian Government gets as good value for its money as any private corporation, if not better. The immense volume of their business renders the charges on it extremely small, and enables the inspection to be most efficient; if there is indeed a fault in the system, it is that the best articles are always insisted on, when an inferior quality would do equally well for the purpose.

But to resume the history of the railways themselves. For ten years, from 1869 to 1879, the Government diligently pursued their construction by State agency, until financial pressure caused by the Afghan war, and the necessity for lines for protection against famines, caused the Government once more to re-open the question of their railway policy. The suspension of works led to sweeping reductions in the number of engineers in their employment, most of whom had recruited from company's lines about ten years before. One notable feature of this year was the commencement of the railway to connect the Indus Valley (now part of the Northwestern) State Railway with Quetta. The Government, finding themselves not in a position to finance lines that it was desirable to build, and others which were proved to be necessary for protection against famine, though possibly not remunerative, proposed a modified system of guarantee, and drew up schedules of lines that were considered indispensable, and of lines that were desirable, but not so urgent. The usual correspondence with the Secretary of State took up some time and the question of the financial responsibilities that should be incurred by the Government of India was the subject of much deliberation, and was referred to a Select Committee of the House of Commons. The Government wished to have lines constructed by unaided private enterprise, as far as possible, and failing that, with a minimum guarantee; the rest to be done by themselves, within the limits of expenditure fixed by the Secretary of State. Under this new policy the Bengal and Northwestern Railway, which has the honour of being the only really independent railway of any importance in India, was started. It has no guarantee, but, in consideration of land and other matters, Government are to have a share in any profit over six per cent. But the British investor still held aloof from Indian railway investments, and to float the Bengal Nagpur, the Indian Midland and the Southern Mahratta Railways it was found necessary to give a guarantee of four per cent. The position of the guaranteed companies of this epoch differs, but more, perhaps, in name than in reality, from that of the original companies. The lines are classed as State lines, though they were built and worked and the money raised by the company, who stand to Government practically in the relation of contractors who take payment in bonds and other contingent advantages. The Government have rendered themselves liable for the interest just as much as if they had borrowed the money themselves, so that their position, financially, remains the same. While thus reverting to private enterprise Government went a little further in that direction and handed over some State lines to be worked by companies as the Rajputana line to the B. B. & C. I. and the Tirhoot State Railway to the Bengal and Northwestern. This was undoubtedly a judicious step, as, in no respect can a collection of small lines be administered independently, so well as they can be when united into one large system. But, on the other hand, the policy of buying up the older guaranteed companies, as the terms of option



CHAPPER RIFT, QUETTA.

fell in, was adhered to. The East Indian became State property, but a continuation of the original company was formed to work the line, and the results show that there is no reason to regret this new departure in policy. But the Sind Punjab was absorbed, and with the Punjab Northern and Indus Valley made into the Northwestern, which is, with the military lines to Quetta and the Sind Sagar, the longest line in mileage in India. The South Indian Railway has since been acquired and made over to the same company to work, as in the case of the East Indian. In this case interest at three per cent, only, on the capital of the working company is first guaranteed, and the next charge on the profits is three per cent on the money Government had to pay to purchase the line, and any surplus profits are divided rateably between the two capitals. This seems a fair enough arrangement. The working company are sure, at least, of three per cent, and have in the prospect of surplus profits an inducement to economical working.



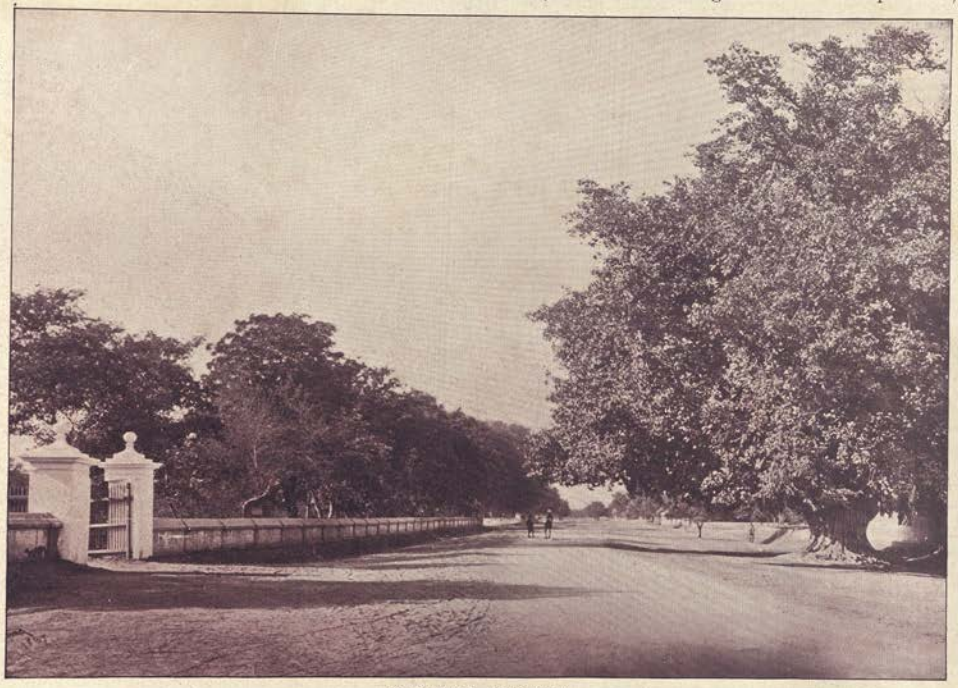
AQUEDUCT OF THE GANGES CANAL, ROORKEE.

Roorkee is a town of growing importance and possesses several useful public institutions, including a civil engineering college. The headquarters of the Ganges Canal workshops and foundry are also situated here.

Another species of agreement is found in the Delhi, Umballa and Kalka contract, which company gets land free, but no guarantee, Government, however, undertaking to work the line, including the provision of rolling stock, for fifty per cent of the gross receipts, which may be deemed a favourable rate. Efforts are being made to encourage the construction of branch lines on these, or similar terms, the idea being that the parent company in return for the extra traffic brought on to the line, should work the branch at a low rate, and even afford it a rebate on the traffic so collected. A very profitable little line, the Tarakeshwar Railway, worked on similar principles by the East Indian, has been in existence some twelve years. The line is only twenty-two miles long, through a flat country, and was therefore not very costly, and as it is worked by the East Indian, at the rate for the parent line which happens to be exceptionally low, the fortunate shareholders get a return of nearly nine per cent. The East Indian get one-fifth of the net receipts as their share of the profits. There certainly seems to be an opening for this class of enterprise, though, so far, no undue haste has been shown to embrace the opportunity; promoters alleging the obstructions

placed in their way by a hide-bound officialism; while the official party think the promotor wants too much. The promotor says, "You cannot expect me to risk my time and money if you are to take everything when the enterprise turns out a brilliant success," and the official replies that in effect, "There is no risk about it." The latest variant in assisted companies agreements is that of the Assam Bengal Railway, by which the company raises about a quarter of the capital on which they are to receive a guarantee of three per cent; the State providing the rest. Surplus profits to be divided in the ratio of capital subscribed and the line is, of course, considered to be the property of the State. This style of agreement does not seem to have anything to recommend it, being neither one thing nor the other, and it is not likely that any quarrels will arise over surplus profits on this line for a good many years to come.

A promising departure has lately been made in the construction of a local 2 feet 6 inch gauge about twenty-eight miles long between Tarakeshwar and Magra on the E. I. R. There are other such small lines in different parts of the country, but the particular interest attached to this one is, that the project was initiated and carried out entirely by private native enterprise. The board and the shareholders are all natives and it is to be hoped that the enterprise will be amply successful, and only the beginning of the development of the local resources of the country by the inhabitants, who, so far, have not even shown any disposition to invest, much less originate such enterprises. There are a few native names on the register of shareholders of the guaranteed companies, but as a class they may be disregarded. This brings the history of railway construction up to date, and it will be seen that at the present moment Government have no declared attitude: they are open to any favourable offer to construct lines, provided that such shall not interfere with any in which

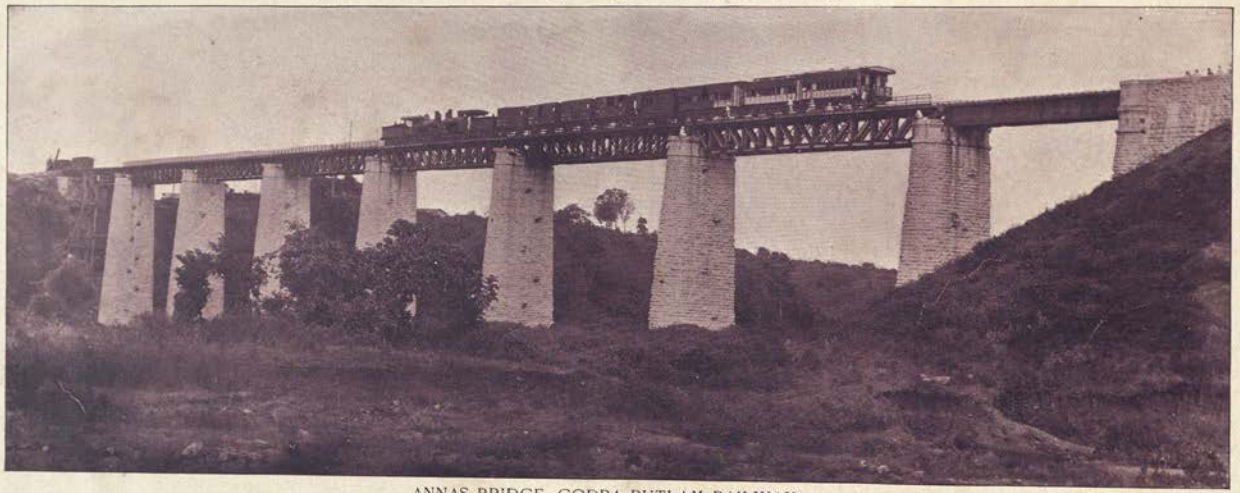


THE MALL, UMBALLA.

Umballa was first used as a cantonment by the British a little over half a century ago, and is now one of the most important military centres in the Punjab.

they are interested. It is perhaps the most rational attitude to decide each case on its own merits, and as the idea of a continuous policy is an impossible one with a variable body, like the Government of India, the policy of the moment should not be too pronounced. A beginning was made with all guaranteed companies, then all State enterprise was tried and finally adopted, the middle and probably the safest course of using both as seems best.

It may be reckoned to the credit of the State Railway Department that a beginning has been made toward a reform standard for the leading dimensions of railways and rolling stock, and a conference of the rolling stock men meets annually. Where, as in India, a vehicle often runs over two or three "foreign" roads in the course of its journey, it is indeed essential that the leading dimensions, at least of the vehicles, should correspond, and what has been done in this direction in India is nothing in advance of the work performed in America by entirely uncontrolled railway companies. The rules for regulating the strength of bridges at present in force under the Indian



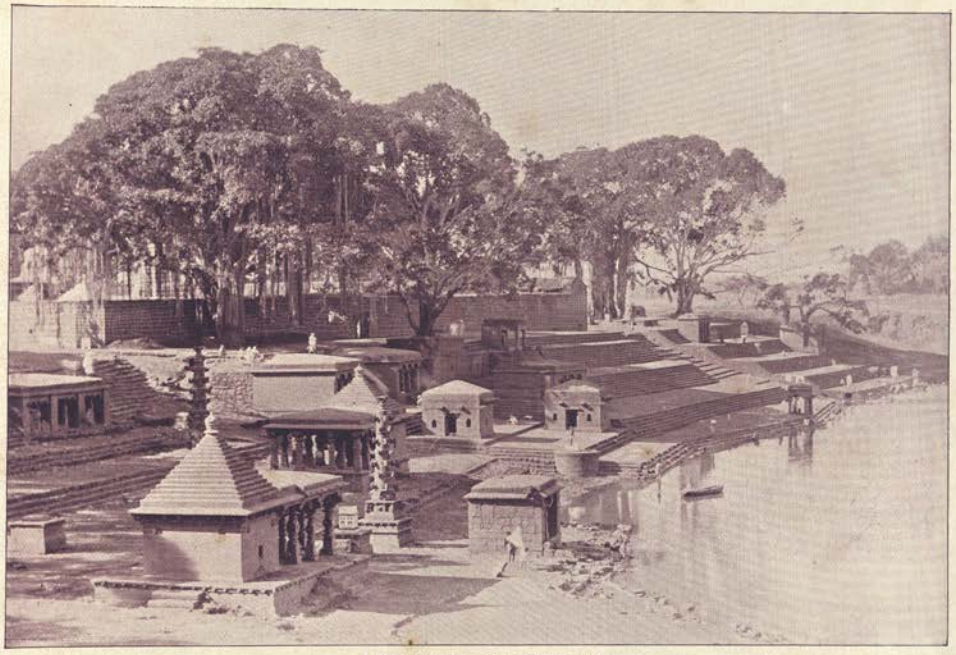
ANNAS BRIDGE, GODRA RUTLAM RAILWAY.

Government are much in advance of those of the Board of Trade in England, which may be accounted for by the fact that they are not the work of the administrative or red tape side of the Government of India, but are got out by the Consulting Engineer for State Railways, after having been circulated for opinion among the engineers, both of Company's and State lines. Most of the principal railways derive much of their fuel from local coal mines.

The principal feature on most of the Indian railways that strikes the traveller is the interminable monotony of the prospect. In some parts he can travel for days, and so far as the outlook on the plain is concerned he might still be in the place he started from. The Bombay and Baroda passes through a flat country with many long bridges of small span, and the Rajputana Railway, with a few breaks of picturesque country, extends to Delhi through plains. On the G. I. P. the traveller, by the mail, in both directions passing by night, misses the picturesque scenery of the Ghâts, but has a tolerably varied prospect to Agra by the I. M. R., to Allahabad by the E. I. R., or to Asansol

by the B. N. R. The traveller from Calcutta also misses, by passing at night, the only picturesque scenery on the chord line of the E. I. R. and passes through fertile but interesting plains as far as Jhelum on the N. W. R., where the country becomes hilly. From Kurrachee to Lahore, with the exception of a rocky ridge at Sehwass, the country is dreary in the extreme. A railway naturally avoids picturesque scenery on account of cost of construction and because, in India, cultivation and irrigation go hand in hand, and a hillside can rarely be cultivated. Over the greater part of the Indian railways, therefore, the engineering work is concentrated on the bridges, sometimes in viaducts of great length in flooded districts, but of small spans and not conspicuous, and sometimes in the more imposing bridges over the large rivers.

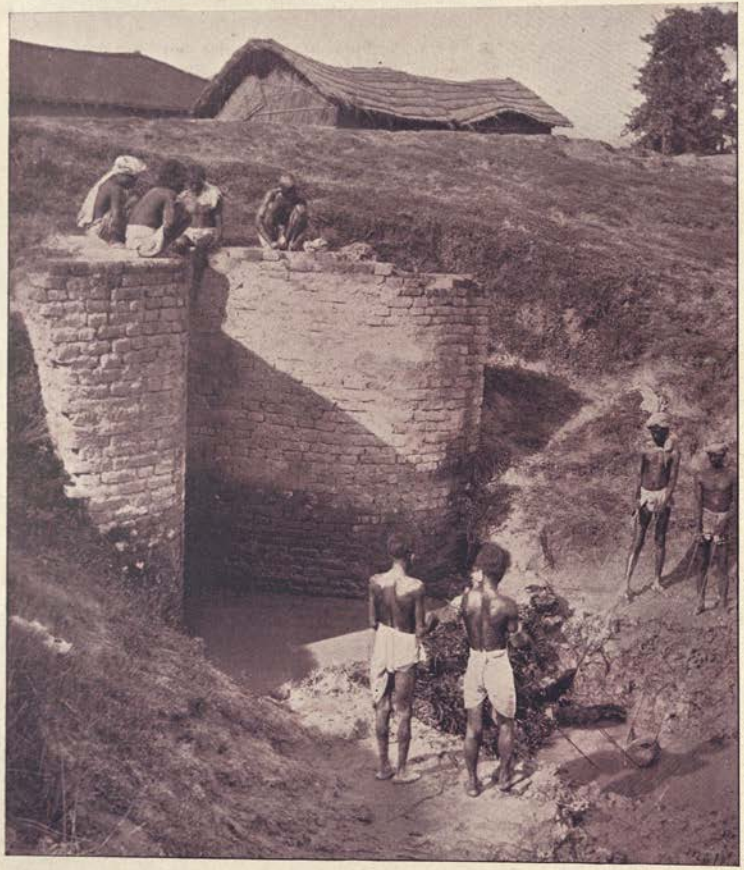
India is pretty well provided with bridges of the first class, as regards size. The Indus is already bridged by the N. W. R. in two places—at Attock and Sukkur—and a third bridge, at Kotri, has just been sanctioned. The Ganges is crossed in four places by the O. R. R.: viz., at Balawali, at Rajghat, on the Alighur branch at Cawnpore, and at Benares. The N. W. R. crosses all the historical rivers of the Punjab. The south of India has but few large bridges, that over the Kistna at Bezwada, on the East Coast Railway, being the only considerable one. Except a few bridges with rock foundations, which can easily be distinguished by their shallowness, the typical Indian bridge is over a river which flows through an alluvial plain formed by itself, and of which it occupies the crest and not the hollow of the slopes, so that in the rivers of Upper India the floods run out of, instead of the streams into, the rivers. A parallel case is found in the lower lengths of the Mississippi River, where the country is only protected from inundation in time of high water by embankments called levées. These rivers flow through bottomless depths of light sand or silt, and constantly change their course, so that not only is the trouble to get a foundation, but to induce the river to



BATHING GHAT, KOLHAPUR.

Kolhapur is the capital of a well-managed native State in the Bombay Presidency and contains many handsome public buildings. The bathing ghâts are very picturesque as is shown in the photograph.

remain under the bridge when built. At first enormously long bridges with small spans were constructed; but it was soon found that the main current kept a normal width, and attacked with severity a few spans only, while the water in the others was slack, or even flowing backward. It was also found that there was apparently no depth to which "the scour" could not penetrate when the current was opposed to a pier, but that loose stone thrown in was not washed away and protected the sand under it. After a pier of the Chenab Bridge was scoured out more than seventy-five feet deep and some spans at the Beas had been carried away, the practice was established of using larger spans, so as to offer less resistance to the current, with a total length of bridge only sufficient to pass the water, and to protect every pier with masses of loose stone which are kept up to a certain level when they sink into the sand. Banks of stone are also provided above and below the bridges to prevent the river getting behind the abutments, and these arrangements have proved satisfactory, as none of the modern bridges have suffered any damage from floods. These rivers in the cold weather show an expanse of dry sand with a comparatively small stream wandering about, so that to build the brick wells, which form the piers, is an easy task; and where the site falls in the stream, a little brushwood with some sandbags thrown in soon cause the sand to collect and form an island on which the work can proceed. The use of wells for foundations is an old device of the natives, and admirably suited to the country. The wells of the modern bridges are as large as thirty feet in diameter, and one or more are used for a pier according to the height. A length of brickwork is built up on an iron ring, or curb, on the sand, which is then scooped out—in the old days by a diver who forced a big spade into the ground, but now by dredgers and steam cranes—and so the work proceeds, day and night, until the top of the cylinder of brickwork is level with the ground, when a second length is built, and so on until the well has been sunk eighty to one hundred feet, or even more, when it is filled up with concrete. When the piers are built the girders are



BALING WATER.

erected on a bank made up of sand if the height is small, or on a timber stage if the piers are high. Sometimes the device adopted at the Forth Bridge is used, where the girders are built at a low level to get them out of the way before the floods, and then they are jacked up, supported by wooden blocks on the piers, and when these have been built up to the level of the top of the blocks another lift is taken, and so on until the girders are at their proper height.

In the early days it used to take years to build a large bridge, as all the workmen had to be taught, and there were not the resources of plant now available; but at present a large bridge can be got ready for the girders by the time these have been designed and built in England. An ordinary Indian bridge, with its rectangular girders and low piers, is not a very imposing object; but if set up on the top of the ground the passer-by would see the amount of work there is in it. On every railway in the plains there must be miles of wells sunk into the ground to form the foundations of the bridges, both large and small. Tunnels are not so common in India as bridges. Of those over 1000 feet in length the following are taken from the Director-General's report. On the Northwestern Railway the great Khojak tunnel heads the list for all India, with a length of 12,870 feet and a cost of Rs. 570 per lineal foot. It took two years to drive the heading. Then on the Sind Pishin, there is the Karery tunnel, 2034 feet, costing Rs. 217 per lineal foot; but this is broken into numerous short lengths by openings. The tunnel is driven by sinking shafts at short distances from each other and burrowing from one shaft to another. There is another tunnel on the list, 1233 feet long, and still another, 1092 feet. This last tunnel is noted as being what is known as "cut and cover," viz., the length was first taken out as a cutting, but as the sides began to slip, it was arched over and filled in to prevent further slips of the hillside. Besides these larger ones there are innumerable smaller tunnels on the Sind Pishin, and some on the Rawal Pindi length of this railway.

"HOME, SWEET HOME."

The Bengal Nagpur Railway, which passes through a very wild country, has two tunnels of 1641 and 1000 feet in length besides smaller ones. The great difficulty in driving these tunnels was the unhealthiness of the locality. The Southern Mahratta, on its ghât section, has two tunnels, 1527 and 1242 feet long, besides many smaller ones.

The G. I. P. has on its Thull and Bhore Ghâs five tunnels, over a thousand feet in length, besides many smaller ones. The contemporary line, the E. I. R., can only boast one small tunnel 900 feet long, and that is not on the main line, and many of the Indian lines have no tunnels at all, and some not even an over-bridge.

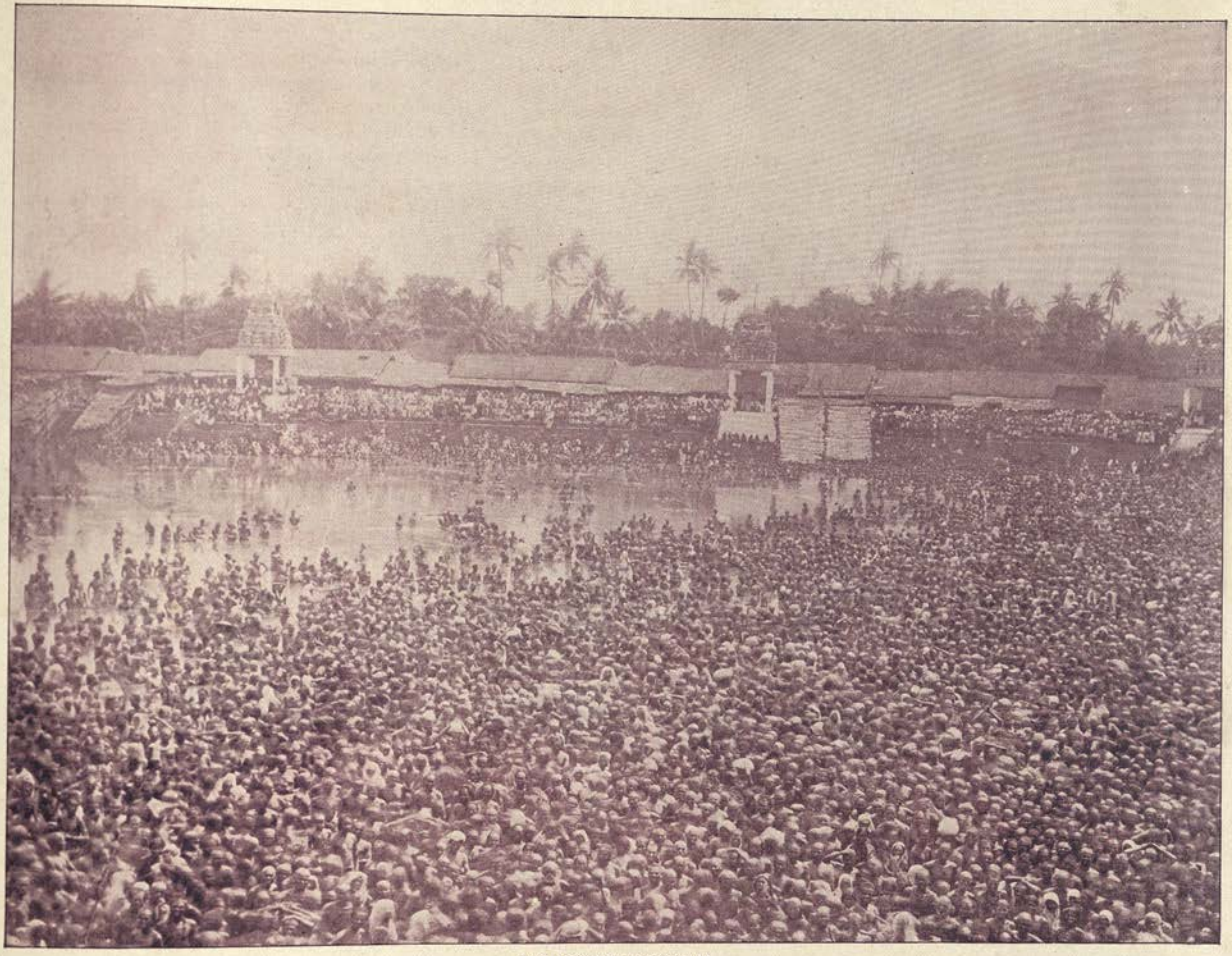
The supply of sleepers and rails for the construction and renewals of the miscalled "Permanent Way" is quite an important item of expenditure. Rails, of course, are procured from England. Sleepers are supplied from the Himalayas and from the plains near the foot of the hills and from Chota Nagpur; but the supply of wooden sleepers has long been failing, and metal sleepers have been largely introduced. Even on the original construction many lines used pot sleepers or even creosoted fir from the English market on account of the difficulties of carriage, and both are still used as well as a new form of stamped steel sleepers of which large numbers have been sent out in late years.

Besides the number of men who are visibly employed on the stations the number in the service of a railway is very large, and this new source of employment cannot but have a very wide effect upon the population. Previous to the advent of railways, there were practically no industrial occupations in India. The village carpenter or weaver pursuing indeed for the main part that work instead of

following the plough—but following it no further than sufficed for the wants of his immediate community. Now, on the railways, a large class of very competent artisans has been trained, and it is possible with stout Punjabi riveters to get quite as good work done as in England. The native workman, taken all round, is not a bad hand, and under a man whom he respects he can be taught to do almost anything. This applies to the hereditary artisan class, and not to the ordinary ryot who is as stupid as the bullocks he drives. They have, however, one incurable defect, and that is their *insouciance*. A native can build or drive an engine as well as a European; but, left to himself, he will never keep the machine in order—to-morrow will do—until from want of ordinary cleaning and tightening of bolts, the machine becomes a wreck. On large works it takes the supervising staff all their time to prevent the workmen killing themselves, and each other by the grossest carelessness, and it is not too much to say of a workman, that he would sit on the branch of a tree while engaged in sawing it off close to the trunk. As an example of what they will do it may be said that many accidents occurred from men lying down under a wagon to sleep with their heads on the rail, although they have no security whatever that the wagon may not be moved. This being the light-hearted temper of the native workman, he naturally cannot be expected to value his employer's property more than his own life, and he therefore requires constant supervision. The up-country men, especially the Sikhs, are far the best workmen. As the maintenance of the line requires a force varying from two to five men per mile of track, according to the amount of traffic and other circumstances, and the large shops employ 3000 or 4000 men, it will be seen that the employes of a railway amount to a small army. The actual numbers are, at present, Europeans, 4597; Eurasians, 5938; Natives, 255,612; total, 266,147. The station-masters at the larger stations are Europeans, but natives are employed at the smaller stations and of course the hangers-on at a station are all natives, and the number of these mounts

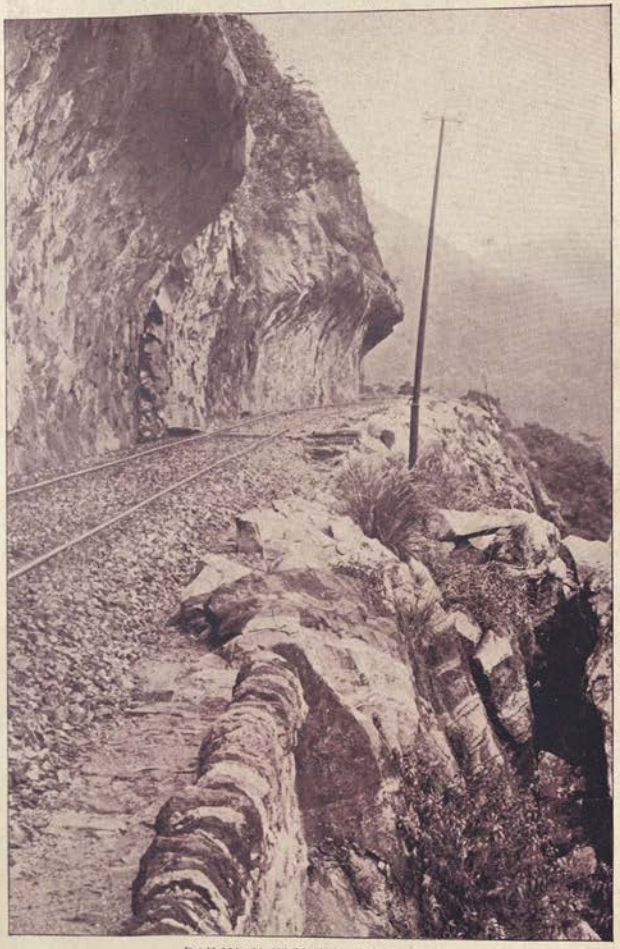
GROUP OF THUGS.

The Thugs at one time were a dangerous body of men who committed murderous depredations in various parts of the country. Thanks to the excellence of the organization of the Thuggi department and the extension of railways, a stop has practically been put to their depredations.



MOHURRUM FESTIVAL.

The Mohurrum is an important Mohammedan celebration during which the deaths of the sons of Futimah, the daughter of Mohammed, are commemorated. Taboots are taken in procession through the streets and finally immersed in the sea or river, and this ceremony attracts immense crowds of spectators, as shown in the above illustration.



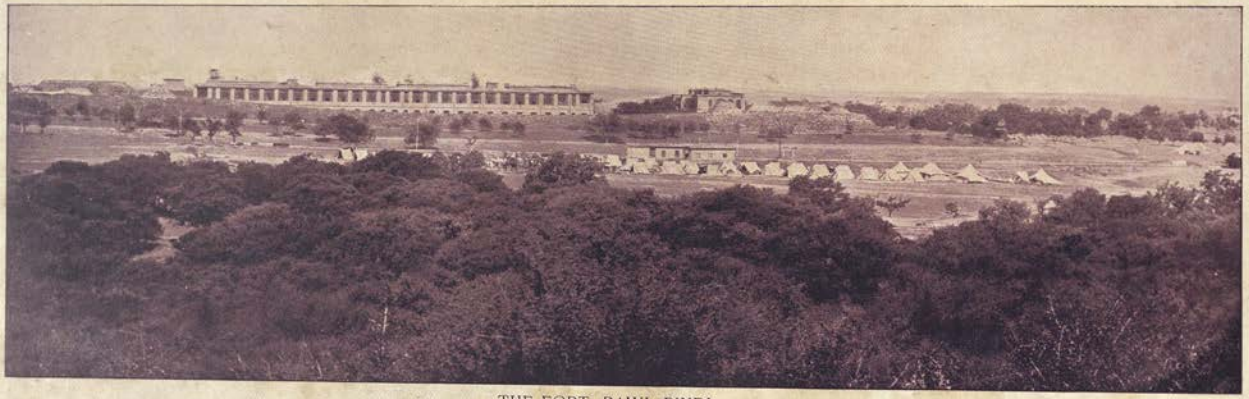
RAILWAY INCLINE, CEYLON.

up in the mysterious way in which every service swells in India. For example, there is a Hindu and a Mussulman water-carrier at every station simply to supply water to the passengers of different creeds and generally speaking every man who has a job to do in India requires a man to do it for him. The driver of a passenger train is on most lines a European or Eurasian and so is often the fireman, assisted by a native who is known as a Jack, and there is one European guard with a native brakesman for the front van. A large number of goods drivers are natives, but with them there has to be a European guard. In the shops the foremen are mostly mechanics imported from England, and the bulk of the workmen are natives with a sprinkling of European fitters and apprentices. The platelayers are almost invariably Europeans. There is nothing to prevent a native rising to this post, but men that have done well as assistants under a European Inspector fail when placed in independent charge, from the habit of putting everything off till to-morrow, and allowing slovenly work by the gangs unchecked. On all the lines, both State and company's there is a provident fund to which all regular employes above a certain pay, who are not mere daily labourers, are compelled to subscribe five per cent of their pay, the railway adding as much more. A further five per cent can be deducted, at the option of the subscriber, and the addition to this depends upon the earnings, as the residue of the sum set apart for the provident fund (which is defined in the different contracts), is so divided after the compulsory amount is made up. There are no pension funds. Education is well looked after, as all the railways have local schools, where required, both for natives and Europeans, and generally a school at some hill station for the children of European employes. It should be explained, with reference to the necessity for railway schools, that many of the large settlements for shops and changing stations, are built on sites not near any town or even village, and are purely railway settlements. The number of children, both European and native, attending these schools is about 7000. This increase in the European and Eurasian population of India is likely to become, before long, a serious question.

As regards that part of the working of the railways with which the public are concerned, there is not much to be said against Indian travelling when the difficulties are considered. From the enormous length of lines and lightness of traffic, nearly all the lines are single, the only two which have any considerable length of double

A HINDU GIRLS' SCHOOL.

track being the G. I. P. and the E. I. R. Consequently the travelling is but slow, trains must cross at stated times at stations, and as anything like smartness is quite repugnant to the native staff, the amount of time dawdled away at the stations is most irritating to the traveller fresh from Europe. It is, however, sure if slow, and serious accidents are rare, and the provision of continuous brakes now being introduced will probably make them more so. Some of the larger lines are also introducing compressed gas for lighting their carriages, and are, therefore, in this respect also, not much behind the age. Interlocking has only been introduced so far at a few of the larger stations, but the constant succession of trains, which makes this absolutely necessary in England, is not to be found in India. Punctuality is fairly well kept up on most of the lines; the speed being so slow that a driver can almost always make up a moderate amount of time. The fastest train is the E. I. R. mail from Calcutta to Kalka, which does a distance of 1116 miles at a through speed of thirty



THE FORT, RAWL PINDI.

miles an hour, and as this train runs pretty fast—nearly sixty miles an hour on occasions, and on the average not less than forty-five—the amount of time spent at junctions and roadside stations may be seen.

Indian railway fares are moderate, ranging from a minimum of two pies per mile to a maximum of eighteen pies per mile.

As regards the profits of Indian railways, there can be no doubt that the benefits they have conferred upon the country would have been well purchased had they never paid more than their working expenses. Whole tracts of country that were formerly uncultivated are now bearing crops. It has actually happened that in one district the people might let the grain rot in the fields, as in a plentiful harvest it had absolutely no value, since it could not be exported; while in another district there might be a scarcity. Now the railways have equalized all that. But these matters are indirect profits, and there is nothing much to complain of in the actual profit on all railways of India, which is 5.43 per cent, and, considering that this has to cover lines that were avowedly built without any hope of a return, such as the famine and strategic lines, it will be seen that some of the lines must pay uncommonly well. Unfortunately this real profit, so far as the railways are concerned, is turned into a net loss to the country on account of the interest on the capital raised at ten rupees to the pound sterling, which has to be paid in gold, which has appreciated nearly 100 per cent. That is to say, it now takes double the number of rupees to give the same interest in sterling.

The total mileage of railways in India is, according to the latest Government returns, 18,500 miles.

CHAPTER III.

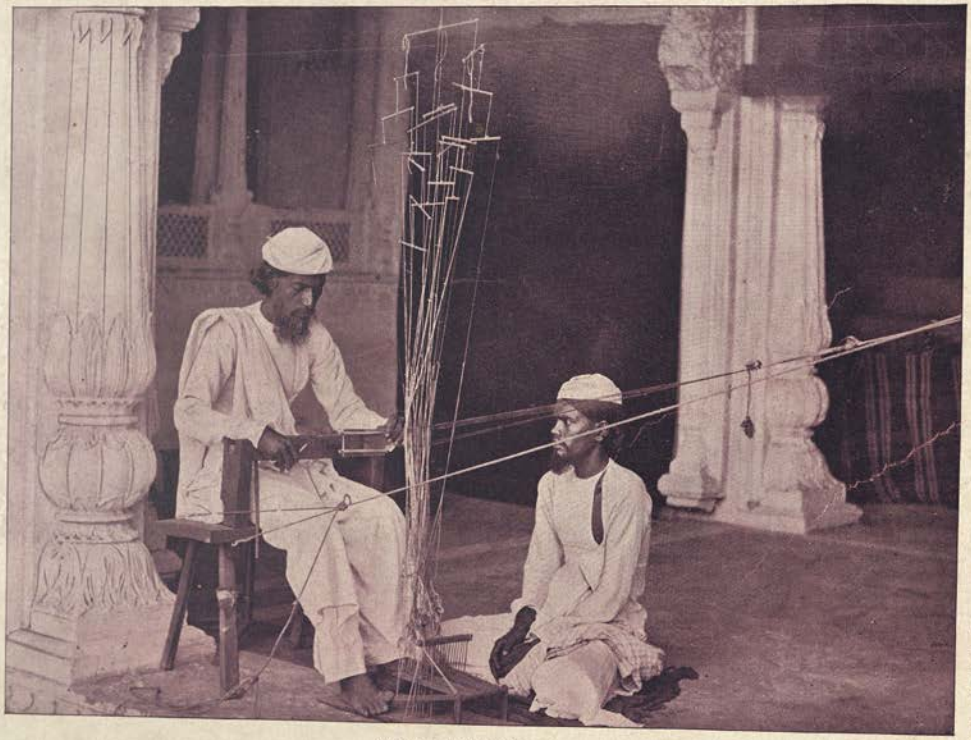
INDIAN COTTON MILLS.

THE success of the cotton trade in India has been so rapid and so widespread that, in spite of the many defects that may be found in it from the field to the factory, the future in store for it may easily exceed its past history. Improvements are needed all round, each of them tending to raise the quality of the staple, to increase the efficiency of the operatives, or to bring the system of business management nearer to that recognized as best in Europe. It is likely, as the quality of production improves, that spinning may be centralized in certain districts that will become famous, like Lancashire, for the skill of their operatives. These operatives will become completely detached from the land and from agricultural pursuits, and their work will become practically hereditary. It is probable that to bring this condition about much will depend on the intelligence of the mill owner, whose success will be greatly advanced by rendering mill work more attractive. Already one of the best known mill owners has established a pension fund for his hands to provide for old age, and the same gentleman has done much to improve the state of the atmosphere in his mills. It remains to be seen whether these inducements will develop the class of operatives required for the work, or whether the mill owner will have, at least for a time, to import foreign labour from Japan or elsewhere to keep pace with the growing requirements of the industry. It is already becoming more and more clear that the Indian cotton industry must advance with the necessities of the times or be beaten by foreign competition.

A NATIVE TAILOR.

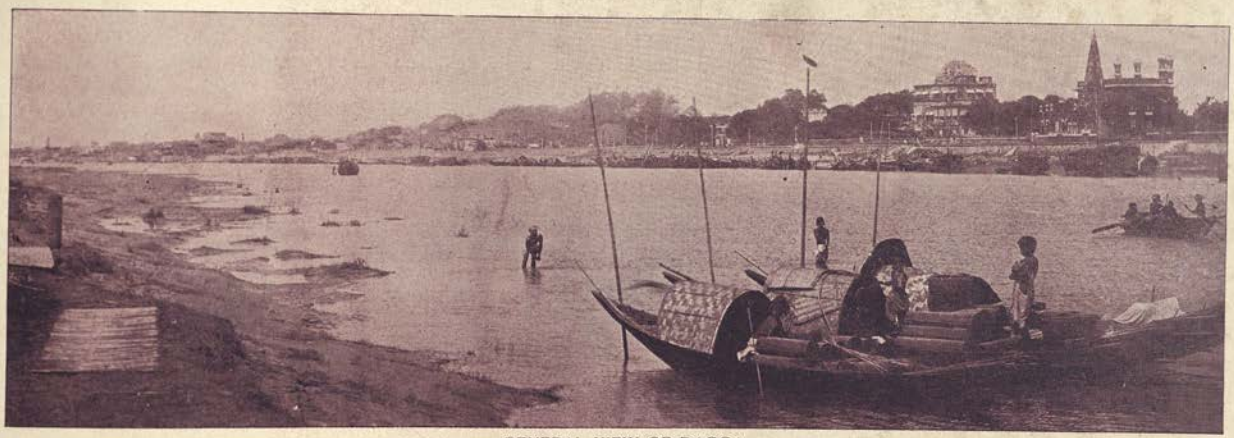
The history of cotton spinning and weaving in India dates from two separate periods widely removed from each other. The first goes back to the mists of remote antiquity, where it is glorified by association with the Indian mythology which deals in gods and goddesses who wear woven garments. It may be objected that such society was too well off to wear cotton, but if the climate in their day was at all like that of the present, the advantages of cotton as an article of clothing would be as great then as they are now. The history of the cotton plant itself is surrounded by a curious tangle of fact and fable that has been brought together by Mr. Henry Lee, F. L. S., in his interesting book "The Vegetable Lamb of Tartary." He mentions that at a very remote period the cotton plant or tree grew in the country then known as Scythia or Tartary, and that the inhabitants used the fleecy fibres to weave materials for clothing. The knowledge of this remarkable vegetable production spread to regions where the plant was not known, and as the story travelled it gathered details that were very much more picturesque than truthful. It was of a lamb that grew on a tree, and the lamb had fleece from which eastern people wove their clothing. One version stated that when the seed pods burst open there appeared little lambs covered with fleecy cotton, while another version stated that a genuine flesh and blood lamb grew on the top of a short stem which was flexible enough to allow the animal to feed on the grass within its reach. Sir John Mandeville is said by Mr. Lee to have been the first to bring this strange story to England when he returned from his eastern travels. Sir John, who was nothing if not concise, told how he had not only seen but had eaten of the animal, and there can be little doubt that in the fourteenth century this

detail would be much more acceptable to popular taste than the strict truth. It was doubtless by way of concession to a more critical posterity that he added, "From that land men go toward the land of Bechuria, where are very evil and cruel people. In that land are trees that bear wool, as though it were of sheep, whereof men make clothes and all things that are made of wool. In that country and in many others beyond, and also in many on this side, men sow the seeds of cotton. And so do men every year as that there is plenty of cotton at all times." Herodotus is said to have been the first writer who speaks of cotton. Writing of India he says: "They possess a plant which instead of fruit produces 'wool' of a finer and better quality than that of sheep; of this the Indians make their clothes, and when Alexander had become master of Persia and descended the Indus to the sea, his admiral reported that there were in India trees bearing, as it were, flocks, or bunches of wool, and that the natives made of this wool garments of surpassing whiteness, or else their black complexions made the material whiter than any other." The Egyptians were credited by Pliny with using and growing cotton, but Mr. Lee points out that as late as A. D. 1203 the Egyptians grew cotton only as an ornamental plant in gardens, and up to the beginning of the seventeenth century they were importers and not cultivators of cotton. It was only in the present century that cotton cultivation has grown and extended in Egypt. When Columbus in 1492 set out to find a sea passage to India he found in one of the Bahama Islands that cotton yarn was made and offered in barter. At Cuba he found the people clothed in cotton. And in Mexico, Pizarro and Cortez found the people clothed in cotton, having neither flax, silk nor wool. From the remotest antiquity down to the



GOLD LACE MAKERS.

THE NAWAB'S PALACE, DACCA.



GENERAL VIEW OF DACCA.

Dacca was at one time the capital of Bengal, but its glory has departed, and it is now a city of some 80,000 inhabitants in an out-of-the-way corner of the Empire. To reach Dacca, from Calcutta, the traveller must go, by rail, to Goalundo Ghât, where a river steamer takes him down the Ganges for sixty miles and then up the Dacca river, for forty-five miles, to Narayangung. From there a tiny narrow-gauge railway carries him to his destination. The dâk bungalow at Dacca is very commodious—perhaps the finest in India—but there is no hotel in the place. Dacca is a city of the past. Ruined palaces bear melancholy witness of grandeur long since departed, while the Lal Bagh and the Katra, which are in a semi-ruined state, seem to be having a partially successful struggle with time, to preserve a connecting link between a glorious past and a dusty, sleepy present. Manchester ruined Dacca. After returning to Calcutta one is apt to think he has made quite a journey, but a glance at the map will show that he has been travelling toward every point of the compass in the trip to and from Dacca, and that it is but a short journey, could it be made direct, and by rail the whole distance.

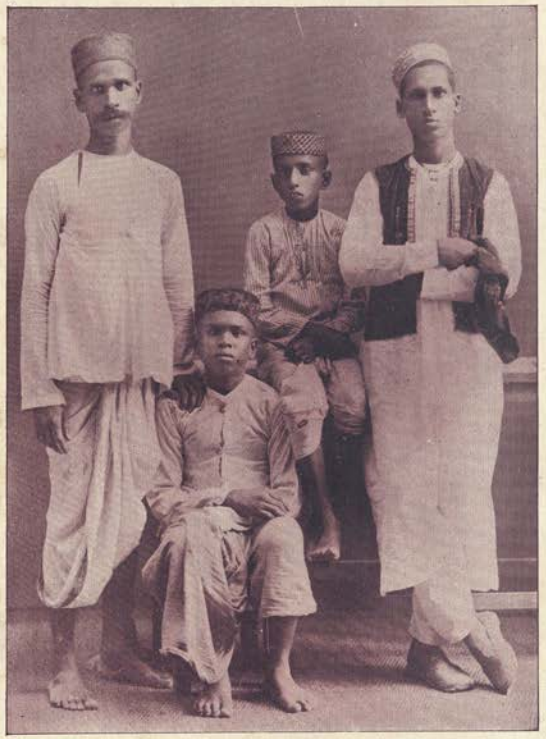
present day hand-spinning and hand-weaving have continued to be practiced by the inhabitants of India, and although hand-spinning is rapidly dying out, it still exists and can still produce the finest yarn in the world, from which the famous Dacca muslin is made. In 1888 the spinners who supplied the yarn for weaving the "Running Water" or the "Evening Dew" were reduced to two elderly women, but Mr. T. N. Mukharji, the author of "Art Manufactures of India," was of opinion that should the demand for this woven gossamer revive the industry would revive with it. This gentleman adds that these muslins were woven in India when Egypt built her pyramids, Solomon reigned in Jerusalem, Romulus founded Rome and Haroun-al-Raschid went his nocturnal rounds in Bagdad. The value of the Dacca muslins consists in their fineness to attain which an incredible amount of patience, perseverance and skill were formerly displayed both by spinners and weavers. One way of testing their fineness was to pass a whole piece of muslin twenty yards long by one yard wide through the small aperture of an ordinary sized finger ring. The best test, however, was the weight of the cloth in proportion to its size and number of threads. It is said that two hundred years ago a piece of muslin fifteen yards long by one yard wide could be manufactured so fine as to weigh only 900 grains, or a little over the tenth of a pound. Its price was £40. Dr. Taylor, writing in 1840, stated that in his time a piece of cloth of the same dimensions and texture could not be made finer than what would weigh 1600 grains. The price of such a piece of muslin would be about £10. The thread used for the best kind of muslins can no doubt still be spun by the women of Dhamrai, a village twenty miles north of Dacca, if they are sufficiently paid for the labour. Rs. 50 per ounce is not a heavy charge for such yarn. A piece of muslin ten yards long by one yard wide cannot be woven in less than five months, and the work can only be carried on in the rainy season when the moisture in the air prevents threads from breaking. The chief difference by which the several qualities of the Dacca muslin are distinguished at the present day consists in the number of threads in the warp, the finest qualities having 1800, the second 1400, and so on, the threads being finer in proportion to their greater number. The proportion of warp to weft is generally nine to eleven. The Northwest Provinces still maintain a name for fine muslins which are woven at Secanderabad and at Lucknow, Mahmadugar, Benares and Fyzabad. The change from hand-spinning and weaving to power looms and spindles was not one of gradual development as in Europe, but was due to direct importation and a few months sufficed to bring about the change that opened a new career to Indian industry.

MILL MUCCADUM, BOMBAY.

The first cotton mill in India was known as the Bowreah Mill, which was started on the banks of the Hooghly, in 1817, but no definite particulars have been published about it. According to official statements the first Indian cotton mill was built and started at Broach, in the Bombay Presidency, in 1851. The first mill in Bombay was due to the enterprise of Mr. Cawasji Nanabhoy Davar, a wealthy Parsee merchant. This mill was opened in 1854, at Tardeo, as "The

Bombay Cotton Spinning and Weaving Company." It contained nearly 20,000 mule spindles with preparatory machinery supplied by Messrs. Platt Bros. & Co., of Oldham. The venture proved a great success and worked profitably under different management until it was totally destroyed by fire in 1887. It was subsequently rebuilt, furnished with new machinery, and is now known as the Motilal Mill.

The progress of the industry from 1855 to 1894 has been rapid and steady, there being now 141 mills working and in course of erection throughout India, with a total of 3,575,917 spindles and 28,164 looms, employing an average daily number of 121,500 hands. It is a remarkable fact that among all the mill owners in India not a single one has served any apprenticeship to the trade, and very few of them know the names of all the machines used in the factories. Among managers it is only the Europeans who have been thoroughly trained to the work. The operatives are much less expert individually than European operatives and the machinery has a shorter life in India than in England. Still the success of the mill industry has been phenomenal, and can only be explained by the very high profits that were realized for many years. Although the island and Presidency of Bombay contain about seventy per cent of the mills, their distribution extends from Colombo, in Ceylon, to Delhi, in the Northwest Province. They are also to be found in the heart of India, at Hyderabad and Nagpur, and are thus exposed to a much greater variety of climatic influence than is to be found in Lancashire. It has been observed by Dr. F. H. Bowman and also by Mr. William Thomson, F. C. S., that cotton when very dry loses much of its strength and is much more difficult to handle in the processes of manufacture. It should contain not less than eight per cent of moisture, and this is tantamount to saying that the air should be damp enough to impart eight per cent of water vapor to the fibre. It is this peculiarity of the atmosphere in Lancashire that gives that county an advantage over most other places in the world. It is moist without being too hot, and although not uniform it is well supplied with sheltered spots where the dry east wind is modified by local influences. All through India, with the exception of the coast line, the air is too dry and too hot for the best conditions of cotton manufacture, and the means that have been taken to render it more moist have served as the basis of a very vigorous attack by Mr. Holt Hallett in the *Manchester Courier* against Indian mill owners. The mill owners, or their managers, observed that when the temperature rose above ninety degrees, and sometimes twenty degrees higher, and the amount of moisture in the air fell to anything under fifty per cent of saturation, great difficulties arose in carrying on the work both of spinning and weaving. The fibre became intractable, the rate of production rapidly fell, and the only remedy within reach was to shut all doors and windows, pour water on the floors, and thus moisten the air with the vapor from a dirty floor and that from the skins and lungs of the operatives. This method served to keep the machinery going, but it was and is injurious to the people while it continues, and were it not that the mill hands are not attached for life



MILL MEN, BOMBAY.

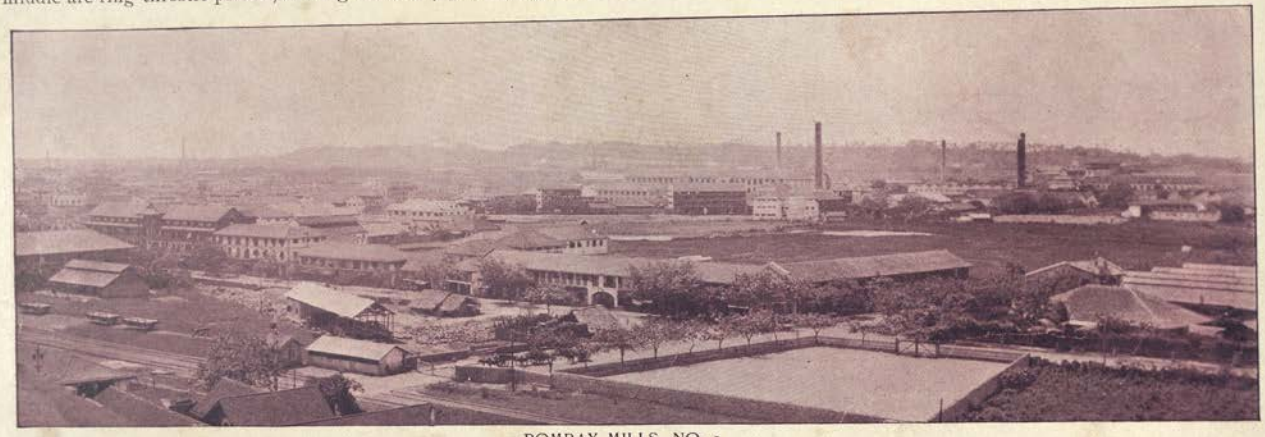
to the mills the ill effects of a very foul atmosphere would have been much more evident. They will leave the mill for months at a time to return to agricultural work, coming back to the mill with improved health and with hands unfitted for the delicate operations of spinning and weaving. This is one of the causes of the inferior capacity of the Indian mill hand. These coolies when at agricultural work, earn 2 annas, or about 2d. a day, while in the mill a man is worth from 6 to 8 annas, and if he is steady he will out of this wage send regular remittances to his relations to keep up his interest in the land owned by them. Clothes are to him more an ornament than a necessity, he needs no fire, and he may buy his food ready cooked for 2½ annas a day. He sleeps out of doors by preference, except in the rainy season, and if he decides to *loaf* for a few weeks or months he may live on any of the numerous charities at mosques, temples or private houses that are instituted for the spiritual benefit of the donor and entirely regardless of the recipient. Trade unions are unknown to the Indian mill coolie, and are likely to remain so for a long time to come for the same reason that keeps the lower class of natives from placing their savings in banks. Strikes, therefore, although they may be on a large scale, can never last, as public charity would be overloaded; but mill hands already understand the way to boycott a mill, or several mills at once, causing serious inconvenience to their owners, while the constitutional aversion of every coolie to routine and punctuality stands constantly in the way of his personal improvement in mill work. An article in the Directory of the Indian Textile Journal states that fines of double pay for every day of unauthorized absence do not prevent him from taking a holiday when he likes, and expulsion is treated with the gravity of perfect indifference. A man in Bombay will earn on an average Rs. 14 per month, a woman from Rs. 7 to 8 and children from Rs. 6 to 7. A family of a man and woman and two children may earn Rs. 32 per month. The food of the family will cost Rs. 18 and the rent Rs. 3. There is then a surplus of Rs. 11 per month for a family that is disposed to work steadily. This is equal to a surplus of 33 per cent. The Bombay mill hand is seldom over 40 years of age and is never seen over 50 years. Custom and social habit have separated male and female labor in Indian mills; the women only work at reeling and winding in a separate department with a forewoman in charge. They are very independent and prompt to take offence, and if their physical appearance and dress on a holiday may be taken as an index of their condition they cannot be said to suffer from the effects of poverty or overwork. A short jacket with short sleeves is their only made up garment, and they may be completely clothed in a sari, which they wind about them with great skill and wear with a grace which is natural to them. Their children up to the age of five or six years go naked, and the furniture in their houses consists of a box or two to hold spare clothes or valuables, a charpoy, or rough bed frame, covered with coir yarn netting, and a few cooking utensils of metal or earthenware.

MILL WOMEN, BOMBAY.

VIEW NEAR THE ENTRANCE OF DHUL CANAL, CASHMERE.

The coolies eat very little meat and they feed with their fingers as the apostles did, sitting on the ground. In the group of women in the illustration the one on the left side is a forewoman in holiday dress, who earns from Rs. 20 to Rs. 30 per month. Her jacket is of purple satin embroidered with gold, and her jewels on ears, neck, wrists, fingers, ankles and toes are all of pure gold or of silver. The middle figure is a girl earning from Rs. 6 to 7 per month. She is less showily dressed and has silver ornaments, while the woman to the right is a reeler earning Rs. 8, whose jewels are probably of some base metal covered with thin plates of gold of low alloy. As a race they are very well proportioned, having small hands and feet, and their habit of carrying burdens on the head gives them a graceful carriage that many Europeans might envy. Their dress, untouched by any caprice of fashion, is becoming to all ages and conditions, and their natural taste in color rarely leads them astray.

In the male groups the Hindu on the left is a *minder* of a roving frame, earning from Rs. 12 to 15 per month. The boys in the middle are ring throstle piecers, earning Rs. 6 to 9 per month, and the Mohammedan weaver to the right, in a gold embroidered waistcoat of



BOMBAY MILLS, NO. 1.

violet satin, and holding a colored handkerchief, earns from Rs. 13 to 16. Many of these men are continually in debt, and the money lender lies in wait for them on each pay day at the gate of the mill. The single figure photograph represents a jobber who looks after the working condition of the machines and furnishes labor in his department. His pay may range from Rs. 50 to 80 per month, which may receive a considerable supplement from the payment by those hands who purchase employment on terms which vary with the circumstances. Some jobbers find it in their interest to keep their men only for a short time in order to profit by the commission on new hands. This, of course, is prejudicial to the mill as the men employed in this way are often very inferior workmen. Money lending at high rates of interest is also in the line of the jobber. All this tends to increase the cost of production.

Judged from the Lancashire standpoint the Indian mill hand might be a very much more serious adversary if he could bring the energy of the British operative to bear on his work. He has not the power of concentration of the piece worker of colder climates; he is slovenly, and his love of noisy amusement, when the fit is on him or a holiday is due, overcomes every other consideration. Increase of income instead of leading him into a better style of living, is generally dissipated in amusements or in vice so that his absolute necessities

remain as simple and as easily met as before. The Directory quoted above adds, "If the Indian coolie could develop the steady habits and address of the Chinese or the Japanese workmen, it is quite possible that a very large proportion of the Egyptian cotton crop might be spun near Calcutta with the aid of Bengal coal." All the textile machinery and the engines of the mills come from England, as well as most of the boilers; but good boilers are already made in Bombay and in Calcutta, and as freights on cylindrical boilers are very high, it is likely that unless the water tube type displaces the Lancashire, the boiler trade will increase in India. The high price of coal in Bombay, which has, until quite recently, had to use English fuel, has compelled mill owners to buy the best engines to be had, and to keep them in a very high state of efficiency. The prime movers therefore in Indian mills are on an average superior to those of English mills, and their freedom from boiler explosion is remarkable.

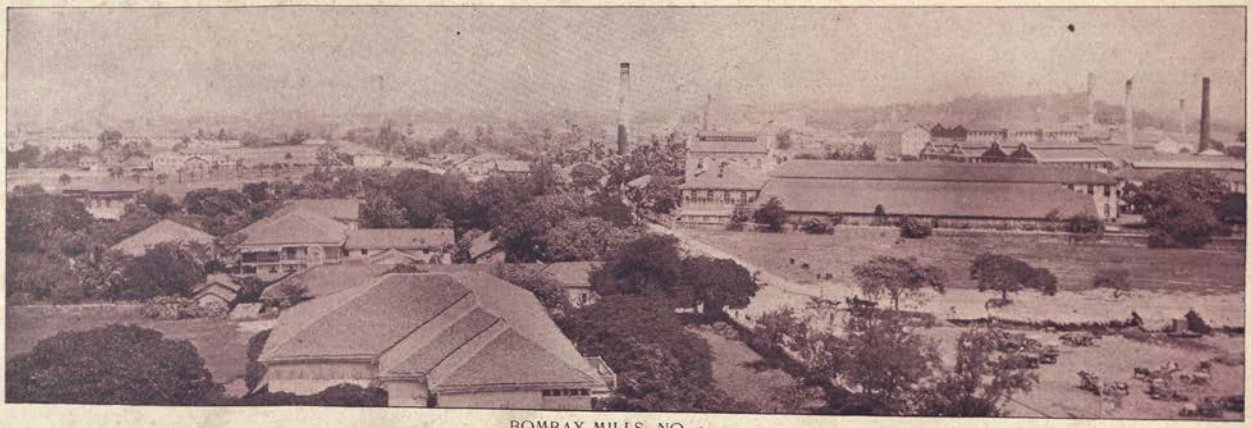
After working on coarse yarns for many years a tendency is observable among many mills towards finer counts and towards the finishing of goods, by which means more labour is expended on the fibre and more profit realized per pound passed through the factory.

BOMBAY MILLS, NO. 2.

Calendering, the raising of naps, and dyeing show a development in many mills, while others have made ventures in fine spinning up to eighties. Two difficulties have to be overcome to make fine spinning a thorough success in India. The supply of suitable cotton of indigenous growth is a matter of steadily increasing urgency. Instead of improving with the growing demand, the quality of Indian cotton has, during the past twenty years, shown a steady degradation, and the better qualities of Guzerat cotton are now no longer to be had. Cultivation in India is in hands of the poorest and most ignorant classes; the wealthy and educated class takes no interest in it, and the cultivator working from hand to mouth, and very often in debt, can neither provide the labour, water, seed, nor manure that would be necessary for the production of good crops. The very irregular distribution of the rains in India is unfavourable to a plant, which, for its proper development, needs watering very regularly. In Egypt, where the system of irrigation is the most complete in the world, each acre of cotton receives 300 tons of water every ten days. The supply of long staple cotton is one which concerns the Indian mill owner very nearly, and it would doubtless pay him to expend some money and trouble in an effort to restore improved culture in India. At present he is content to obtain all necessary supplies from Egypt and America. The class which is the most suited to undertake the restoration of

cotton cultivation in the country comprises the Rajas and other wealthy natives who, if they could overcome their indifference to and contempt for the arts of agriculture would find it more profitable than most of their hobbies.

The second difficulty to be overcome in order to render fine spinning a success is that connected with the atmosphere. The ventilation of Indian mills presents difficulties almost unknown elsewhere. The average temperature of the air being thirty degrees higher than that of England its power of absorbing moisture is greatly increased, and, except during the rains, it tends to dry the cotton fibre until it is very difficult to manage in the factory. Various inventions are at present on trial to overcome this difficulty, by mixing water spray with the air as is now practiced in England and elsewhere; but it is found that although these appliances easily add the requisite moisture to the air for softening the cotton, the atmosphere is liable to become very foul if not constantly renewed. The confined air is very unwholesome to breathe, and when, in addition, it is loaded with moisture, it becomes so oppressive by resisting the escape of heat from the bodies of the operatives, that they cannot give the close attention to their work that it requires, and many more hands are needed than



BOMBAY MILLS, NO. 3.

would be necessary for similar work in Europe. This of course aggravates the impurity of the air. In a recent study of the subject Mr. J. Wallace, C. E., of Bombay, has observed that the quantity of moisture in the air varies to a very great extent during any day, and that no day exactly resembles another unless the rain falls continuously. It will therefore become necessary in order properly to control the moisture, that the moistening apparatus should supply only that amount of moisture necessary to bring the air to certain condition of dampness, and also that the air should be constantly renewed from without so as to keep the operatives in the best condition for work. Excessive moistening of the air in hot weather is neither wholesome nor comfortable. This is well known by the users of the thermantidote, an apparatus containing a ventilating fan which blows air into the room through a wet screen using the same amount of water when the air is moist in the evening and morning as they do at midday. The labour performed by mill workmen is of a much lighter character than that of field work or of many other occupations, and the exhaustion due to mill work is clearly traceable to bad ventilation. It is further recognized that the best results in cotton manufacture can only be obtained with the aid of a certain proportion of moisture in the atmosphere. It is therefore clear that the future progress and success of cotton manufacture in India depends more on a thoroughly

MARWAREE WOMEN.

The Marwarees are the money lenders of India. Their women, as shown above, wear very picturesque dresses of bright colours.

methodical system of ventilation than on any other single consideration. There can be no doubt that the attention that is now being brought to bear on the subject will not be relaxed until the object is gained. This is nothing less than the facility to manufacture every description of fine spun and woven goods in the country.

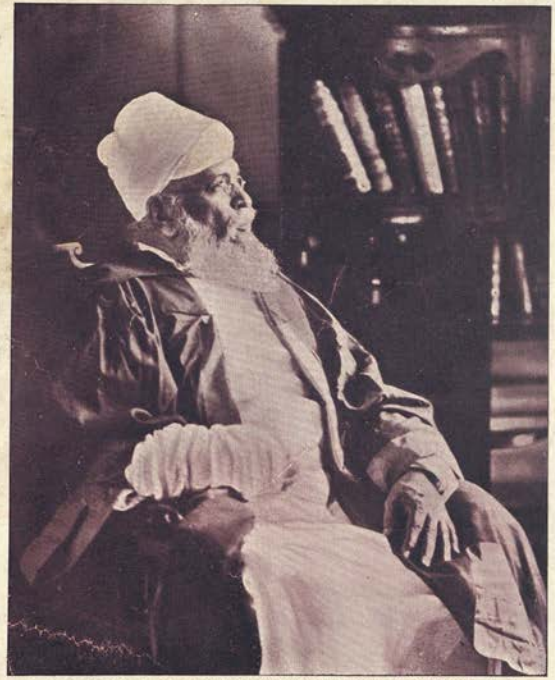
The Bombay mills are situated for the greater part in the northern half of the island. Their appearance will be understood by the panoramic view, which is given in the three illustrations in this article, which extends for more than half a circle around the Campanile tower of the Victoria Jubilee Technical Institute from which the photographs were taken. In the first view which is taken looking toward Chinchpoogly and the Warlee Hills, the turret of the Ripon Textile School workshop may be seen with its roof and the factory chimney behind it. The group of mills beginning from the left hand are those belonging to Messrs. Greaves, Cotton & Co.: the Imperial, the Leopold, the James Greaves, the Howard, and Bullongh, the Old Empress, the Connaught, and the New Empress. Next to the New Empress, but a little behind, may be seen the chimneys of the Britannia, Peero Mahomed, and Sun mills; and again in front the dark-coloured chimney of the Anglo-Indian, with the Hope Mills next to it. Still further away in faint outline may be seen the Lord Reay, Jamshed, Presidency, Star, Lukhmidas, Queen, and Curimbhoy mills. In the group toward the right hand the last mill, whose white outlines are faintly seen, is the Jacob Sassoon Mill, the largest cotton-spinning and weaving mill in India. It contains 100,000 spindles and 1000 looms. The main engine is of 3000 indicated horse power. Next to this comes the Jam Manufacturing Company's mill, the National, the Ookerda Rhetsy, and the David Mill. The second illustration is in the direction of Sewree Hill and Soparee Baugh Road. At the right hand the first chimney is that of the Hongkong Mill, and next to it in order are the Alexandra, City of Bombay, and E. D. Sassoon mills. The chimney exactly in the centre is that of the New Great Eastern, those on the right of the New Great Eastern are the Western India, Satya Narain, and Bombay mills. On the left are situated the Sir Dinshaw Petit and the Morarjee Goculdass mills. The third and last view is taken in the direction of Cumballa and Malabar Hills. Here, beginning from the right hand, are the Hindustan, Bomonji Petit, Ripon, Indian Manufacturing, and Soomderdass mills. Behind the latter and toward the left, the outlines of the chimneys of the Alliance and Motilal Pitty mills are seen, and far away below the hill may be recognized the chimney of the Manockjee Petit mills. Here also are situated the Oriental and Jivraj Baloo mills, these being somewhat indistinct in the illustration, while toward the left the tall chimney of the Madhowji Dharamsey Mill is visible. Several new mills are being erected in Bombay and the future prospects of the industry are very promising.

STREET SCENE, PURI (See page 464).

CHAPTER IV.

THE PARSEES.

THE Parsees, who number only about 76,000, in the whole of India, are the remnants of a once mighty nation. They have lived in India for upwards of twelve centuries. They trace their descent from an ancestry which flourished in Persia in pre-historic periods and who, by their prowess and martial valour, brought the "demons and giants" into subjection, and extended their sway in every direction. The Gaiomard was the earliest dynasty, which was succeeded by the Peshdadian, which was well and worthily represented by King Jamshed, who was an illustrious figure in the ancient history of Persia. King Jamshed was the first sovereign to introduce and regulate the calendar, and celebrate the vernal equinox, which was called Jamshedi Naoroz, or New Year's day. The observance is annually kept up by the Parsees of India, on March 21. The third, or Kayanian dynasty, signalized their reign by the desperate battles they fought with their neighbours, the Turanians, and the exploits and glories of that dynasty—particularly those of Zal, Rustom and Sorab—have been immortalized in stirring verses by Firdusi, the great epic poet, in his Shahnama. It was in the reign of the great King Gustasp, who flourished in 1300 B. C., that Zoroaster, the prophet of the Parsees, was born, and who subsequently promulgated the tenets of their ancient religion. The exact date of the birth of Zoroaster, has been a matter of dispute among European savants. They were in doubt, like the Parsees themselves, as to which of the six philosophers, who, at different times, bore the name of Zoroaster, was the lawgiver of the ancient Parsees. Of all these, the one who is specially recognized as the lawgiver was born at Rae, in Media. He flourished in Bactria, and propagated the new religion by persuasion and arguments. The Parsee scriptures are written in the Avesta language, which bears some similarity to the Sanskrit, which was spoken at the time to the east of Bactria. According to Professor Bopp, the Avesta is an improvement on the Sanskrit, and is as old as the language of the Vedas. Dr. Haug, an eminent German scholar, who is considered an authority on the Parsee Scriptures, gives it as his opinion that "the leading idea of Zoroaster's theology was monotheism, *i. e.*, there are not many gods, but only one; and the principle of his speculative philosophy was Dualism, *i. e.*, the



DASTUR JAMASPAGI MINOCHEHERJI JAMASPA ASA, M. A., PH.D., D. C. L., PARSEE HIGH PRIEST, BOMBAY.

supposition of two primeval causes of the real world and of the intellectual; while his moral philosophy was moving in the triad of thought, word and deed." Even Herodotus, as early as 484 B. C., said, "The Persians have no images of the gods; no temples nor altars, and consider the use of them a sign of folly. This comes, I think, from their not believing the gods to have the same nature with men."

Zoroaster's conception of Ahuras Mazda (God), as the Supreme Being, is perfectly identical with the notion of Elohim, or Jehovah, mentioned in the books of the Old Testament. A few centuries afterward, the national religion of Persia suffered to a great extent from the invasion of Alexander the Great, and it was in the reign of Ardeshir Babekan that about 40,000 men were invited, from all parts of Persia, to deliberate upon and devise the best plan of restoring the ancient purity of the national faith. Arda Viraf, the most pious and learned man of the time, in conjunction with some of the ablest coadjutors, framed a Code of Morals, which was called the "Revelations of Arda Viraf." It bears a striking resemblance to the accounts to be found in Dante's Inferno, and also appears to have some similarity to the vision of the prophet Isaiah, as well as to some of the speculative philosophy of Bunyan in his Pilgrim's Progress. The Parsees hold fire to be "the most perfect symbol of the Deity, on account of its purity, brightness, activity, subtility, fecundity and incorruptibility." Several historians, among them Sir John Malcolm, have proved, that the reproachful term of "fire-worshippers" should not be applied to the Parsees.

The founder of the Persian Empire, Cyrus the Great, flourished in 558 B. C. He was the most powerful monarch of his age. He conquered the Median and Ninevite kings, and followed up his successes by occupying Kashgar and Yarkand, and subduing the whole of the Babylonian Empire, adding about 250,000 square miles of territory to his dominions. He conquered Palestine, set the Jews at liberty, and allowed them to establish themselves at Jerusalem, and to rebuild their temple. Cambyses, the son of Cyrus, added Egypt to the Persian Empire, and his successor, Darius, traversed Asia, as far as the Punjab, and annexed the valley of the Indus, establishing communication, by water, between Persia and India. Byzantium and Macedonia having been brought under subjection, the ambitious monarch directed his attention to Europe, but was repulsed by the Greeks at the battle of Marathon, and his death prevented his leading a second invasion of Europe. His son, Xerxes, though successful on land, met with reverses at sea, and the Persians never again made an attempt to conquer Greece.

Shapoor, who belonged to the Sassanian dynasty, led an invasion of the Roman Empire, and his successor, Noshirvan, "the Just," obtained some signal victories over the Romans; but the Persians were never able to hold their conquered territories, owing to the difficulty of conveying an army across the Mediterranean. It was in the time of Ardeshir III., 633 A. D., that the Mohammedans invaded Persia, but, having suffered defeat, they returned to Medina. The Persians were afterward divided into two factions, and became an easy prey to the Arabs, who subdued them. Yezdezard was the monarch, under whose sway the Persian Empire crumbled to pieces. The fate of the empire was decided by the battle of Nahavand, in the year 641 A. D., in which the Persians suffered a crushing defeat. The Persians were given the choice of either embracing the religion of Islam or of quitting the country. They preferred to abandon their homes, rather than accept the creed of their conquerors, and many were the persecutions they were subjected to as they migrated from one country to another in the search for protection. The early history of their exodus is as meagre as it is unreliable.

According to a Parsee historian, the first port in India at which they arrived was Diu, a small island in the Gulf of Cambay, on the Kathiawar coast, where they lived for about nineteen years. For some reason, which is not satisfactorily explained, the emigrants left Diu in search of a more suitable place, and started on a voyage. They encountered a severe storm, which threatened to engulf their vessels, and, in their extreme danger, they made a solemn vow that if they escaped they would establish Iranshah (sacred fire) at the place where they first came safely to land. The storm abated, and the Parsees landed on the shores of Sunjan, about twenty-five miles south of Damaun, in the year 716 A. D. They established the Iranshah in some secret place in a mountain, with a view to keep it safe from the depredations of their foes, and also that those who did not profess the Zoroastrian religion might not cast their "evil eye" on it. The formation of Iranshah is one of the most difficult things imaginable, because it cannot be said to be completed until it is made up of about

GROUP OF PARSEE LADIES.

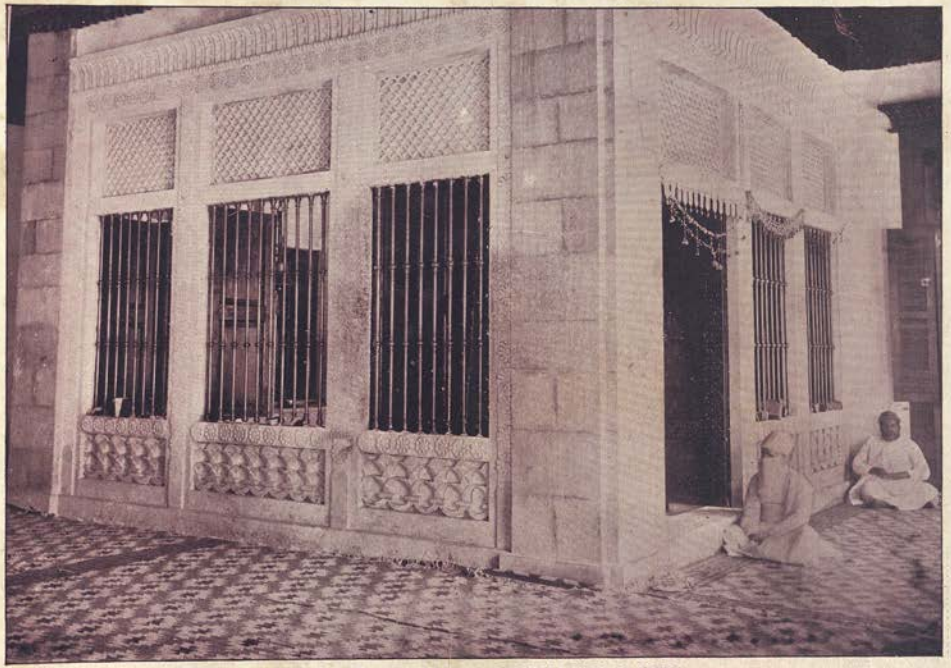
There are probably few native ladies in India who are more tastefully attired than those belonging to the Parsee community. Their beautifully coloured saris are worn with much grace, and serve to set off their dark shining hair and handsome features.

a hundred and one different kinds of fires, such as the fire produced by lightning, by the friction of trees in the forest, the fire from a human body while being cremated, and the fires belonging to all kinds of industries and all classes of people. The process of collection, combination and purification, by certain laborious and elaborate ceremonies of all these fires, takes years before the Iranshah, in the real sense of the term, can be produced. The Iranshah, which was first "enthroned" at Sunjan, had to be removed to Nowsari, to Surat, to Bulsar, and lastly to Udvara, where it has been kept alive to the present time, by being constantly fed by priests with sandal-wood and frankincense. It is kept in a splendid building, which was recently rebuilt by Bai Motlibai, a wealthy Parsee lady, belonging to the well-known Wadia family. It may be mentioned that any deliberate, or even accidental, extinguishing of the fire would divest it of all its sacredness, and, for that reason, relays of priests are employed to keep it alive both day and night.

UDVARA FIRE TEMPLE.

When the Parsees first landed at Sunjan, they deputed their dastur, or high priest, to interview a Hindu chief named Jadi Rana, who was known for his wise and benevolent rule, and who, after listening to the tale of woe of the refugees, assigned them a tract of land, on condition that they should adopt the language of the country, dress their females in the fashion of the Indians, and perform their marriage ceremonies at night, in conformity with the practice among the Hindus. Within a few years of their settlement at Sunjan, the Parsees converted the desert assigned to them into a veritable garden, and as their numbers increased they travelled to Cambay, Ankleswar, Variav, Vankanir, and Surat, in the north, and to Thana and Chaul in the south. An inscription, in the Pehlvi language on one of the walls of the Kennery Caves, shows that a party of Parsees visited the caves on December 2, 999 A. D. The Parsees are next traced to Nowsari, a town

in Guzerat, and there is some evidence of their having spread in the north to the Punjab. The mention, by a Mohammedan writer, of the destruction of fire-altars by the Emperor Sikandar, in 1504, proves that a large number of the community resided in Upper India at that time. There can be no doubt that many of the Parsees, whose enterprise took them northward, met with violent deaths at the hands of their enemies, who also destroyed their symbols of religion wherever they were found. History furnishes an interesting, and, at the same time amusing, incident of the devotion of the Parsees to their religion. An edict went forth from the Roman Catholic missionaries of Thana, which is said to have had the sanction of the Portuguese Government, that all Parsees residing in the town should embrace Christianity. The Parsees, who were few in number, knew that resistance would be futile. They accordingly resorted to a subterfuge, in order to preserve their freedom of conscience. They begged the Governor to allow them a day or two in which to worship their sacred fire for the last time, and their request was granted. The Portuguese officials were so much gratified at this that they issued a proclamation, stating that "on the day fixed no one should interfere with the Parsees in the performance of their rites and ceremonies or in their mode of rejoicing." A sumptuous feast was prepared by the Parsees, to which the officials of the place were invited, and where, among other things, wine was served out to them, and they were made to indulge in it freely. When the officials were unable to take care of themselves, the Parsees marched out of the city and settled at Kalyan, about twenty miles south of Thana. Kalyan was entirely deserted by them about three centuries after, and they did not return to it till the year 1774, when the English took possession of the town. As the Parsees did not consider it safe to travel in Upper India, they confined themselves to Guzerat, and lived on friendly terms with the Hindu inhabitants for about five centuries. They always remained faithful to their Hindu neighbours, whom they assisted against their Mohammedan foes. In the year 1305, Mohammed Shah invaded Sunjan,



THE PLACE WHERE THE SACRED FIRE IS KEPT.

and the Parsees were appealed to for assistance by the Hindu sovereign. Under the command of Ardeshir, they fought a most sanguinary battle, and assisted in repulsing the Mohammedans with great slaughter. The Mohammedan monarch, nothing daunted, returned with an overwhelming army and succeeded in vanquishing the Hindus and Parsees, but the latter proved that the bravery of their ancestors had not been entirely extinguished in the race. The Parsee settlement at Surat is not as old as in other places in Guzerat, but it was there that they first came in contact with Europeans.

No authentic records exist to show the exact time of the arrival of the Parsees in Bombay, nor can the motive that first led them there be explained. It seems probable, however, that the English merchants of Surat induced some of them to settle in Bombay, for purposes of trade, and they went there only a short time before the place was ceded to the British by the Portuguese. It may be mentioned, that when the Parsees fled from Persia, there were some who, from stress of circumstances, remained behind and were cruelly persecuted by their Mohammedan conquerors. Their condition became worse than that of slaves, and continued to be so until about forty years ago, when some of the influential members of the Parsee community in Bombay formed themselves into an association called the "Society for the Amelioration of the Condition of Persian Parsees," and having appointed their own agent, and put themselves in communication with the officials of Persia, they were able to draw attention to the gross injustice done to their co-religionists, and after a correspondence extending over thirty years, they succeeded in obtaining some relief for them. It was not considered an offence in Persia, to rob a Parsee of his possessions, and, worst of all, they were subjected to a "jazia" or poll-tax, which they could ill afford to pay. The Bombay society raised funds, and deputed their agent, not only to relieve their wants, but to establish schools, where children could be taught the rudiments of their religion, and their native language. Through the intervention of the British Ambassador, the "jazia" was eventually abolished by the Shah of Persia. The Parsees of Bombay contributed no less a sum than 109,564 rupees toward the tax for a period of twenty-three years. The ancient Persians had scattered themselves to Yezd, Kerman, and other towns of Persia, but the persecution of the rulers gradually thinned their numbers. A hundred and fifty years ago, the community in Persia numbered 100,000 souls, but it does not, at present, exceed six or seven thousand, most of whom obtain a scanty subsistence as tillers of the soil.

PARSEE THREAD CEREMONY.

The numerical strength of the Parsees in India, according to the census of 1881, was 85,397, which is but a drop in the great ocean of India's population, then estimated at 253,891,821. The census of 1891, showed an increase of about 4000 in the Parsees, and, taking into consideration the number of Zoroastrians residing in Persia, Europe, China, and other parts of the world, they are estimated at 100,000, all told. The low average mortality among the Parsees, compared to the other communities of India, shows that they appreciate sanitary improvements, and have due regard for cleanliness in their homes. The last census further showed that they, as a whole, are well-to-do. Many of them enjoy high posts under Government, follow the various learned professions, or are engaged in commercial pursuits. Out of nearly 10,000 mendicants infesting the streets of Bombay, the census returned only *six* Parsees as belonging to that class. The Parsees look after the paupers of their community, there being special institutions where the aged and the distressed can find board, lodging, and even clothing, without payment.

THE ADERNI CEREMONY, PETIT HALL, BOMBAY.

The Parsees are divided into two sects, the Shenshais and the Kadmis; but this may be said to be a distinction, without a difference, inasmuch as their forms of worship and religious ceremonies, as well as all the tenets of their religion, are identical in every respect. The difference lies in the computation of the era of Yazdezard, the last king of the ancient Persian monarchy. The Parsees reckon their year by 365 days, without taking into consideration the intercalary period in their calculations. Every month is a calendar month of thirty days, making 360 days in the years, to which are added five days which are named

Gathas, thus making 365 days. As the ancient Persians did not take into consideration the extra hours and minutes yearly, they made a "Kabisa," or intercalation, at the end of every 120 years, and added a month to the period. When the Parsees left their fatherland, they discontinued their "Kabisa," either through want of knowledge or forgetfulness; but it is said that, at least, on one occasion they performed the "Kabisa" while at Khorassan, and that was the point in dispute between the two sections, as far back as in the year 1722. A learned Zoroastrian, who arrived at Surat from Persia, was the first to discover that his co-religionists in India were a month behind their brethren in Persia, in commencing their new year, and a few years afterwards some of the Parsee priests introduced the date observed by the Persian Zoroastrians, and called themselves *Kadmis*, the bulk of the people, who became known as *Shenshais*, confining themselves to the old date. The "Kabisa" controversy lasted for a number of years, in which the high priests on both sides took an active part, and it was not until recently that Mr. K. R. Cama, an Oriental scholar, by reference to ancient works, showed that both sections were wrong in their respective contentions, and that the Parsee New Year properly commenced on March 21.

The costume of the modern Parsees of India differs from that worn by their ancestors, or by their present co-religionists in Persia. After their arrival in India they adopted the Hindu mode of dress, particularly their turbans and coats and the *Sari*, or the outer garment of the females. Since the advent of the English, however, the Parsees have, so to speak, Anglicized their dress to a certain extent, the principal distinguishing mark that is still worn being the turban, which is now gradually being displaced by hats, which are a sort of a compromise between an English and a native head-dress. The Parsees put on, next to their skin, a "sudra," or sacred shirt, with a symbol affixed to it, and "kusti," which is a girdle made of lambs' wool. This is wound round the shirt in three folds, and is untied and tied again about three times a day while they are saying their prayers. The process of winding the "kusti" round the waist is so arranged as to remind a Parsee of the principal tenets of his religion. The full dress of a Parsee consists of a "Jama" and "Pichori" of white linen. The "Jama" is a long double-breasted coat, the lower portions hanging in folds to the ankle, and resembling the gown of an English lady; the "Pichori" being a long piece of cloth which is wound round the "Jama" about the waist. This full dress is fast going out of fashion, a long black coat being substituted in its place, but it is still worn on occasions of death and marriage in the community. It has been acknowledged by all that the dress of Parsee ladies is best adapted to the climate of India. Their beautifully coloured silk "Saris" (outer garments), adorned with gold and silver lace, are very picturesque, and serve to set off the beauty of their faces. The ladies belonging to the orthodox portion of the community used to cover the hair of their heads with a white linen cloth; but that practice is fast dying out, and the modern Parsee girl delights in displaying a fringe of her dark shining hair over her forehead. They have abandoned the Hindu mode of bedecking their necks, noses and wrists with jewelry, and follow, instead, the European fashion of putting on diamond and pearl ornaments. The Parsee ladies freely mingle with their male relations and friends, and occupy, in their society, an honourable and independent position. According to Dr. Haug, the position of a Parsee female in ancient times was much higher than it is now. It is recorded in history that when Amintus, King of Macedonia, entertained the Persian Ambassador at his court, the latter, in acknowledging his toast, expressed his regret that no ladies were present, as was the custom in his own country, for without those fair companions the happiness of the company could not be said to be complete. It is worthy of note that the Parsees, contrary to the practice prevailing among all other nations in the world, never smoke tobacco or opium, for the reason that it is contrary to their religion to bring fire, which is such a pure element of nature, into contact with the mouth, which is deemed impure. The younger generations, however, have taken to smoking, but they dare not do so in public, the community, as a whole, having still a great repugnance to the habit.

The Parsees celebrate their festivals with certain religious observances by way of promoting social harmony, charity and philanthropy, innocent pleasures not being neglected on such occasions. The Popetti, or New Year's day, is observed with great pomp and ceremony, the preceding ten days being devoted to certain religious rites and solemn performances in honour of the dead, who are especially remembered on those occasions. According to the Zoroastrian religion, the world was created in 365 days, at six unequal intervals, and at the end of each of these intervals was a day of rest. These intervals are called ghambars, which fall six times in a year. On these occasions the Parsees follow the custom of the ancient Persians, who, in their heyday of glory, gathered together during these holidays, and said prayers.

The king and the peasant, the rich and the poor, all mixed together, and partook of food and fruit after their prayers. The custom is still followed in Bombay, where public feasts are held, and both the high and the low join in them.

The domestic life of the Parsees resembles, in some important particulars, that of the English; but there are still a few observances which partake of the nature of superstitions. The birth of a child is, in the case of the orthodox Parsee, surrounded with superstitious performances. It is ushered into the world with ceremonials which are as unique as they are interesting. When a young wife is about to become a mother, the parents of the young husband and wife exchange presents of valuable clothing and fish and dainty dishes. A month or two before the period of the accouchement of the wife, a feast is given by the parents of the young couple to their female relations and friends, in whose presence the several presents of jewelry and clothing are exchanged. The woman, who is about to become a mother, is made to stand on a low wooden stool, and the jewels and clothing sent by her mother-in-law are there presented to her. A mark with "kunku," or red powder, is made on her forehead and, in the fold of her "sari," or upper garment, near her breast, are placed a cocoanut, betel-nut leaves, dates and other fruits, as symbols of fructification. Until recently, it was the custom among the Parsees to isolate a young wife at the time of her confinement, to pass a period of forty days on the ground floor of the house, where sanitary and hygienic conditions are of the worst description. The death rate among lying-in patients increased at a fearful rate, and, as it was attributed to this highly objectionable practice, steps were taken to establish a maternity hospital, which soon remedied the evil. Puerperal fever, which proved so very destructive to young mothers, is a thing of the past at the hospital, and the educated portion of the community, profiting by the experience obtained at that institution, prevent young women when so delicately situated, from being segregated in places in close proximity to the drains and sewers of the streets. The Parsees have

INVESTITURE NAVJOTI CEREMONY AT THE HOUSE OF SIR DINSHAW PETIT, BART.

built a new maternity hospital, which has just been brought into use. A few days after a child is born, a joshi, or astrologer, is invited to the house to cast its nativity, and names are then suggested in accordance with the affinity of the stars, under whose influence it was born; the parents afterward making their own choice, preference being naturally given to the name borne by an ancestor. The Parsees have no surnames which go down from generation to generation in a family, as among Europeans. They generally adopt surnames from occupations and professions followed by their ancestors, and there are several instances in which Parsee families have adopted European surnames, because either the present heads of the families or their ancestors were in the service of Europeans. The investiture of the child, whether boy or girl, with the "Sudra" and "Kusti"—sacred shirt and thread—takes place, according to religious injunctions, any time after the age of six years and three months, but not before. The investiture ceremony is an indication of the initiation of the child into the Zoroastrian religion. During the process of tying the sacred thread, which is repeated at least two or three times a day, the child says, among other things, "There is one God, and no other being is to be compared to Him; the religion given by Zoroaster is true; Zoroaster is the true prophet who derived his mission from God; perform good and abstain from evil actions." According to the law of Zoroaster, a boy or girl ought not to be married before the age of fifteen, but, on their advent to India, together with the customs they borrowed, or were compelled to borrow, from the Hindus, was child-marriage. A reform has, however, taken place of late, and the community has reverted to the practice of their fatherland. The recent authentic records of Parsee marriages show that the couples were usually between the ages of fifteen and twenty years.

Among the less educated portion of the community, the astrologers are not only consulted when children are born, but also in cases of marriages, in order to ascertain whether the couples are suited to each other and likely to be happy, and whether a particular day will be propitious for the celebration of the nuptials. If the astrologer expresses himself in favour of the match, the betrothal takes place, the wedding being postponed to a convenient date. The nuptial ceremony generally takes place in the evening. The bride and bridegroom sit opposite to each other on chairs, and a piece of white cloth is held between them as a curtain to screen them from each other's sight. Though they are not allowed to see each other, the couple firmly grasp each other's right hand under the screen. Another piece of cloth is then wound round so as to encircle the couple, the ends being tied together by a double knot. In a similar manner raw twist is wound round the pair seven times, by the officiating priests, who at the same time repeat certain prayers. On the seventh round being completed, the twist is again tied seven times over the joined hands of the couple, as well as round the double knot at the ends of the cloth already put about them. The ceremony of uniting the couple in lawful wedlock being over, incense is burnt on a fire placed in a flat metallic vase, and the curtain is suddenly dropped, and the bride and bridegroom, who have each been provided with a few grains of rice, hasten to throw them at one another. The couple then sit side by side, and the officiating priests pronounce a benediction, concluding with the words —"May the omniscient Lord bless you with many sons and grandsons, with good livelihood, heart-ravishing friendship, and long life extending over a hundred years." The Parsees, in India, have refrained from eating meat on the day of marriage, to avoid giving offence to the feelings of the Hindus, and the viands, therefore, consist of fish, vegetables, sweetmeats, fruits, preserves and similar dishes.

The ceremonies observed on the death of a Parsee are interesting. As soon as death has laid his cold hand on a member of the community, the body is washed and dressed in white linen clothes, and then removed to the ground floor of the house, and placed on a stone slab. No one is allowed to touch the body excepting the pall-bearers, who are in the service of the community. Before the removal of the body, two priests recite prayers lasting for about an hour, and the relations and friends having taken a last look at the face, the corpse is placed on an iron bier by the bearers, and followed by a procession of priests, and the male relations and friends, to the Tower of Silence, which is generally situated at a long distance from the town, and on the top of the hill. The "dokhma," or Tower of Silence, is a circular structure surrounded by a high chunam wall, and is open to the sky. Inside the tower is a circular platform about 300 feet in circumference, and entirely paved with large stone slabs and divided into three circles of exposed receptacles, called "pavis," for the dead bodies. As there are the same number of "pavis" in each circle, they diminish in size. The outer circle by the walls is used for the bodies of males, the next for females, and the third or inner circle for children. These receptacles, or "pavis," are separated from each other by ridges called

TOWER OF SILENCE, BOMBAY.

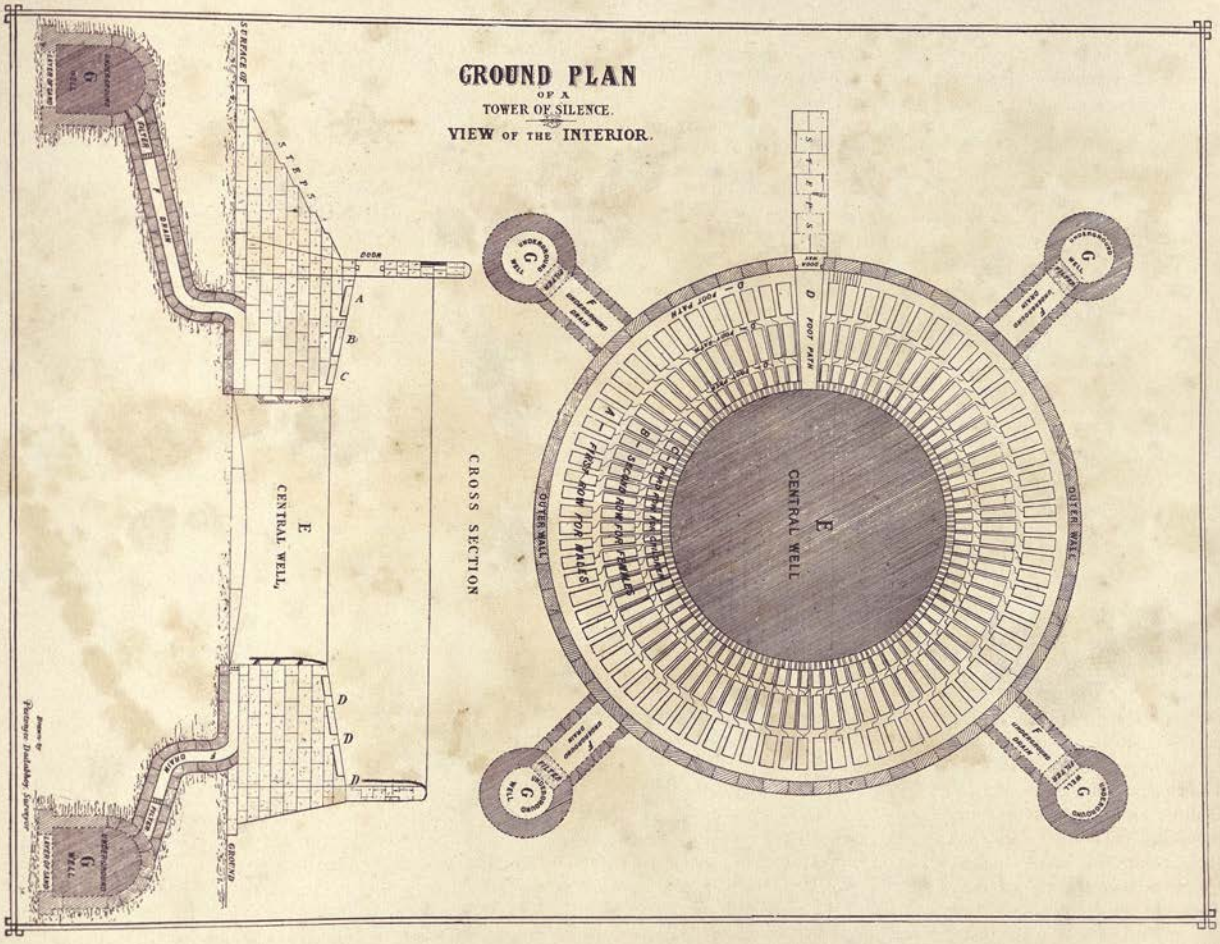
"dandas," which are an inch above the level of the "pavis," and channels are cut into the "pavis" to convey the liquid matter and rain-water into a deep well, the bottom of which is paved with stone slabs. The flesh of the dead bodies is devoured by vultures, while the bones are quickly dried up by the heat of the tropical sun, and are thrown into the well, where they crumble into dust, "the rich and the poor, thus meeting together after death, in one common level of equality." The explanation given by the Parsees for the use of the "dokhma," and the adoption of the peculiar mode of disposing of the dead is follows: Their prophet, Zoroaster, taught them to regard the elements as symbols of the Deity, and it was ordained that earth, fire and water should never be defiled by contact with anything putrefying. Naked have men come into the world, and it is a religious injunction, that naked they ought to leave it. The decaying particles of the bodies should be dissipated as rapidly as possible, and in such a way, that neither "Mother Earth," nor the beings she supports, should be contaminated in the slightest degree. Zoroaster, who founded his religion on a sanitary basis, has ordained that the "towers" should be built on the tops of hills, above all human habitations, and that no expense should be spared to make use of smooth and solid materials in their construction, so that no germs of disease should find their abode in the cavities of the materials, and that the dead bodies should be dissipated in the speediest manner possible, and without the possibility of polluting the earth, or contaminating a single living being thereon. Vultures are allowed to dispose of the dead bodies, because they do their work much more expeditiously than millions of insects, when the bodies are buried. Even the rain-water, which falls into the Tower of Silence, is purified by charcoal before it finds its way into the sea.

The Hindu system of governing the caste by Punchayet, or an assembly of leading men, found favour in the Parsee community, but a regularly organized Punchayet was not formed until the commencement of the eighteenth century. The first Punchayet was a self-constituted body of elders and influential members of the community, and as long as the majority of the Parsees remained poor and ill-informed, that body ruled supreme. The Punchayet was a court of justice, and its decisions were given after due deliberation, and without fear or favour. Any one refusing to obey the decision of that tribunal was excommunicated from the caste, and no further intercourse was held with him by the community. Under the earlier system, offenders were punished by being beaten with a shoe; but it was found impossible to enforce this mode of punishment when the Parsees came under British rule. The Punchayet, therefore, about the year 1778, petitioned the Governor for legal authority to inflict this punishment, and their prayer was granted. The institution, however, fell into contempt, and was discontinued.

In the year 1823, the funds of the community amounted only to Rs. 20,000 in cash, which have now, through the generosity of wealthy men, increased to about Rs. 25,000,000, and they can boast, besides, a large and valuable landed property, which is worth several lakhs of rupees. The income derived from these funds is devoted to religious, charitable and benevolent purposes, such as supporting the poor and disabled Parsees of Bombay and Gujerat; giving religious and moral education to children of the poorer classes; and maintaining a college for teaching the ancient Persian languages.

In the absence of a suitable code of laws on questions of marriage, inheritance, and succession, the leaders of the community besought the assistance of the Legislature, and the Bombay Government appointed a commission, which recommended the Government of India to pass special acts regulating marriage, inheritance and succession among the Parsees. His Excellency, the Governor in Council, stated among other things, "That Her Majesty possesses no subjects who, for loyalty, intelligence, capacity for public duties, liberty, sympathy with suffering, and honest admiration of British Justice, have a better claim to a full and indulgent consideration of their needs than the Parsee Community of Bombay and the Mofussil." The labours of the commission resulted in the passing of the Succession and Marriage Acts now in force. As far as education is concerned, the Parsees are in advance of the Hindus and Mohammedans of India. When they first landed, they spoke their own native language, but as time passed they gave it up for Guzerati, the language of the Hindus among whom they dwelt. From the presence and example of Europeans, they derived a thirst for knowledge, and they now stand in the first rank of educated Indians. They are eminently successful in almost all the learned professions which are open to them.

The Parsees treat their women on terms of equality, and are eager to educate them to the highest standard. The Parsee ladies receive not only scholastic, but higher and collegiate education, and they can now boast of several female graduates, in all branches of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OF A
TOWER OF SILENCE.
VIEW OF THE INTERIOR.
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UNDERGROUND
LEVER OF SAND
Drawn by
Patrick Dudlebey Surveyor

literature. They have also taken to music, painting, and the fine arts. The latest census is the best evidence of the educational progress of the community, the returns showing that there was hardly an adult in the community in Bombay who had not had the benefit of some kind of education. As they advanced in education and general civilization, they came in closer contact with the English merchants, who first came to Surat and subsequently to Bombay, and in course of time they were able to amass large fortunes in their dealings with the English. They carried on trade with the West, through the English firms in India, and opened commercial houses in China. Several of the wealthy families, however, received a rude shock, during what was known as the "Share Mania;" when, as at the bursting of the "South Sea Bubble," a great many speculators came to grief. During the American Civil War, the export of cotton from the States fell off, or ceased altogether, and the Indian product commanded fabulous prices, so that Bombay merchants were able to amass large fortunes. The American Civil War made the fortunes of many, but when General Grant compelled General Lee to surrender, there was a collapse; Bombay was ruined for a time and many wealthy Parsees were hopelessly involved and left with liabilities, which were only removed by a special act of Legislature.

The Parsees are distinguished for charity. Their religion enjoins virtue in thought, word, and deed, and they have proved true to their faith. Although the prosperity of the community does not extend over more than half a century, there is scarcely a town in the Western Presidency which does not bear evidence of Parsee generosity in the shape of hospitals, dispensaries, rest and alms-houses, colleges, and schools, for the benefit of all castes and creeds. Bombay boasts a large number of such institutions.

Sir Jamsetjee Jeejeebhoy, the founder of the family of that name, was created a knight, and then a baronet, by the Queen, for his large-hearted benevolence. And his excellent example has been followed by the Petits, the Wadias, the Readymoneys, the Camas, and other distinguished families, whose names have become household words, not only in the Presidency, but throughout the Indian Empire.

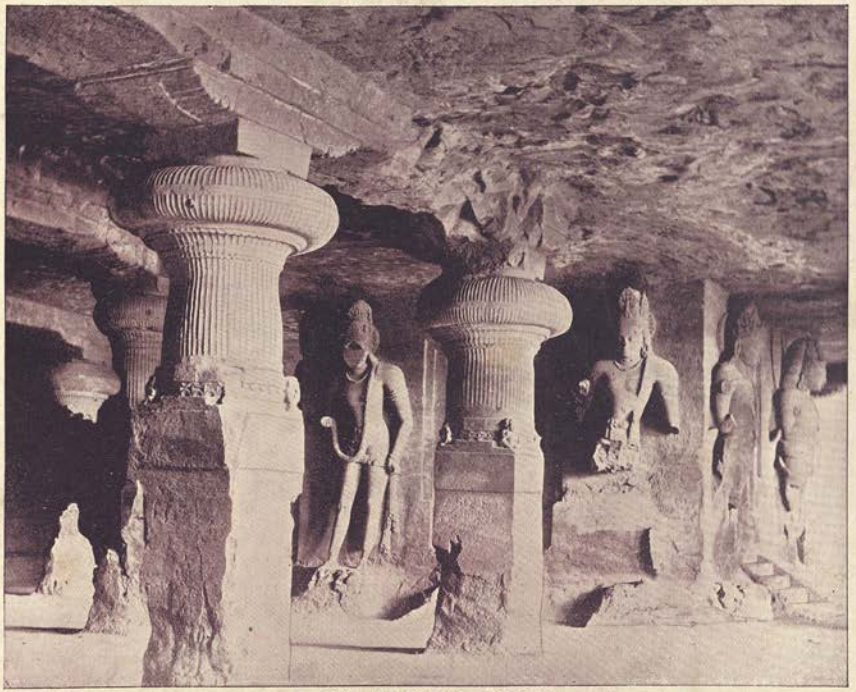
This article may be concluded with a quotation from Mr. Dossabhoy Framjee's History of the Parsees,—to which work we are indebted for much valuable information:—"With regard to the present position of the Parsees, it may be said, that they are well launched on the path of progress. With the advent of British power in India, better and brighter days dawned for them. With the rise of that power they have risen from poverty and oppression to security and wealth. Upon that power they depend and implicitly rely. It has developed again, in their case, those high qualities, which history attributes to their early ancestors. With its aid they have been able to help and relieve their oppressed brethren in a distant land. To it they owe every thing, and from it they hope to gain still more. Can it then be wondered at, that loyalty—consistent, deep and abiding loyalty—coupled with a touching reverence and affection for the royal family, has become a part of the Parsees' nature, almost a part of the Parsees' religion; so that with one consent, the whole community daily prays, 'God bless the Queen.'"

A WEDDING CEREMONY.

CHAPTER V.

THE CAVE TEMPLES OF INDIA.

THE Cave Temples of India form a unique feature in the architecture of the country, striking the observer by their grandeur, the exquisite beauty of their decorations on pillar and wall, and by their great antiquity and historical significance. Sheltered by the rocks and hills, in which they were excavated, against the ravages of nature, to which buildings in the open air have invariably fallen a prey, these stupendous monuments look now almost as fresh as when they were first hewn, and bid fair to last as long as time itself. This apparent eternity of duration at first led inquirers to conclude rashly about their date, and they were supposed to be among the most ancient monuments of the world, of which there is any record, dating as far back as even the rock temples of Egypt. But later investigations, begun by the great antiquary James Prinsep, have enabled archæologists to arrive at more accurate results. These assign a much later date to them. The Buddhists have now been shown to have been the first in India to excavate caves as well as to use stone as an architectural building material. Their faith did not become prevalent in the country till the time of the great king, Asoka, who flourished in the third century before the Christian era. Thus these temples could not have been excavated before this period. From the reign of Asoka, who was the first to excavate a cave, the series extends over fourteen centuries, till the twelfth century of our era, when the Indra



ELEPHANTA CAVES, BOMBAY.

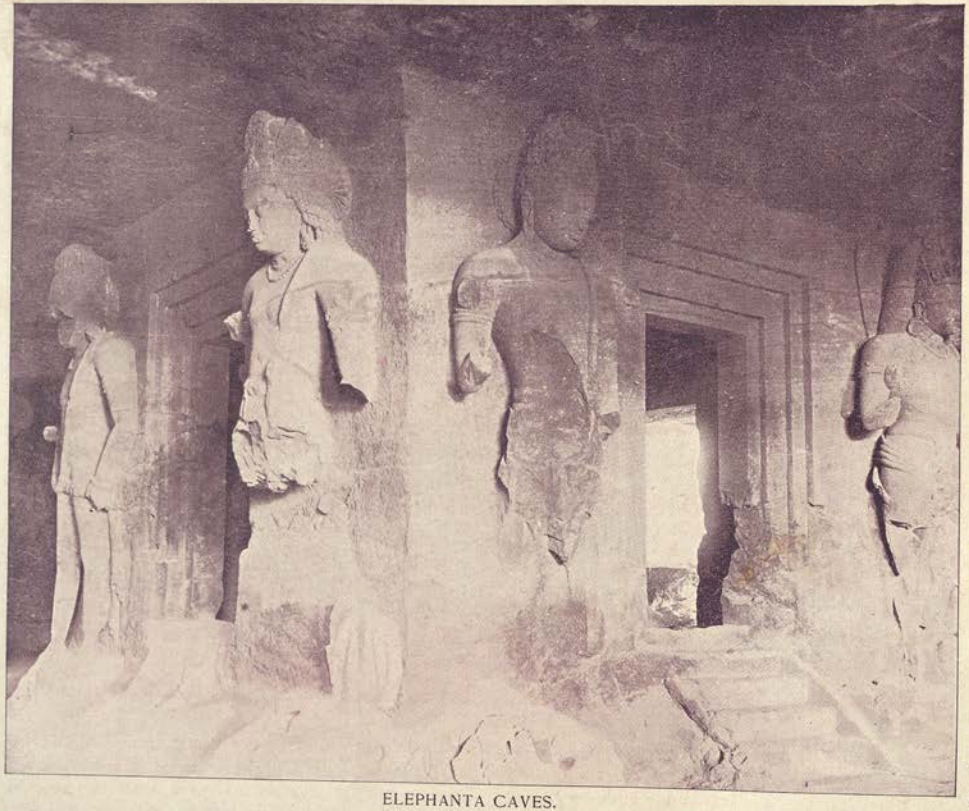
ELEPHANTA CAVES.

Sabha, one of the latest caves at Ellora, was completed by Indrayumna. For this long period, the darkest and most interesting in Indian history, these caves are our sole source of information. They enlighten us as to the rise and spread, corruption and decay, of the historic faith of Buddha, which was once so powerful in the land, and had well nigh annihilated Brahmanism. The earliest written records, or scriptures, of the Buddhists, date back only to the fifth century, A. D. Hence these rock-cut temples form the only record of Buddhist history for eight centuries prior to them. "Whether looked at from an ethnological, an historical, or a religious point of view, the Buddhist caves, with their contemporary sculpture and paintings, became not only the most vivid and authentic, but almost the only authentic record of the same age, of that form of faith, from its origin to its decline and decay in India. It is also true that the Buddhists were the first to use any permanent materials for building and sculptural purposes in the caves, and they have left a record which is quite unique in India. It is, however, a representation, which, for vividness and completeness, can hardly be surpassed by any lithic record in any other country, of their feelings and aspirations during the whole period of their existence." But though by far the greatest number of these caves belong to the Buddhist religion, there are some belonging to the Brahmanical and Jaina faiths, which succeeded the Buddhist after its decline, in the sixth and later centuries. These are full of interest,

and sometimes rival, and even surpass, in magnificence, the earlier ones. But they are wanting in originality and truthfulness. The Brahmins and Jains either imitated the Buddhist caves, or copied, in the rock-cut form, their structural temples, whose forms were not well suited to be thus executed as monoliths in the side of a hill. They too, however, serve to illustrate, along with the earlier caves, the religious and other history of their times. The help which these lithic records give is peculiarly valuable in the case of India, as it is wanting in the literary records, which preserve for other countries their religious rites and feelings, and social and political history. Instead of literature we have the arts of India, which enable us very satisfactorily to realize her past condition. From the rude Poppola cave at Rajgir, in which Buddha sat to meditate, after his midday meal, to the latest Jaina caves in the rock at Gwalior, they form a continuous chain of illustrations, extending over full fifteen centuries, such as cannot be rivalled by any other nation. The geographical distribution of these temples is remarkable. Behar, being close to the original seat of Buddhism, was their cradle, and the oldest group is found at Rajgir, in that province. There are some near Cuttack in Orissa; and these are all that are known to exist in Bengal. The Madras Presidency has only one important group, that at Mahavellipore on the coast, south of Madras. Even this is comparatively modern, and may be as late as the thirteenth century, and is very poor as regards extent and interest. Nearly all the remaining caves, with the exception of the above mentioned, and a few others, are situated in the west of India, and chiefly in the Bombay Presidency. Buddhism was not known in the

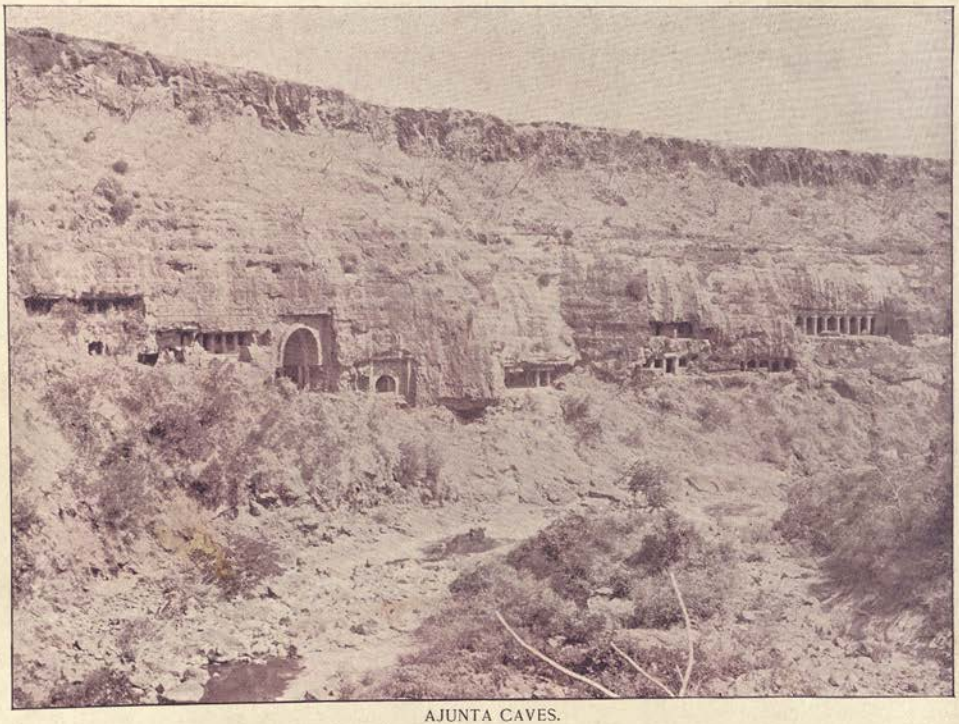
THE TRIMURTI, ELEPHANTA CAVES.

west of India, till the time of Asoka, who sent missionaries there to preach it. Rock-cutting, also, for any monumental or religious purpose, was not known there before the spread of Buddhism, which seems to have introduced it with itself. Once being known, however, people seem to have taken to it readily, and to have continued to excavate caves for a long series of years. One probable explanation of this predominance of cave architecture in the west, lies in the geology of the country. The hard granite rocks of Behar, and the coarse sandstone of Orissa, must have presented great obstacles to the excavators, who were not encouraged to carry on further operations in such uncongenial material. It is likely that if they confined themselves to the east alone, rock-cutting would not have become nearly so extensive as it now is. But the rocks of Western India lent themselves easily to the skill and labour of the pious excavators. From the valley of the Nerbudda, to that of the Krishna, the whole country consists of horizontally stratified trap rocks, perfectly homogeneous in character, and uniform in their conformation. They have, moreover, alternating strata of harder and softer rocks, which admit of caves being interpolated between them, with singular facility, and they are everywhere impervious to moisture, being free from faults and cracks, and so uniform that the architect feels the most perfect confidence in finding a suitable material, however deeply he may penetrate. The Tapti is one of the few streams which have cut through the upper crust of this formation, and opened for itself a deep and wide valley through it, pursuing a western course. On either



ELEPHANTA CAVES.

side of this great valley, numerous ravines or cracks extend for some miles, into the plateau. It is in one of these ravines that the celebrated caves of Ajunta are situated. When such plastic and durable material was found, the people took to rock-cutting extensively, and gave up the perishable wooden structures they had hitherto adopted. Added to this was the other consideration, that the amount of labour and money spent in cutting a temple out of such durable material as the Deccan trap, was less than that required to erect such a temple in quarried stone. Even in the cases of large halls and monasteries, as many of these in Western India, the expense must probably have been less in excavating them, than in building them on the plain. If, then, with less, or even the same amount of labour and money, they procured the immense advantage of much greater permanence, nay almost eternity of duration, for their religious edifices, it is not to be wondered at that people showed a decided preference for this kind of architecture. One most striking illustration of this is found in the fact, that while nearly one thousand rock-cut temples were made by the Buddhists, Brahmins and Jains, in Western India, they erected only one or two structural buildings in the same region, and that, too, at the very end of the period to which the caves belong. The cave temples have been classed by Dr. Fergusson, the greatest authority on this subject, into five groups:



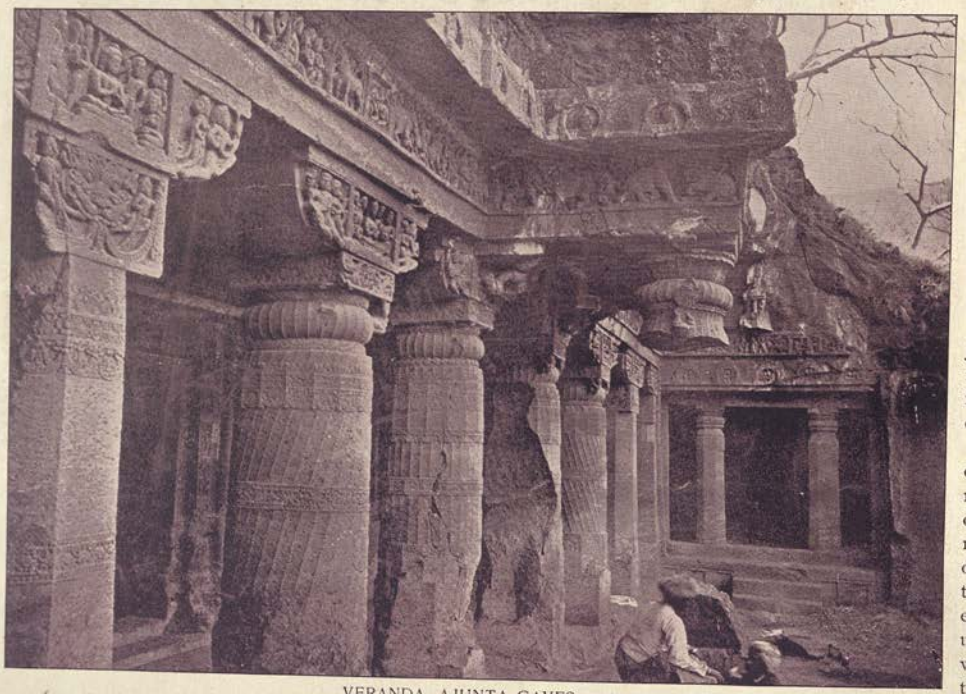
AJUNTA CAVES.

I. The Vihara, or monastery caves, which consist of (*a*) natural caverns slightly improved by art; (*b*) a veranda opening behind, into cells for the abode of priests; (*c*) an enlarged hall supported on pillars. The most splendid caves of this kind are those of Ajunta.

II. Buddhist Chaitya Caves.—They are the churches and temples of the series, and are found attached to every series of caves in Western India, though not on the eastern side. Unlike the Vihara, all these have the same plan. They consist of (*a*) an external porch, or gallery; (*b*) an internal gallery, over the entrance; (*c*) a central aisle, which may be called a nave, roofed by a plain wagon vault,

(*d*) and a semi-dome terminating the nave, under the centre of which always stands a dagoba or chaitya. In the oldest temples, the dagoba consists of a plain central drum, supported by a hemispherical dome, crowned by a "tee," which supported the wooden or stone umbrella of state. The famous Karli cave, near Lanowli, is the most perfect specimen of this class of caves, which, along with the first, includes all the Buddhist temples.

III. The third group includes all the Brahminical caves. Ellora and Elephanta are the finest specimens of this group. They resemble the Viharas, but have not been appropriated from the Buddhist, as the pillars and the position of the sanctuary are different. Unlike the Viharas, they were never surrounded by cells, and their walls are invariably carved, or meant to be carved, with sculpture, while the former are almost as invariably decorated by painting, except the sanctuary.



VERANDA, AJUNTA CAVES.

IV. The fourth consists of the rock-cut models of structural and Brahminical temples. The far-famed Kailas of Ellora belong to this group.

V. The fifth includes the Jaina caves, which are few and insignificant, and also the latest in time, belonging to the tenth or twelfth centuries of our era.

Of all the cave temples of Western India, the most famous and best known are those of Ajunta, Ellora, Karli, Kennery, and Elephanta. We may describe them in a few words, though, to do justice to these exquisite specimens of a unique kind of architecture, would require far more space than can be devoted here. The reader, desiring more information, can conveniently find it in the works of the late James Fergusson, who was one of the first to call attention to these in a paper before the Royal Asiatic Society in 1843. In this field he was ably supported by Mr. James Burgess, who did very useful work, as the archæological surveyor to the Bombay Government. His reports of tours, published from time to time, furnish valuable materials for further study. Both these eminent men combined to produce the monograph on the cave temples of India, published by the Secretary

of State for India, in 1880, which contains results of their life-long researches. This handsome volume is indispensable to every inquirer into this subject.

The Ajunta caves belong to the Vihara group, and are situated in the Nizam's dominions, fifty-five miles northeast of Aurangabad. Twenty-four monasteries and five temples have been hewn out of the solid rock, many of them supported by lofty pillars, richly ornamented with sculpture, and covered with highly finished engravings. The five cave temples of public worship are usually about twice as long as they are wide, the largest being 94½ by 41¼ feet. The back, or inner end, is almost always circular; the roofs are lofty and vaulted, some ribbed with wood, others with stone cut in imitation of wooden ribs. A colonnade, cut out of the solid rock, runs round each, dividing the naves from the aisles. The columns of the most ancient caves are plain octagonal shafts without bases or capitals; in the more modern ones they have both bases and capitals, with richly ornamented shafts. Within the circular end of the cave, stands the dagoba (relic-holder), a solid mass of rock, either plain or richly sculptured, consisting of a cylindrical case, supporting a cupola which, in turn, is surmounted by a square capital, or "tee."

INTERIOR, AJUNTA CAVES.

The twenty-five Viharas, or Buddhist monasteries containing cells, are usually square in form, supported by rows of pillars, either running round them, and separating the great central hall from the aisles, or disposed in four equi-distant lines. In the larger caves, a veranda cut out of rock, and with cells on either hand, shades the entrance; the great hall occupies the middle space, with a small chamber behind, and a shrine containing a figure of Buddha enthroned. The walls on all the three sides are excavated into cells, the dwelling places of the Buddhist monks. Very few of the caves seem to have been finished completely; but nearly all of them appear to have been painted on the walls, ceilings, and pillars, inside and out. Even the sculptures have been richly coloured. Twenty-five

ENTRANCE, KARLI CAVES.

inscriptions, seventeen painted ones in the interior, and eight rock inscriptions engraved outside, commemorate the names of pious founders.

The temples are lavishly decorated, the most ancient of them having their façades sculptured, while in the more modern ones the walls, columns, entablatures, and dagobas are covered with carving. The paintings are very rich, and, according to Dr. Burgess, have been even considered superior to the style of Europe, in the age when they were probably executed. The human figure is represented in every possible variety of position, displaying some slight knowledge of anatomy. The hands are generally well and gracefully drawn, and rude efforts at perspective are to be met with. Besides paintings of Buddha, and his disciples and devotees, there are representations of streets, processions, battles, interiors of houses, with the inmates pursuing their daily occupations; domestic scenes of love and marriage and death, groups of women performing religious austerities; there are also representations of hunts, men on horseback spearing the wild buffalo, animals, from the huge elephant to the quail, and ships, fish, etc. Then there are domestic utensils, weapons of war, etc. The paintings have been done in the most brilliant colours; the light and shade are very good; and there is little doubt but that they must have been executed on a thick layer of stucco. In many cases the colour has penetrated to a considerable depth. Thus these caves and their paintings and sculptures furnish a very vivid insight into Buddhist life and art for nearly 800 years, the time which the whole group took to be excavated; the oldest is assigned to 200 B. C.; the most modern cannot be placed before 600 A. D. The singular fascination which these caves have over men is seen from the curious instance of Major Gill. He was at first deputed by Government to take drawings of the sculptures and paintings. He did this well enough, and sent home a splendid series of paintings, which were, however, mostly destroyed in a fire. But he could not be weaned from the weird place, and he spent the rest of his life there, dying at an advanced age, as a hermit in these caves. The famous Ellora caves are a mixed series, consisting (1) of a Buddhist group which may be as old as the seventh century; (2) a Brahminic group of the

eighth or ninth century; (3) and lastly, a Jaina group of the eleventh or twelfth. They thus form a contrast to the Ajunta caves which are all Buddhist. They also differ from the latter, inasmuch as they are excavated in the sloping sides of a hill, and in an almost perpendicular cliff, as the Ajunta. They extend along the face of the hill for a mile and a quarter. The hill runs from south to north, the scarp of the hill, at each end, throwing out a horn toward the west. In the north horn is the Indra Sabha, the latest of the cave temples. The most noticeable building in Ellora is the far-famed Kailás, the third of the Brahminical group, which is a perfect Dravidian temple, complete in all its parts. Fergusson calls this "one of the most wonderful and interesting monuments of architectural art in India." Its beauty and singularity always excite the astonishment of travelers and, as a consequence, it is better known than almost any other structure in that country. It is not a mere interior chamber cut in the rock, but a model of a complete temple, such as might have been erected on the plain. The wonderful structure measures 138 feet in front; the interior is 247 feet by 150, the height, in some places, being 100 feet. It is said to have been built about the eighth century, by the Rajah of Ellichpur, as a thanks-offering for a cure effected by the waters of a spring near the place. It also contains paintings, but the paint, being renewed from time to time, it is not so brilliant as the Ajunta paintings.

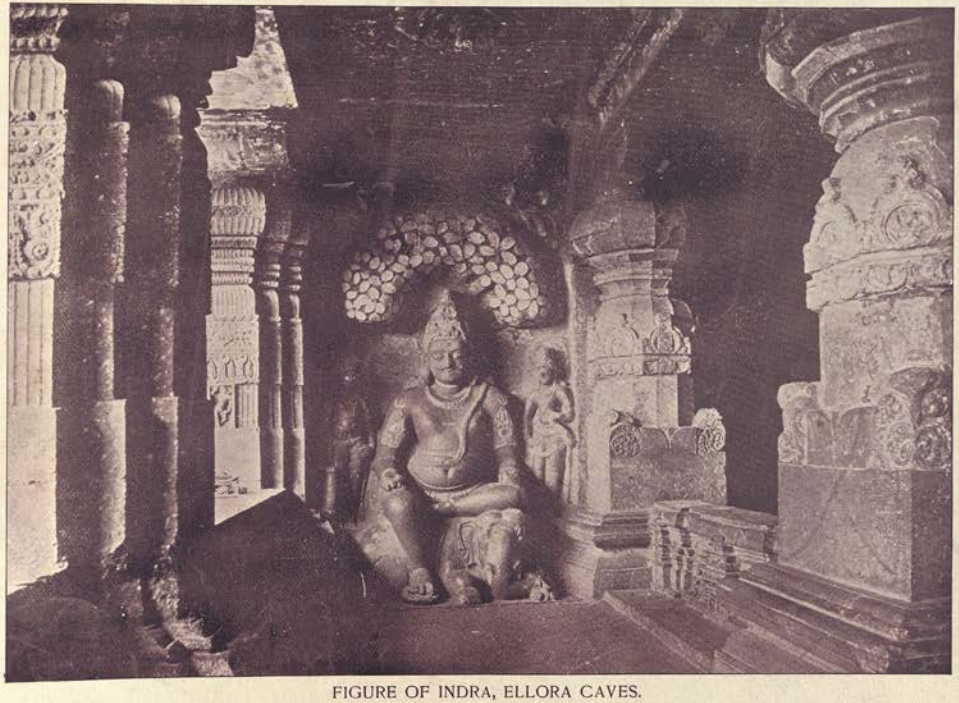


FIGURE OF INDRA, ELLORA CAVES.

The cave at Karli, near Lanowli, is not only one of the oldest, but the finest known to exist. It is situated on what has been the great high road between the Deccan and the Konkan, and Bombay, and this latter we know to have been an important Buddhist locality, as so many caves are found in the neighbourhood. It is a Chaitya cave, excavated at a time when the style was in its greatest purity. All the architectural defects of previous examples are removed; the pillars of the nave are quite perpendicular. The screen is ornamented with sculpture, and the style has reached a perfection never afterward surpassed. An inscription fixes the date at about 78 B. C. Fergusson

gives a vivid description of this cave in his history of Indian and Eastern architecture, to which we may refer the reader. The Kennery caves are situated in the island of Salsette, and are wholly Buddhist. They form an entire monastery for Buddhist monks, and consist of a series of nearly a hundred caves. Nine of these caves show certain signs of being as old as the time of Asoka. But the simple style of some of them ranks them among the earliest class of caves, which vary in date from 100 B. C. to A. D. 50. An excellent and detailed account of them, along with a sketch of Buddhism, will be found in the Bombay *Gazetteer*, Vol. XIV.

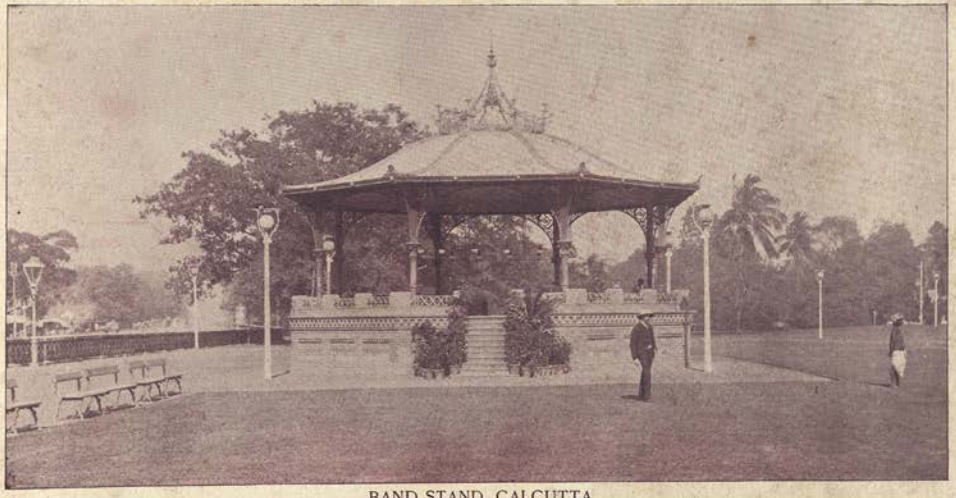
The well-known Elephanta cave, in the Bombay harbour, is a Brahminical temple of the eighth or ninth century. It was named by the Portuguese, from a large stone elephant which stood near the old landing place on the south side of the island, and which has now been removed to the Bombay museum. Fergusson believes that the great temple was excavated in the tenth century; while Mr. Burgess is inclined to attribute it to the latter part of the eighth or ninth century. No inscription is now to be found. This temple is still used by the Hindus of the Banya caste, on Sivaite festivals. The front of the great cave commands a beautiful view, and from the porch the Bombay harbour is seen to great advantage, with Butcher's island in the foreground. About the impression created on the mind of the beholder by the great cave, Mr. Burgess says that "it may be imagined rather than described, when one enters the portico, passing from the glare and heat of tropical sunshine to the dim light and cool air of the temple, and realizes that he is under a vast roof of solid rock that seems to be supported only by the ranges of massive columns, some of which appear to have split or fallen under the tremendous superincumbent weight. And the feeling of strange uncertain awe that creeps over the mind is only prolonged, when in the obscure light we begin to contemplate the gigantic stony figures ranged along the walls from which they seem to start, and from living rocks out of which they are hewn."

AVENUE OF PALMS, BOTANICAL GARDENS, CALCUTTA.

CHAPTER VI.

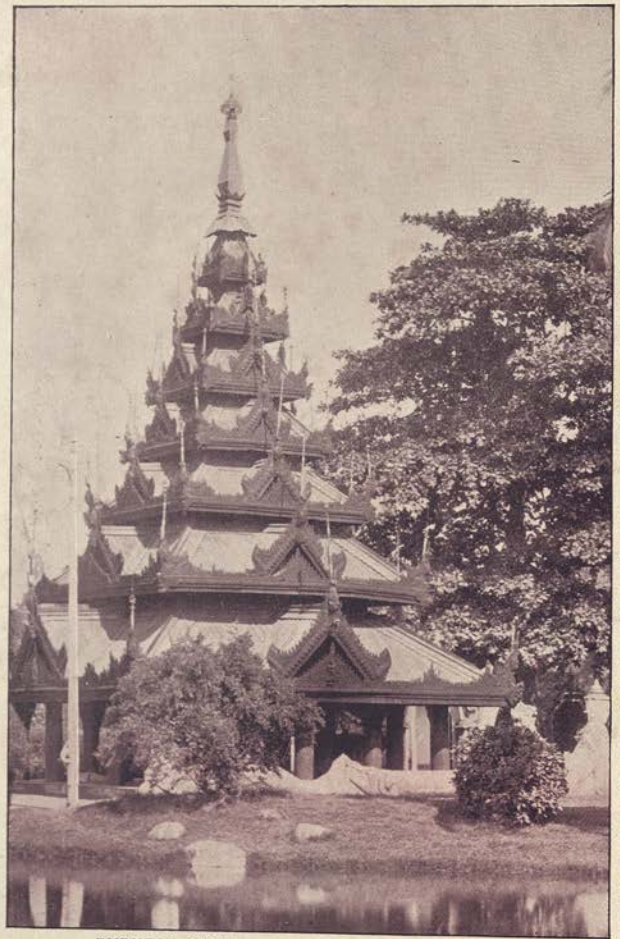
THE "CITY OF PALACES."

CALCUTTA is situated about 100 miles from the sea, on the left bank of the Hooghly river. The present city is the sixth capital that Bengal has had within the last six centuries. First in order was Gaur, which was reduced to ruins, owing to a change in the course of the Ganges, after flourishing for some two thousand years. It contained a population of one million souls, and its buildings excelled, in size and grandeur, the finest palaces of which Bengal can now boast. Rajmahal, "The city of one hundred kings," comes next in order of time. The other metropolitan cities of Lower Bengal were Dhaka (Dacca), famous for its muslins; Nadya (Nuddea), the Oxford of Bengal and the seat of Brahminical learning for five centuries; and Murshidabad, "The abode of Moslem pride and the seat of Moslem revelry." The Dutch, French and the Danes selected, for their settlements, the right, or west, bank of the Hooghly, where they enjoyed the full advantage of the breeze; but the English settled on the east side of the river, where their ships could ride at anchor near the shore. Another reason for their choosing this side of the river, was the fact that the stream offered an effectual barrier to the Mahratta cavalry.



BAND STAND, CALCUTTA.

The city of Calcutta is built on the alluvial deposits of the Gangetic Delta, and is but twenty feet above the level of the sea. Traces of vegetable life are found at a depth of from twenty to thirty feet, which seems to show that the site of the city was once covered by marshy islands, much the same as the outer Sunderbans are at present. Lower down, traces of quicksands are to be found, and to this cause the Public Works Department attributes the cracking of the walls of the High Court, museum and other public buildings. They do not, however, tell us how it is that the Armenian church and other structures, in the native part of the town, have stood the ravages of time for some two centuries, without having been similarly affected.

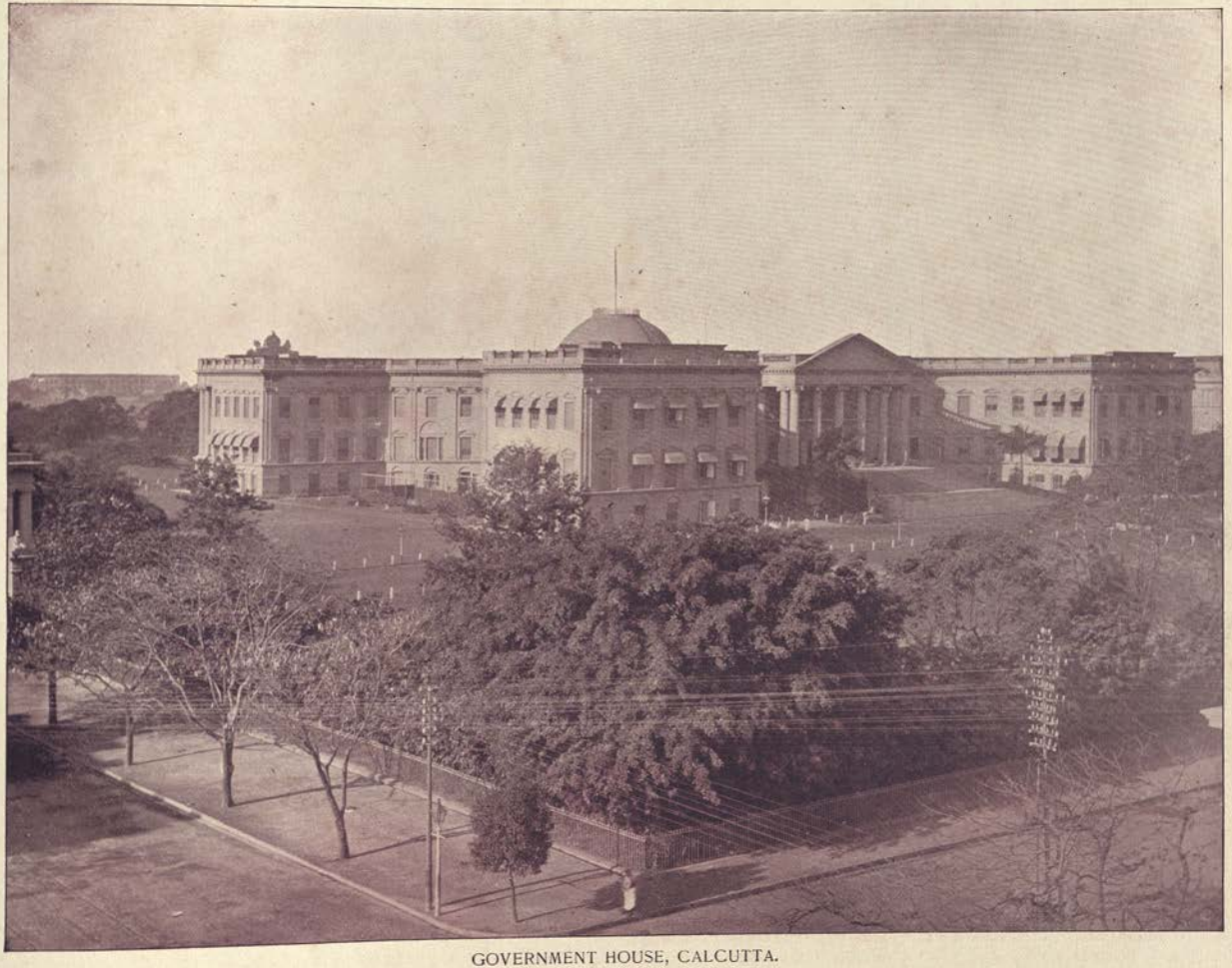


BURMESE PAGODA, EDEN GARDEN, CALCUTTA.

As Calcutta is situated within a degree of the Tropic of Cancer, its climate is more susceptible of change than that of places nearer the equator. At the same time, owing to its being close to the sea, the contrasts of seasons are not as strongly perceptible as they are in towns further inland. The temperature of Calcutta averages, during the hot weather, about 86°; during the rains about 84°, and in the cold weather 71°; while the average for the year is about 80°. The highest temperature recorded was in May, 1867, when the thermometer showed 106° in the shade. The lowest temperature known was in January, 1874, when the night dew was congealed into ice. Calcutta enjoys a refreshing breeze from a little before sunset till long after dark, varied, now and then, by nor'westers, which are preceded by violent gusts of wind and clouds of dust from the north-west. These storms are usually accompanied by thunder and lightning, which do great damage at times.

The average rainfall at Calcutta is estimated at sixty-six inches, the greater part of which falls between the months of June and October, when there is a perceptible dampness in the atmosphere, which tells injuriously on the health of all who are not able to "flee to the hills" before the downpour commences.

Cyclones are cradled in the Bay of Bengal, and spread destruction and desolation in a northwesterly direction. We have an early account of a cyclone, given in the Ain-i-Akbari, which relates that in the twenty-eighth year of Akbar's reign, or 1582 A. D., a terrible cyclone overran the whole of Surkar Bakul (Bakurgani), causing the loss of 200,000 lives. The last of these storms that visited Calcutta was on June 3, 1842. There was, however, a cyclone on October 5, 1864, which passed a few miles to the west of the city and proved most disastrous, not only to shipping, but to the town itself. Dr. Hunter, in his Statistical Account of Bengal, gives the following particulars: "The destruction of the hurricane was twofold. First, the violence of the wind produced widespread destruction to houses and trees; secondly, the storm-wave, which the gale brought up from the Bay of Bengal, and drove before it up the Hooghly, inundated the country for many square miles, sweeping over the strongest embankments, flooding the crops with salt water, and carrying away whole villages. The storm, which had been slowly travelling up the Bay of Bengal, first made itself felt at the Sandheads, on the afternoon of October 4, 1864, and attained its full fury in the night. At Calcutta, it raged with extreme violence from 10 a. m. to 4 p. m. of



GOVERNMENT HOUSE, CALCUTTA.

October 5, after which it gradually subsided. The lowest reading of the barometer in Calcutta was at 2.45 p. m. on the 5th, when it stood at 28.571. As might be expected, by far the greatest loss of life occurred on Sagar Island, in the Diamond Harbour Sub-division, and in the Sunderbans. The storm-wave entered the district at Sagar Island, where it was eleven feet above the level of the land. It rushed over the embankments, and up the river, sweeping away huts and villages to a distance of eight miles from either bank, until it reached Achipur. At Sagar Island the wave destroyed nearly every building, and left scarcely any living creature on the island. The few people who did escape saved themselves, either by climbing trees, or by floating on the roofs of their houses, which the wave carried inland. At first it was reported that about twenty per cent of the population had perished, but it was afterward ascertained that 1488 persons survived on Sagar Island, out of a population, before the cyclone, of 5625 souls. In the Diamond Harbour sub-division, Mr. Payne, a missionary, who was engaged in distributing relief after the cyclone, estimated that in all the villages within one mile of the river, the loss of life was eighty per cent, and in the other more inland villages over which the storm-wave swept, the loss was from thirty to forty per cent. At Diamond Harbour the wave was eleven feet high. It was stated at the time, that within six miles of Diamond Harbour it was impossible to go fifty yards in the road without seeing a human body. In some villages every house was swept away, with almost all the inhabitants. The loss in cattle in this sub-division was estimated at eighty per cent, and the sufferings of the survivors were very great. The local supply of food had all been swept away, and for three or four days there were no means of sending relief from Calcutta. In some places the people were ascertained to be eating grass; at others, they broke open and plundered the stores of rice merchants who refused to distribute, or, as was alleged, even to sell their grain." The following incident is said to have occurred after a violent cyclone at Calcutta: "A French ship was driven on shore and bulged; after the winds and the waters abated, they opened their hatches and took out several bales of merchandise, etc., but the

BENGAL CLUB, CALCUTTA.

DRAWING ROOM, GOVERNMENT HOUSE, CALCUTTA.

BRIDGE, EDEN GARDENS, CALCUTTA.

man who was in the hold to sling the bales suddenly ceased working, nor by calling to him could they get any reply; on which they sent down another but heard nothing of him, which very much added to their fear; so that for some time no one would venture down. At length one more hardy than the rest went down, and became silent and inactive as the two former, to the astonishment of all. They then agreed by lights to look down into the hold, which had a great quantity of water in it, and to their great surprise they saw a huge alligator staring as if expecting more prey. It had come in through a hole on the ship's side and it was with difficulty they killed it, when they found the three men in the creature's belly!" —(*Historical Chronicle*, p. 321.)

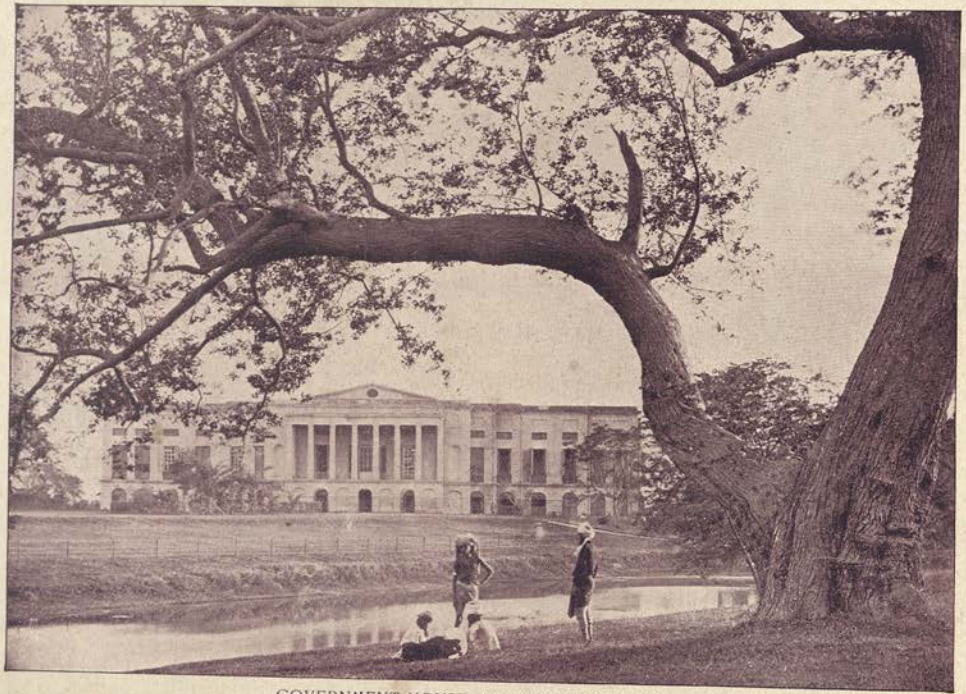
A NATIVE SERVANT.

The English are indebted to a member of the medical profession for the first permanent footing they obtained in Bengal. He obtained concessions which greatly strengthened the position of the British and gave the inhabitants of Calcutta a degree of freedom and security unknown to the other subjects of the Mogul Emperor.

It will perhaps be advisable to take a bird's eye view of the original establishment of the factory of 1756, with the object of ascertaining, as far as possible, the site of the three villages, Sutanuti,

MARBLE HALL, GOVERNMENT HOUSE, CALCUTTA.

Calcutta and Govindpore, which once occupied the spot on which now stands the City of Palaces. In 1656, the seat of the English Factory was at Hooghly, the port of Bengal, where they built a fortress; but repeated and serious interruptions to trade were caused by the cupidity of the Nawab at Murshidabad and his servants. Hooghly was then governed by a Mohammedan officer, who, having a large body of men under his orders, and being armed with supreme authority, as the representative of the Viceroy, treated the foreigners just as it suited his caprice, or his convenience. The helplessness of the small body of Englishmen at Hooghly finally roused the Court of Directors of the East Indian Company to a sense of their duty, and the Chief of the Settlement was directed to demand of the Nawab, and through him, of the Great Mogul, a grant of land where they might establish warehouses, and strengthen their fortifications. While negotiations were proceeding, a rupture between the native contractors and Job Charnock, caused by the extortionate demands of the former, brought about a crisis. An appeal having been made to the Nawab, he decided against the English; but Charnock was not a man to be frightened into submission, and he remained obstinate to the last. What could not be accomplished by force was circumvented by fraud. Representations were made to the Emperor of the violence and cruelty of the English and of their refractory conduct, in not tamely submitting to the dictates of superior authority. Their trade was at once stopped, and their ships sent away half empty. When the news of this arbitrary proceeding reached England, King James II. was naturally indignant at the insult offered to the British flag, and he espoused the cause of the company, and sanctioned their resolution of going to war with Aurangzib, who was then in the zenith of his power. An armament, consisting of ten ships of the line, carrying from twelve to seventy guns, was despatched under Captain Nicholson, who was to command the fleet till its arrival in port, when he was to be relieved by the



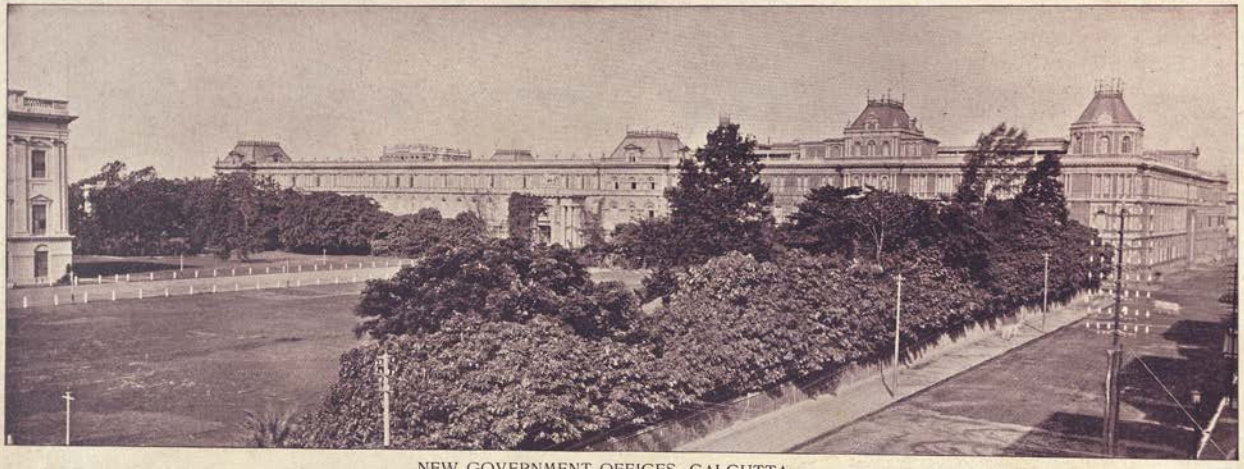
GOVERNMENT HOUSE, BARRACKPORE PARK.

BELVEDERE, RESIDENCE OF THE LIEUTENANT-GOVERNOR OF BENGAL.

Belvedere is the official residence of the Lieutenant-Governor of Bengal. It is considered by some people to be more palatial than Government House. It stands not in the city like the latter, but in a well-wooded grassy park on the southern side of the maidan, about three miles from the town.

Chief of Settlement, who was to act as admiral and commander-in-chief. Six companies of infantry were on board, and were to be officered by the Members of Council.

Nicholson's instructions were to demand a compensation of sixty-six lakhs of rupees, and if necessary, to enforce payment. A part of the fleet sailed up the Hooghly, and while the chief was anxiously waiting for the arrival of the rest of the squadron, a drunken brawl brought on a free fight. Nicholson, having an excuse, bombarded the town; set fire to some 500 houses, and spiked all the guns in the batteries. This, of course, precluded the idea of an amicable solution of the difficulty. The frightened *Faujdar* begged for a truce, promising to submit Nicholson's demands for the consideration of the Emperor. The company's servants meanwhile reflected upon the awkward position in which they would be placed in an open town like Hooghly, in the event of the Viceroy retaliating with hostilities. Before the expiration of the armistice, they transferred their goods and belongings to the ships, and dropped down the river to Sutanuti, a village to



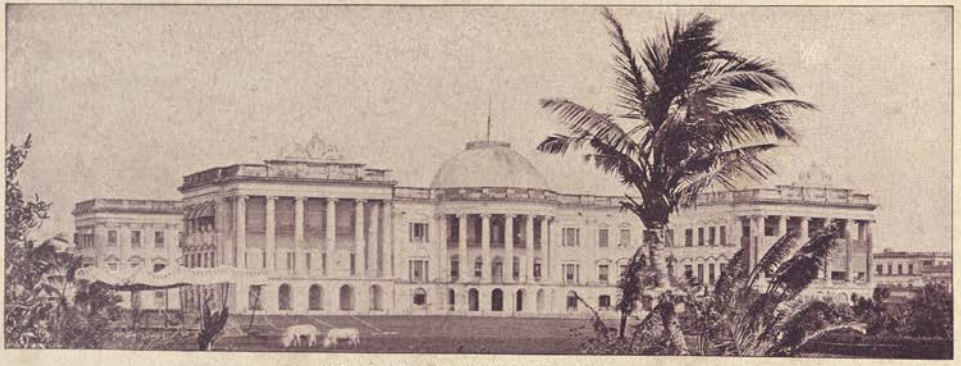
NEW GOVERNMENT OFFICES, CALCUTTA.

the east of the Dutch settlement at Barnagore, and on December 20, 1686, the British ensign was, for the first time, unfurled on the spot destined ere long to become the capital of a mighty empire. They had scarcely turned their backs on Hooghly, when an army arrived there to drive the English out of it by main force. Charnock readily construed this into a breach of truce, and commenced a series of pillaging warfare against the small islands lying between Tanna and Injili, which latter he took and fortified. He carried his depredations as far as Balasore, which place he burnt, and took forcible possession of forty Mogul ships as his prize. The Court of Directors were greatly incensed at the apathy of Nicholson, and his flagrant dereliction of duty in not sacking Hooghly when such an opportunity presented itself. They sent out most stringent orders to prosecute the war at any sacrifice, and on no account to accept of a compromise. As if to put a seal to their instructions, they despatched a hot-headed sailor, by the name of Heath, in command of the *Defiance* frigate, with a hundred and sixty men on board, either to assist in the war, or to bring away their entire establishment, if an amicable settlement had been made with the enemy. Heath arrived in 1688, and, landing at Balasore, stormed the batteries and plundered the place. He sailed for Chittagong with

RIVER HOOGHLY, CALCUTTA.

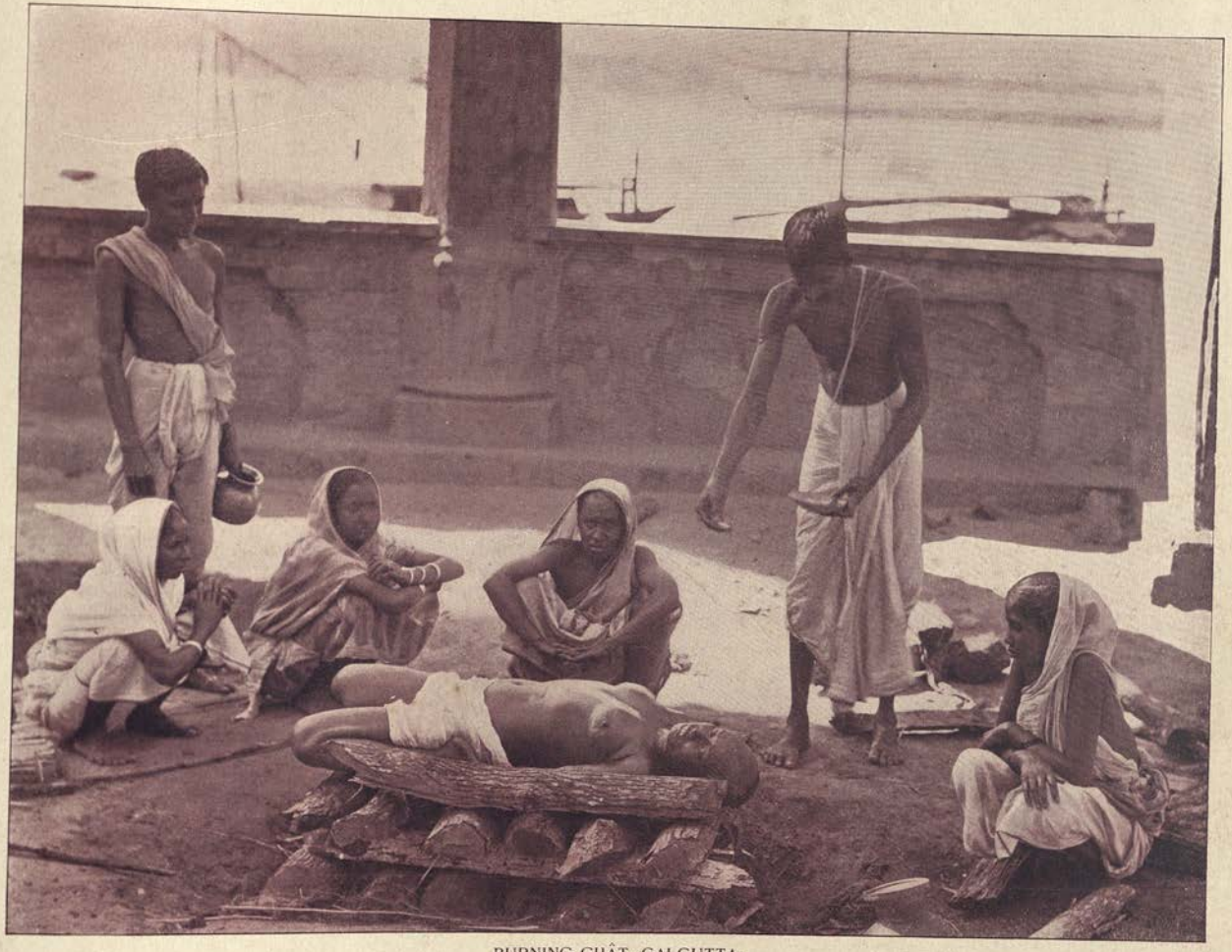
the whole body of the company's servants, and, after entering into negotiations with an Arakanese Raja, he abruptly set sail for Madras, where he landed the company's establishment. Strange vicissitudes of fortune dogged their steps for some years. The attempts of the company to establish a footing in Bengal by force of arms proved abortive, and involved their commerce and settlement in one common ruin.

The next year, Ibrahim Khan was appointed Governor of Bengal. He sent an invitation to Charnock to return to his old place of trade, and the offer was accepted. Charnock landed at Sutanuti, and on April 27 he received a firman, in which the Emperor declared that "It had been the good fortune of the English to repent of their irregular proceedings," and that "permission was given them to carry on their trade." In 1671, Charnock was still at Sutanuti with 100 soldiers, but without warehouses or fortifications. He died in the January following, when Sir John Gouldsborough went to Sutanuti, from Madras, to settle the affairs of the company, which had fallen into a state of confusion, owing to the dishonest practices of their servants. There was not a single man who could be entrusted with the charge of the settlement. Sir John, therefore, sent for Mr. Eyre from Dacca, and appointed him the chief. In 1694 and 1695, orders were issued by the Court of Directors that Sutanuti should henceforward be the seat of their chief in Bengal, who was directed to extend the company's possessions by taking farm of other villages situated in its vicinity. An event occurred about this time, of which the foreign settlers were not slow in taking advantage. In 1696 and 1697, Sobha Sing, Zemindar of Burdwan, raised the standard of revolt, and for a time the district lying between Midnapur and Rajmahal became independent of the Viceroy. As the European factors expected a raid, and were threatened with extortionate demands, they solicited permission to throw up fortifications for their defence, which was readily granted by the Nawab. They lost no time in providing for their own safety by strengthening the fortifications which they had hitherto secretly erected. This was the origin of Fort Gustavus at Chinsura, Fort William in Calcutta, and the French Fort at Chandernagore. Sutanuti must have now grown in importance, for the Nawab sent a request to the chief of that place for "a settlement of their rights at Sutanuti, on the basis of which they rented the two adjoining villages of Calcutta and Govindpore." When the Court of Directors received this intelligence, they directed that Calcutta should be raised to the rank of a Presidency; that the President should receive a salary of Rs. 200 a month, with a personal allowance of Rs. 100; and that a council, consisting of four members, be formed to assist him in his deliberations—"the first should be the Accountant, the second the Warehouse-keeper, the third the Marine Purser, and the fourth the Receiver of Revenues." It was in the year 1699 that the fort, after completion, was called Fort William, in honor of King William III., the then reigning King of England. From the time that Charnock returned to Bengal and occupied the factory, to the acquisition of the villages of Calcutta and Govindpore, the former was called Sutanuti in the despatches sent out from England. On



GOVERNMENT HOUSE, CALCUTTA.

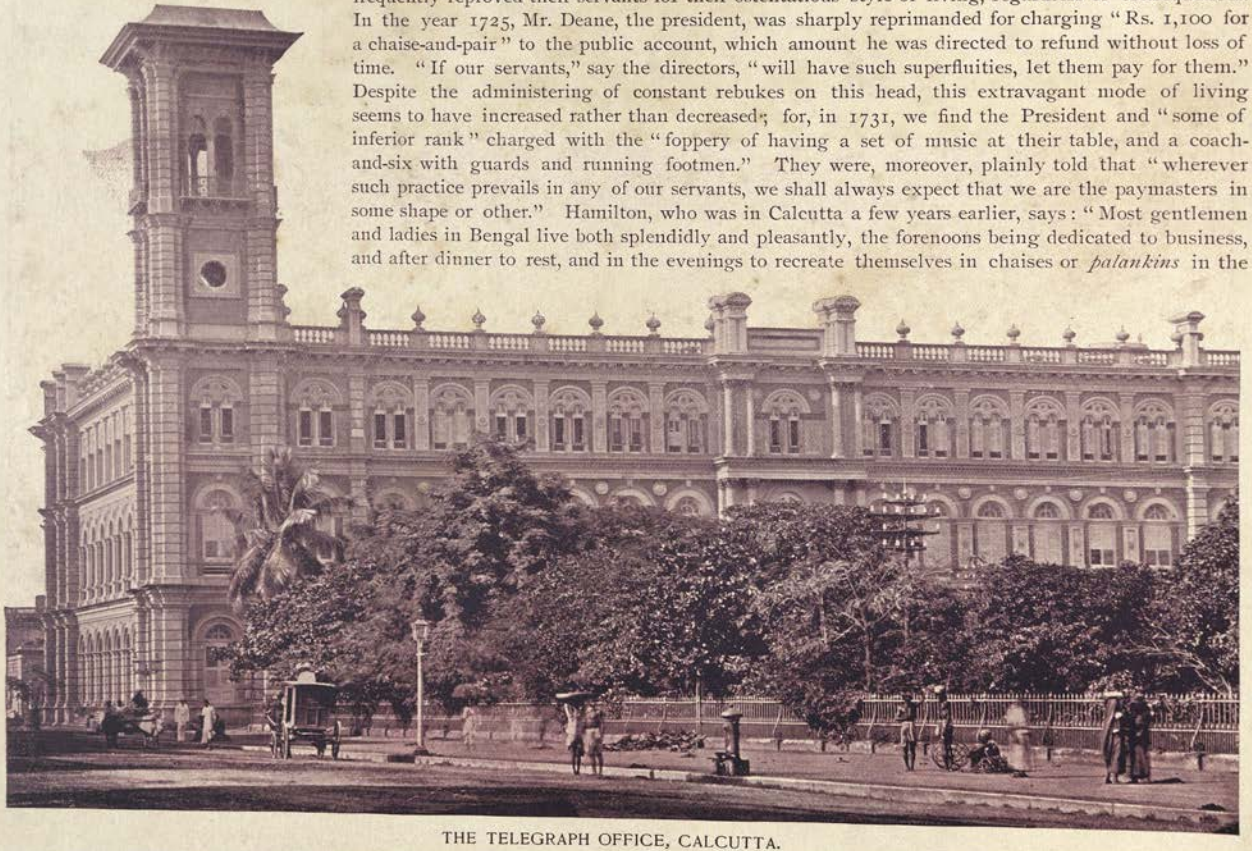
Government House is a magnificent building in every way adapted for the requirements of a vice-regal court. It is sumptuously fitted up, and contains some valuable portraits of former Governors-General of India.



BURNING GHÂT, CALCUTTA.

its being advanced to the dignity of a Presidency, it was styled the Presidency of Calcutta, and subsequently Fort William, which name it still retains.

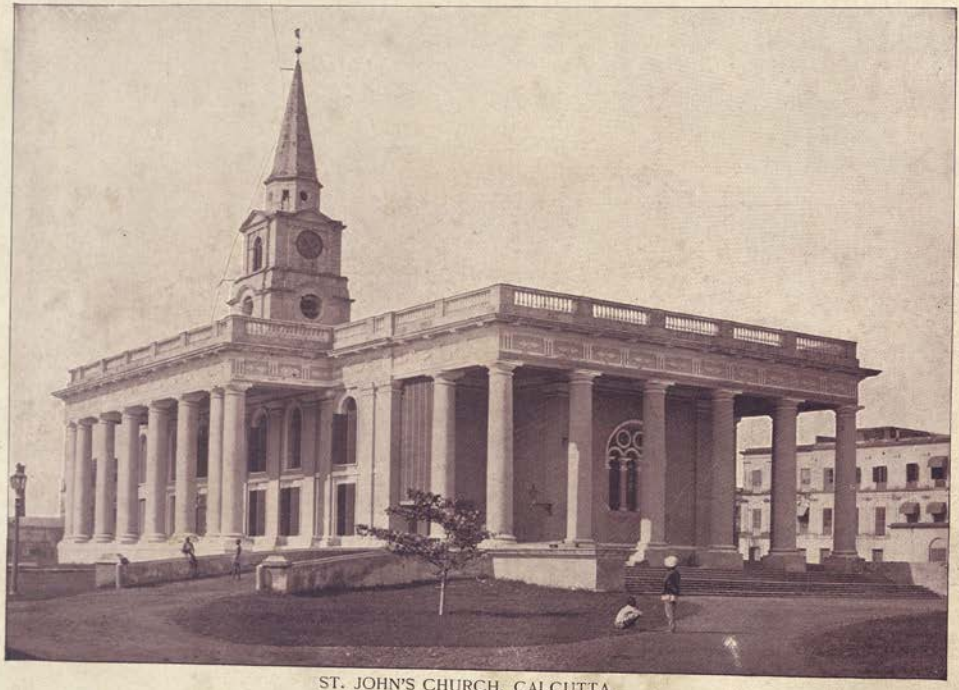
With the advent of peace and security, came a new order of things. Commerce flourished, and habits of luxury, so severely commented upon by the writers of that period, followed in its train. It attracted the notice of even the Court of Directors, who frequently reproved their servants for their ostentatious style of living, regardless of consequences. In the year 1725, Mr. Deane, the president, was sharply reprimanded for charging "Rs. 1,100 for a chaise-and-pair" to the public account, which amount he was directed to refund without loss of time. "If our servants," say the directors, "will have such superfluities, let them pay for them." Despite the administering of constant rebukes on this head, this extravagant mode of living seems to have increased rather than decreased; for, in 1731, we find the President and "some of inferior rank" charged with the "foppery of having a set of music at their table, and a coach-and-six with guards and running footmen." They were, moreover, plainly told that "wherever such practice prevails in any of our servants, we shall always expect that we are the paymasters in some shape or other." Hamilton, who was in Calcutta a few years earlier, says: "Most gentlemen and ladies in Bengal live both splendidly and pleasantly, the forenoons being dedicated to business, and after dinner to rest, and in the evenings to recreate themselves in chaises or *palankins* in the



THE TELEGRAPH OFFICE, CALCUTTA.

HOOGHLY BRIDGE, CALCUTTA.

fields, or to gardens, or by water in their *budgeroes*, which are convenient boats that go swiftly by four oars; and on the river sometimes there is the diversion of fishing, or fowling, or both; and before night they make friendly visits to one another, when pride and contention do not spoil society, which too often they do among the ladies, as discord and faction do amongst the men. And although the conscript fathers of the colony disagree in many points among themselves, yet they all agree in oppressing strangers who are consigned to them, not suffering them to buy or sell their goods at the most advantageous markets, but of the governor and his council, who fix their own prices, high or low, as seemeth best to their wisdom and discretion. The colony has very little manufactory of its own; for the Government, being pretty arbitrary, discourages ingenuity and industry in the populace; for by the weight of the company's authority, if a native chances to disoblige one of the upper-house, he is liable to arbitrary punishment or corporal sufferings." We find a different state of things thirty years later, owing to a mitigation of these severe measures, for Stewart says: "Success produced new adventures, and besides a number of private English merchants licensed by the company, Calcutta was in a short time peopled by Portuguese, Armenians, Mogul and Hindu merchants, who carried on their commerce under the protection of the British flag. Thus, the shipping belonging to the port, in the course of ten years after the Embassy of 1716, amounted to ten thousand tons, and many individuals amassed fortunes without injury to the company's trade, or incurring the displeasure of the Mogul Government."



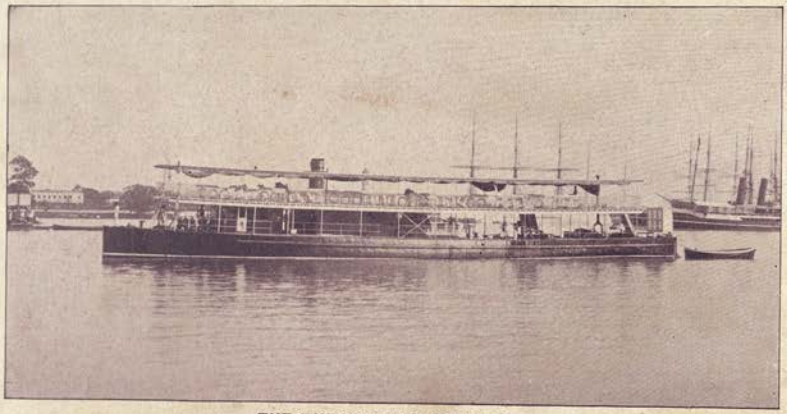
ST. JOHN'S CHURCH, CALCUTTA.

The year 1737 was memorable on account of its great prosperity. An old writer refers to it "as a period when we had opulent merchants; when gold was plenty; labour cheap, and not an indigent European in all Calcutta." The Mahrattas, who had sprung into power, ravaged the land, laid waste the country from Balasore tc Rajmahal, and finally took possession of the town of Hooghly; but the river

SHIPPING IN THE HOOGHLY, CALCUTTA.

was an effectual bar to their progress toward Calcutta. The unfortunate inhabitants of the former town who escaped the sword, in their embarrassment, took shelter under the British flag, and the President asked permission from the Nawab of Murshidabad. which we suppose was readily granted, to surround the company's possession with a ditch, to extend from the northern portion of Sutanuti to Govindpore. After three miles were finished, in twice as many months, the work was discontinued; the earth excavated being used to form a road in the inward or townward side. The ditch was called the Mahratta ditch, and the road, the *Circular Road*, upon which, as an old writer remarks, in the bombastic language current in that period, "the young, the sprightly, and the opulent, during the fragrance of morning, in the chariot of health, enjoy the gales of recreation."

From a military point of view the ditch could not have been of much value as a means of defence, especially with the small garrison the English had at command, and this fact probably accounts for its not being utilized by them during the siege of Calcutta, in 1756. It was filled up by order of the Marquis of Wellesley, but traces of it may still be seen as the boundary line dividing the city from the 24-Pergannas.



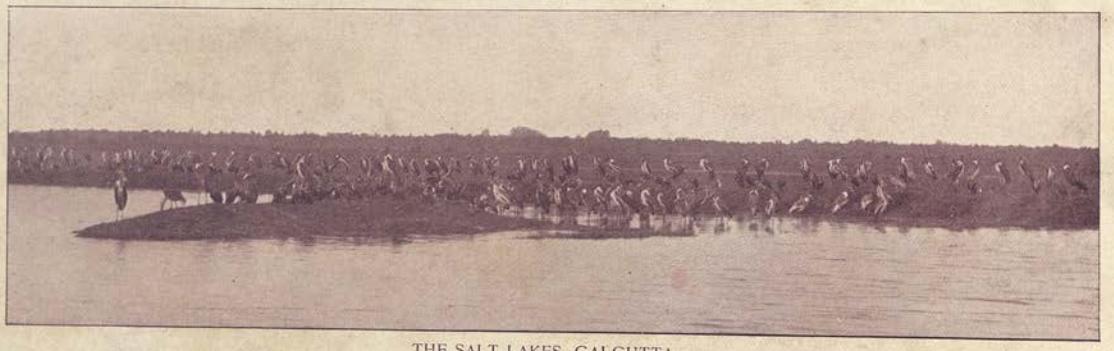
THE "KIRAN" (RIVER BOAT).

The year 1756 witnessed the great crisis in the history of Calcutta, as it was to be decided whether the English were to occupy the position of simple traders, dependent, for their very existence, on the capricious whims of an Oriental despot, or to assert their superiority over the hordes of the Nawab, and lay the foundation of a stable empire. Ali Verdi Khan, Nawab of Bengal, a friend of the English, died. He was succeeded by Surajah Dowlah, a monster in human shape, of whom it has been aptly said that he "degraded the noblest families of Bengal by his licentiousness; impoverished them by his extortions, and terrified them by his inhuman oppressions." Lord Macaulay says, in his essay on Lord Clive, "Oriental despots are, perhaps, the worst class of human beings, and this unhappy boy was one of the worst specimens of his class. His understanding was naturally feeble, and his temper naturally unamiable. His education had been such as would have enervated even a vigorous intellect and perverted even a generous disposition. He was unreasonable, because nobody ever dared to reason with him; and selfish, because he had never been made to feel himself dependent on the good-will of others. Early debauchery had unnerved his body and his mind. He indulged immoderately in the use of ardent spirits, which inflamed his weak brain almost to madness. His chosen companions were flatterers, sprung from the dregs of the people, and recommended by nothing but buffoonery and servility. It is said that he had arrived at that last stage of human depravity, when cruelty becomes pleasing for its own sake; when the sight of pain, as pain, where no advantage is to be gained, no offence punished, no damage averted, is an agreeable excitement. It had early been his amusement to torture beasts and birds; and when he grew up, he enjoyed, with still keener relish, the misery of his fellow-creatures."

Surajah Dowlah had, from his youth, imbibed a violent hatred of the English, and now that he was in possession of absolute, unbridled power, it might well be supposed he would lose no opportunity in giving vent to it. Two pretexts were easily found: *first*, that the

VIEW FROM THE HIGH COURT, CALCUTTA.

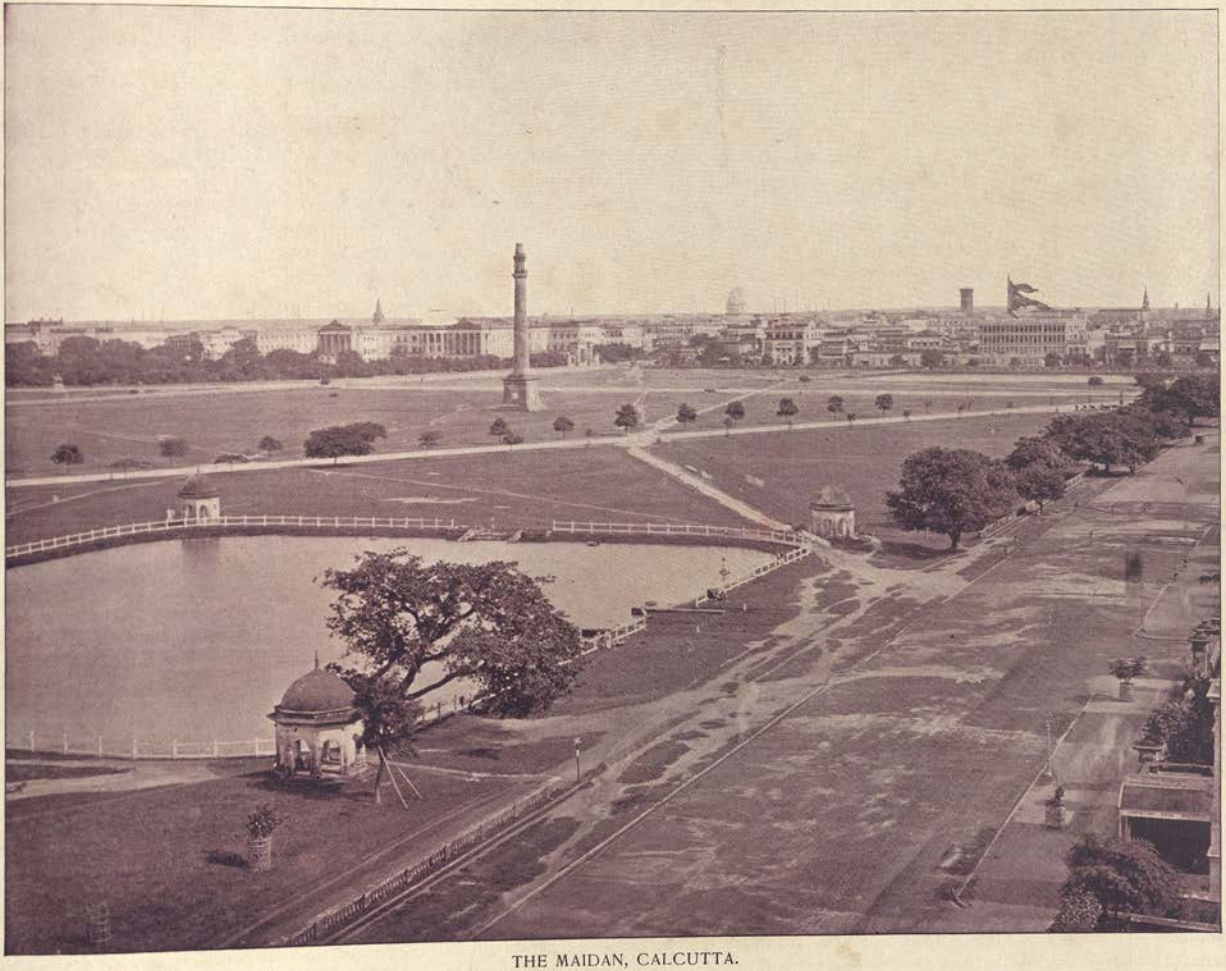
English had secured their fortifications by running a moat all round Calcutta, permission to do which, by the way, had already been granted to them by a late Nawab; and, *secondly*, that the foreigners had given protection to one Kissen Das, a rich native, and a subject of the Viceroy, who had fled to Calcutta for refuge. On such grounds as these, Surajah Dowlah marched at the head of a large army against Fort William, which stood where the Custom House stands now. But was the fort in a condition to stand a siege? Here we make a short digression, and go back a few years in point of time, for the purpose of elucidating the subject. Calcutta had, at the period to which reference has been made, attained to the position of the most important commercial town in Bengal. Its trade exceeded a million pounds sterling a year, and upward of sixty vessels annually visited the port. But its situation was far from being safe; in fact, there was much to cause anxiety. Dark clouds were already looming in the political atmosphere of Europe, and Ali Verdi, although friendly with the English, must, in the natural course of events, die. The Court of Directors seem to have entertained apprehensions of danger to their settlement on the happening of the latter contingency, or on the breaking out of hostilities with France. In 1751, orders were sent out from England to train the militia to arms, and to place it on an efficient footing, on the supposition that such a body of men were already organized and ready for any emergency. This necessary precaution was altogether neglected, and when the troubles actually began, and



THE SALT LAKES, CALCUTTA.

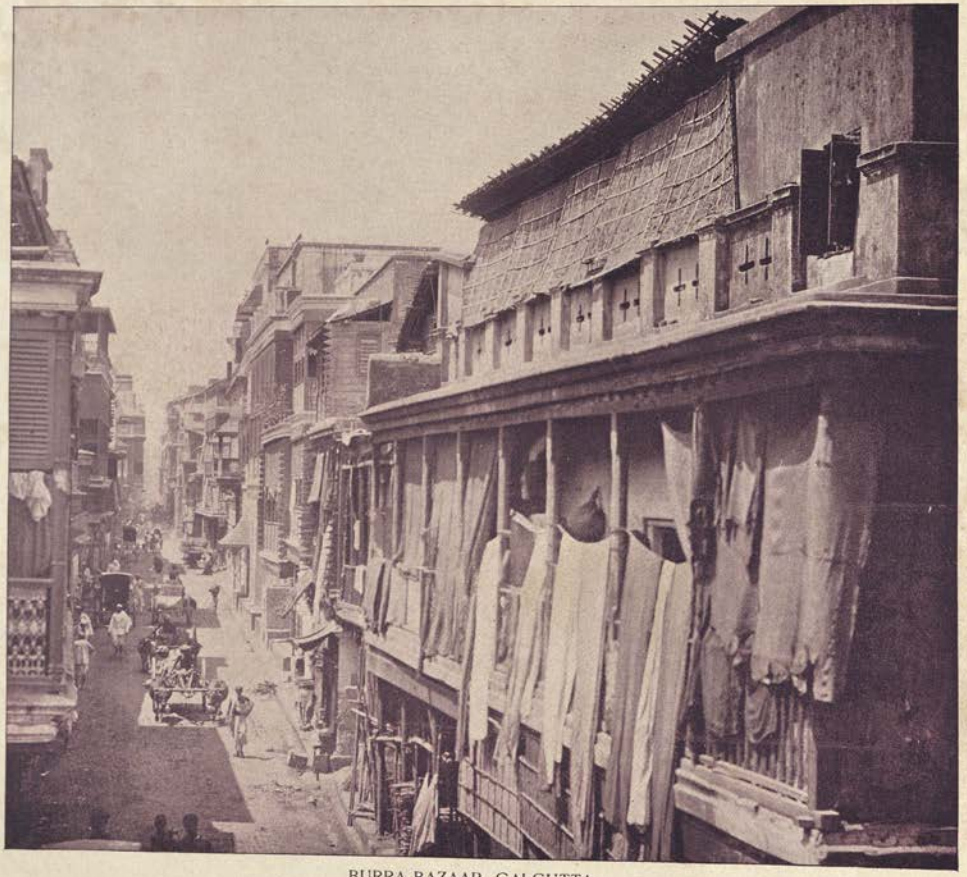
a militia had to be raised, there were scarcely any among the Armenian and Portuguese members who knew how to load a musket. Two years later, the Directors sent out fifty-five pieces of artillery—eighteen and twenty-four pounders—which nobody ever thought fit to mount, and, when the siege began, they were lying under the walls of the fort with the grass growing over them. The fortifications were in a dilapidated state, and though Captain Leigh Jones, commandant of the artillery, urged the necessity of their being repaired immediately, his warning was unheeded till the enemy was knocking at the gates. The curtain to the east side of the fort was in so ruinous a condition, that an attempt to fire a four-pounder resulted in its sinking through the terrace. The President and his Council appear to have deliberately courted their doom. The Commissariat and the Ordnance Departments were in a deplorable state. There was neither sufficient ammunition nor provisions collected; still six thousand non-combatants, of whom several hundreds were Portuguese women, were admitted to the fort.

The garrison was, therefore, quite unprepared for an investment of the fort, when the booming of the Nawab's guns announced his approach. Of the five military officers, Commandant Minchim was notoriously indolent and inefficient, and his courage, moreover, was very doubtful. When put to the test, he threw himself into a boat and escaped to the shipping at the first note of alarm. Captain Clayton,



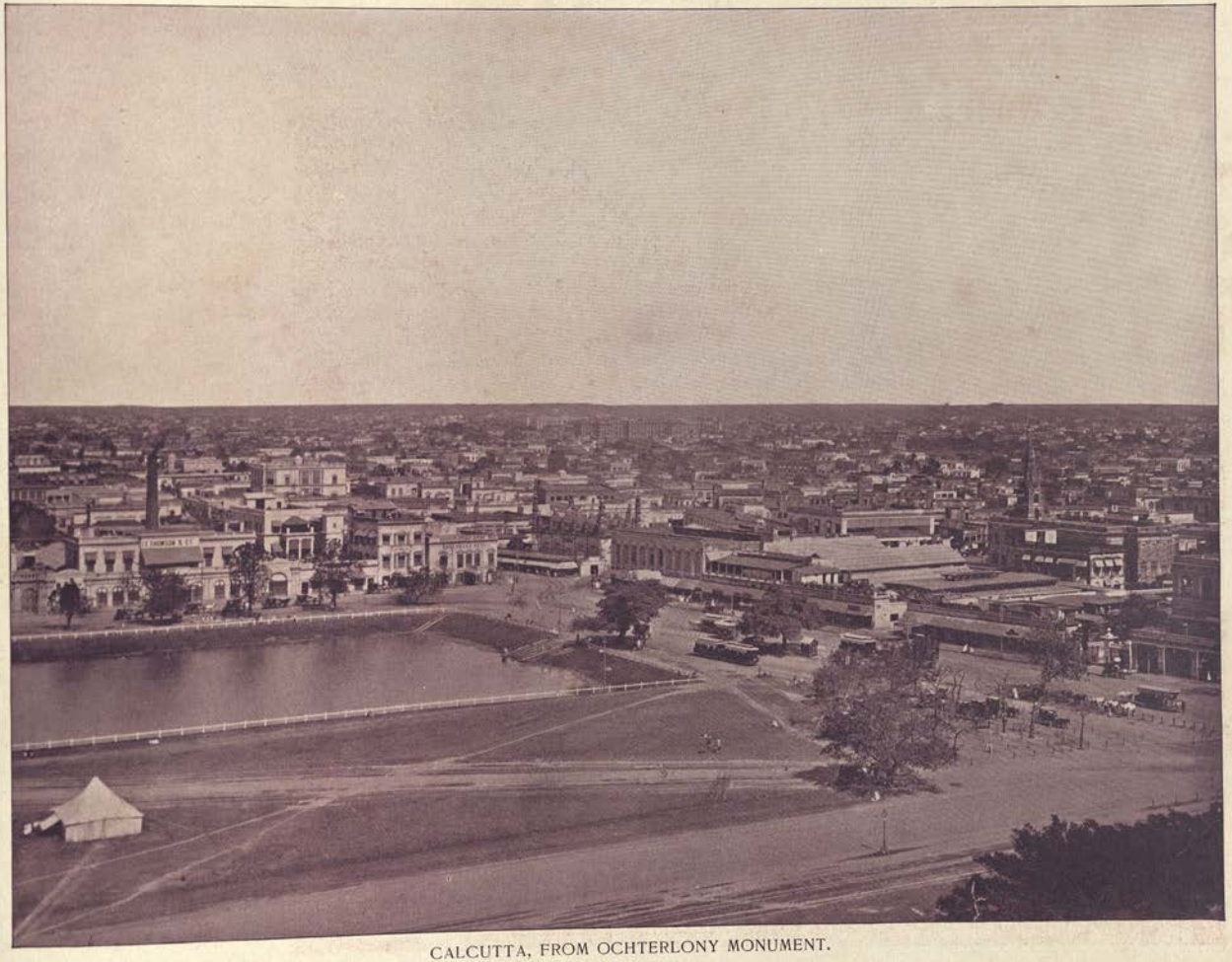
THE MAIDAN, CALCUTTA.

second in command, had not heard a bullet whistle except on parade. An honourable exception, however, was found in Captain Buchanan, third in rank, but a man of sound military experience, whose undaunted valour and proverbial British pluck were of great service to the defenders. He survived the siege only to meet with an ignominious end in the Black Hole. The troops composing the garrison numbered one hundred and ninety, all told—of whom sixty were Europeans—nine-tenths of whom had never seen a shot fired. The militia was commanded by the senior members of the Government Service, who acted as field officers. The enthusiasm spread even to the ministers of the Gospel, for we find Rev. Mapletoft doing duty as captain-lieutenant. The junior members of the Service joined the ranks as privates, and they had more than their full share in the heat and toil of the fray, during the second and third days of the siege.



BURRA BAZAAR, CALCUTTA.

The town was formally invested on June 18, and before night-fall the enemy, having previously occupied the outposts, were within an inconvenient distance of its walls. A council of war was called together that evening, and, to the shame of the English, it must be said that of the two proposals brought forward for consideration—whether they were to fight, or to seek safety in flight—they chose the latter alternative. The ladies were sent on board the ship "Dodaly," but the company's cash and account



CALCUTTA, FROM OCHTERLONY MONUMENT.

books were all left behind for want of coolies, though there seems to have been a sufficient number of them to carry the owners' luggage. Messrs. Manningham and Frankland were the first to show the white feather. Being part owners of the vessel, they had an excellent pretext for accompanying the ladies thither, but they never returned. To make assurance of their safety doubly sure, the "Dodaly" dropped down the river that very night to Coolie Bazaar, to be out of the reach of the enemy's guns. All the ladies left the fort, with the exception of the heroic Mrs. Carey, "a fine country-born lady," as Mr. Holwell calls her, wife of one of the officers of the ship, who voluntarily remained behind, to share the fate of her husband. When the town was captured, she followed him to the Black Hole, from which she was dragged out in the morning, "an emaciated widow." When the council of war had concluded their deliberations, Mr. Drake, the President, Mr. Mackett, a Member of Council, Commandant Minchim and Captain Grant, walked away to the water's edge, and, throwing themselves into a boat, escaped to the shipping. A panic followed, which extended to the boatmen, who, fearing the wrath of the Nawab if they were discovered helping the fugitives to escape, moved away from the shore, and the last chance of retreat was thus cut off.

Another council of war was held, under these trying circumstances, and Mr. Holwell was elected President. The garrison offered a most determined resistance during the whole of the 19th and the forenoon of the 20th; but their condition was now found to be hopeless. Of 170 men that were left, twenty-five were killed and seventy wounded, and the fort itself was crumbling to pieces. Mr. Holwell, being reduced to extremities, and finding that he could no longer hold out against the overwhelming host of the Nawab, sent an Armenian merchant to Omichand, a great banker, to use his influence with Surajah Dowlah, and procure favourable terms of capitulation. Mr. Holwell had fully expected the shipping, or at least the "St. George," to come up the river so as to be able to effect a retreat with the remaining portion of the garrison, but his hopes were doomed to disappointment. The "St. George" grounded on a sand-bank, and the last chance of escape was gone. Then followed an unconditional surrender, and the horrors of the Black Hole which, in their harrowing details, find no parallel in the history of British India, excepting, perhaps, the Cawnpore massacre of 1857. The incident is best described in the graphic language of Lord Macaulay in his essay on Lord Clive. He says: "Then was committed that great crime—memorable for its singular atrocity—memorable for the tremendous retribution by which it was followed! The English captives were left to the mercy of the guards, and the guards determined to secure them for the night in the prison of the garrison—a chamber known by the fearful name of the Black Hole. Even for a single European malefactor, that dungeon would, in such a climate, have been too close and narrow. The space was only twenty feet square. The air-holes were small and obstructed. It was the summer solstice, the season when the fierce heat of Bengal can scarcely be rendered tolerable to natives of England by lofty halls and the constant waving of fans. The number of the prisoners was 146. When they were ordered to enter the cell, they imagined that the soldiers were joking; and, being in high spirits on account of the promise of the Nawab to spare their lives, they laughed and jested at the absurdity of the notion. They soon discovered their mistake. They expostulated, they entreated,—but in vain! The guards threatened to cut down all who hesitated. The captives were driven into the cell at the point of the sword, and the door was instantly shut, and locked upon them! Nothing in history or fiction,—not even the story which Ugolino told in the sea of everlasting ice, after he had wiped his bloody lips on the scalp of his murderer,—approaches the horrors which were recounted by the few survivors of that night. They cried for mercy—they strove to burst the door. Holwell, who, even in that extremity, retained some presence of mind, offered large bribes to the jailers. But the answer was that nothing could be done without the Nawab's orders; that the Nawab was asleep, and that he would be angry if anybody awoke him. Then the prisoners went mad with despair. They trampled each other down—fought for the places at the windows, fought for the pittance of water with which the cruel mercy of the murderers mocked their agonies; raved, prayed, blasphemed, implored the guards to fire among them! The jailers, in the meantime, held the lights to the bars, and shouted with laughter at the frantic struggles of their victims! At length the tumult died away in low gasps and moanings, and the day broke. The Nawab had slept off his debauch and permitted the door to be opened. But it was some time before soldiers could make a lane for the survivors, by piling up on each side the heaps of corpses on which the burning climate had already begun to do its loathsome work. When, at length, a passage was made, twenty-three ghastly figures, such as their own mothers

ANOTHER VIEW FROM THE HIGH COURT, CALCUTTA.

would not have known, staggered, one by one, out of the Charnel House. A pit was instantly dug; the dead bodies, 123 in number, were flung into it promiscuously and covered up!"

Surajah Dowlah then threatened to resort to further tortures if the survivors did not confess where the treasure had been hidden by the English; and Mr. Holwell, on declaring that he knew of none, was given over to the Nawab's officers, who put his enfeebled, and emaciated body into irons. In the meantime the Nawab's army plundered all the warehouses, and dwelling houses in the town, making no distinctions as to creed or nationality. At Madras and Bombay, in fact all over India, wherever there were Englishmen, the news of this dreadful catastrophe filled all hearts with terror; and "revenge" and "retribution," were the two words on every tongue. The heavy monsoons setting in, prevented immediate action, and it was not until October 10, that Clive, who was then Governor of Fort St. David, and Admiral Watson, set sail from Madras, with five ships of war and five merchantmen, having on board 900 Europeans and 1500 native troops.

On December 15, the squadron cast anchor at Falta, where Drake and the other fugitives joined them. They then proceeded up the river and landed at Budge-Budge, where, as a preliminary diversion, they took possession of a Mogul fortification. Clive next proceeded toward Calcutta, and by January 2, both the fort and the town were recaptured. Nobody dared to communicate the intelligence to the Nawab, but the unpleasant truth ultimately leaked out. Surajah Dowlah, having recovered from his fit of anger, resolved to mete out condign punishment to the English for their insolence. He forthwith put himself at the head of 40,000 men of all arms and marched down the country. But he had counted without his host. Clive was not Drake, and Admiral Watson was made of sterner stuff than Commandant Minchim. Two hostile armies met, and a fight ensued. The Nawab made overtures of peace, which were gladly accepted. Accordingly, a formal treaty was signed on February 9, 1757, which restored to the English all the privileges they had formerly enjoyed, and empowered them to fortify Calcutta and to establish a mint—a favorite object with all foreign settlements in India. Scarcely four months had elapsed before fresh hostilities broke out. Clive having taken Chandernagore, the Nawab was very indignant at the success of the English. At this juncture, Clive precipitated matters by writing a somewhat authoritative letter to the Viceroy, demanding reparation for all the injuries inflicted on the English, at the same time intimating his resolution to enforce his demands. Surajah Dowlah immediately took the field, and the opposing armies once more met face to face. Clive promised Mir Jaffir, the commander of the cavalry, the throne of Bengal if he would prove a traitor to his master. Clive's forces consisted of 650 European infantry, 150 artillerymen, 2100 sepoys, some Portuguese and a few guns. The Nawab had under him 50,000 infantry, 18,000 cavalry and an immense number of guns.

The supposed defection of Mir Jaffir led the English commander to call together the council of war, of which so much has been made in the history of Bengal, to consider whether they should fight against such overwhelming odds, or await a more favourable opportunity. Clive was among the majority who voted for the latter course, while Sir Eyre Coote, who was in the minority, was for immediate action. Clive walked out, in the gloom of the twilight, to an adjoining mango-tope, absorbed in deep meditation, and, after an hour, he returned with the earnest conviction that Coote's advice should be followed.

On the ever memorable June 23, 1757, the battle was fought. Owing to the fall of some of the chief officers of the Nawab's army, coupled with the treachery of Mir Jaffir, who kept aloof from the fray and eventually moved off the field, just as the tide of battle was trembling in the balance, Clive gained a complete victory. Surajah Dowlah, mounted on a swift camel, and accompanied by 2000 of the flower of his cavalry, fled to Murshidabad. Now that the English arms were crowned with success, Mir Jaffir declared openly for them. Clive entered Murshidabad in great state, on June 29, and, placing the late commander-in-chief on the throne, saluted him as the Subahdar of Bengal, Behar, and Orissa. One of his first acts was to seize the person of the dethroned monarch (who had fled from the city in disguise, but was betrayed by a Hindu, whose ears he had formerly ordered to be cut off) and commit him to prison. Here retributive justice overtook Surajah Dowlah, and he met with that end to which he did not scruple, in the plenitude of his power, to consign others. Some say he was murdered by the orders of Mir Jaffir, while others state that it was his son, Miran, who caused him to be put to death. However that may be, one thing is certain; Mahmedy Beg settled some old scores by hacking his body into pieces with a sword. The

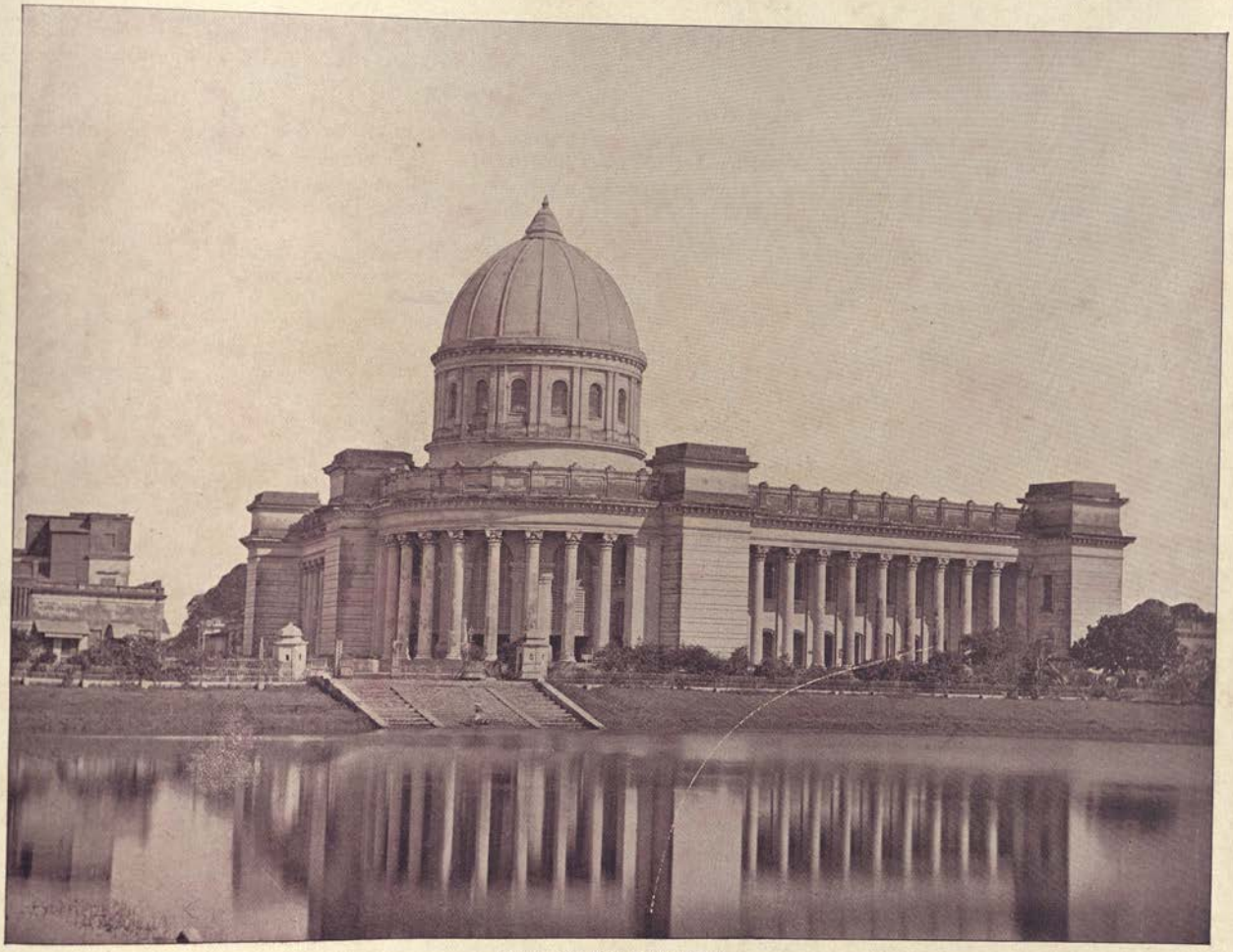
CLIVE STREET, CALCUTTA.

new Nawab complied with the terms of the treaty in a most liberal spirit. From time to time, nearly three crores of newly-coined rupees were paid out of the treasury at Murshidabad. Of this sum the English residents of Calcutta received fifty, the Hindus and Mahommedans twenty, and the Armenians seven lakhs of rupees, restitution money, while the balance was reserved to meet the losses sustained by the East India Company. The army and navy were not left out of the reckoning in the arrangement for a division of the money. They, together with their leaders, including Clive and Watson, and the members of council, all shared in the spoil. The territory included in the Presidency of Calcutta was extended to 600 yards beyond the Mahratta ditch, in an easterly direction, and included the grant of the 24-Pergannas. The first coin issued from the mint was on August 19, 1757.

Mir Jaffir, who, after the battle of Plassey, had been made Nawab of Bengal, soon showed that he was not at all grateful to the English for the position to which they had raised him. In 1759, he intrigued with the Dutch, against them; and Clive attacked the Dutch, and defeated them, at Chinsurah. In 1760 Clive sailed for England, and the next five years had great trouble and gloom in store for the English in India. These years left a stain upon the record of the East India Company, that cannot be "wholly effaced by many years of just and humane government."

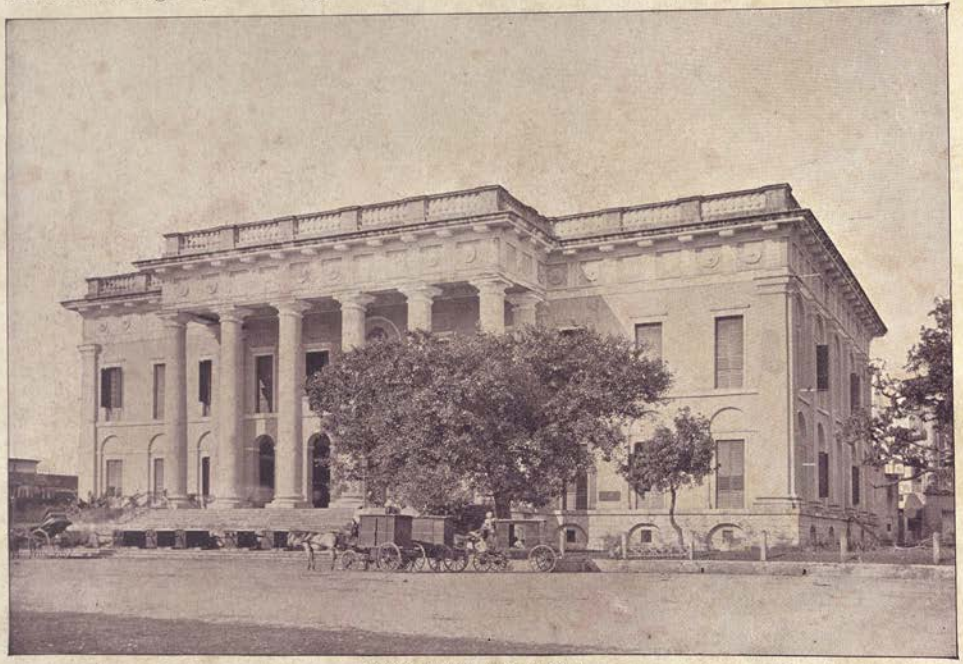
Mr. Vansittart, who had succeeded Clive as Governor, went to Murshedabad, and deposed Mir Jaffir, as it was apparent that he was unfit to govern. He was then conducted to Calcutta, and his son-in-law, Mir Kasim, was made Nawab in his stead. Mir Kasim was very unlike his father-in-law. As soon as he assumed the direction of affairs, he straightway proceeded to dismiss the worthless sycophants that had surrounded Mir Jaffir. He also called upon the officers of the different provinces to disgorge the treasure they had amassed by plunder and extortion. One of the first called upon to do this was Ram Nayaran, an ally of the English, who was falsely accused. Charges were trumped up against him, and by means of false witnesses he was robbed of the little wealth he possessed. The English, who ought to have assisted him, held aloof, and during Vansittart's administration no action of his did more to deprive the English of their power over the natives than this. Previous to this occurrence, the promises of the English had been considered sacred, but the nobles no longer placed the same confidence in them. Mir Kasim made up his mind to be Nawab in reality, as well as in name. As Murshidabad, his capital at that time, was too near Calcutta, he removed it to Monghir, and thus placed himself where he would be further from the surveillance of the English. In three years' time he gathered about him an efficient army of 15,000 cavalry, and 25,000 infantry, which had been trained by deserters from the company's service. Mir Kasim applied to the council at Calcutta for redress, stating that the servants of the company had abused the privileges granted them under an old imperial firman, with regard to their merchandise. Vansittart, with Warren Hastings, one of the members of council, proceeded to Monghir, and it was agreed that the company's servants should pay a duty of nine per cent, while Mir Kasim's own subjects were called upon to pay twenty-five per cent. The agreement arrived at was loudly denounced by Vansittart's colleagues, at Calcutta, and the company's servants positively refused to surrender their right to trade free of duty. Mir Kasim then removed all transit duties, and gave his subjects the same privileges as the English had. When this news reached Calcutta, the councillors were extremely wroth, and both parties prepared for war. A dreadful massacre was perpetrated at Patna, which horrified the whole British Empire. The English attacked and took Patna, and Mir Kasim, as well as Walter Reinhardt, who had assisted in the massacre, fled for refuge to the Nawab of Oudh. In the battles of Buxar and Korah, 1764-1765, the Nawab of Oudh was completely defeated, and, seeing that all was lost, he threw himself on the mercy of the victors. Clive returned to Calcutta on the day of the victory of Korah. During his stay in England he had been raised to the peerage, and had become a member of parliament. Now he returned as Governor and Commander-in-Chief of Bengal. He reformed the civil and military services, and returned finally to England in 1767, a poorer man than when he came out to India, two years before.

Early in 1772, Warren Hastings was appointed, by the Court of Directors, head of the government of Bengal. He straightway proceeded to place the government under the management of the company's servants, instead of allowing it to remain in the hands of the old Mohammedan officials, and removed the treasury from Murshidabad to Calcutta. In this way, therefore, Calcutta became both the capital of Bengal and the seat of the central government of India. The Regulating Act, passed in England in 1773, came into force in

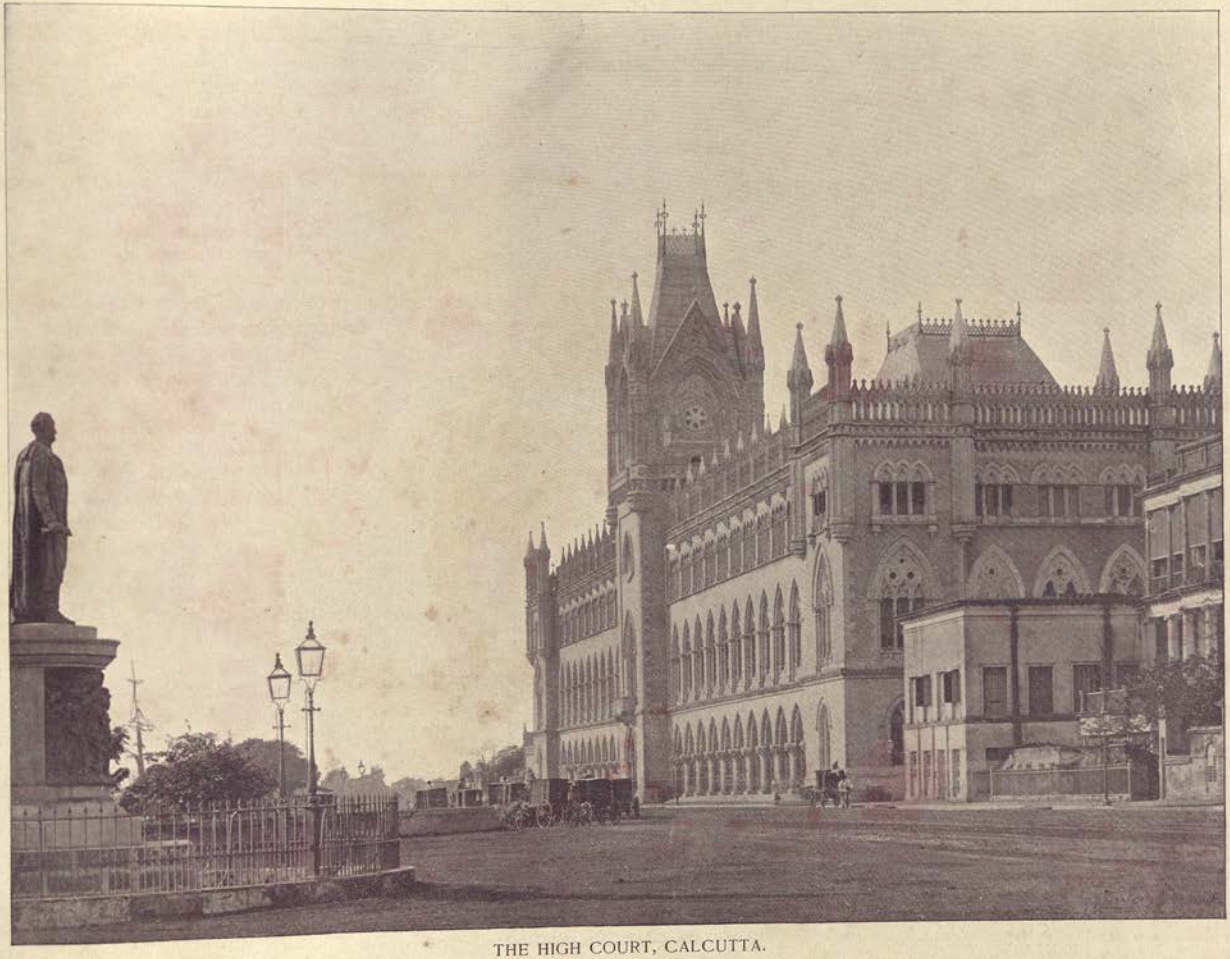


POST OFFICE, CALCUTTA.

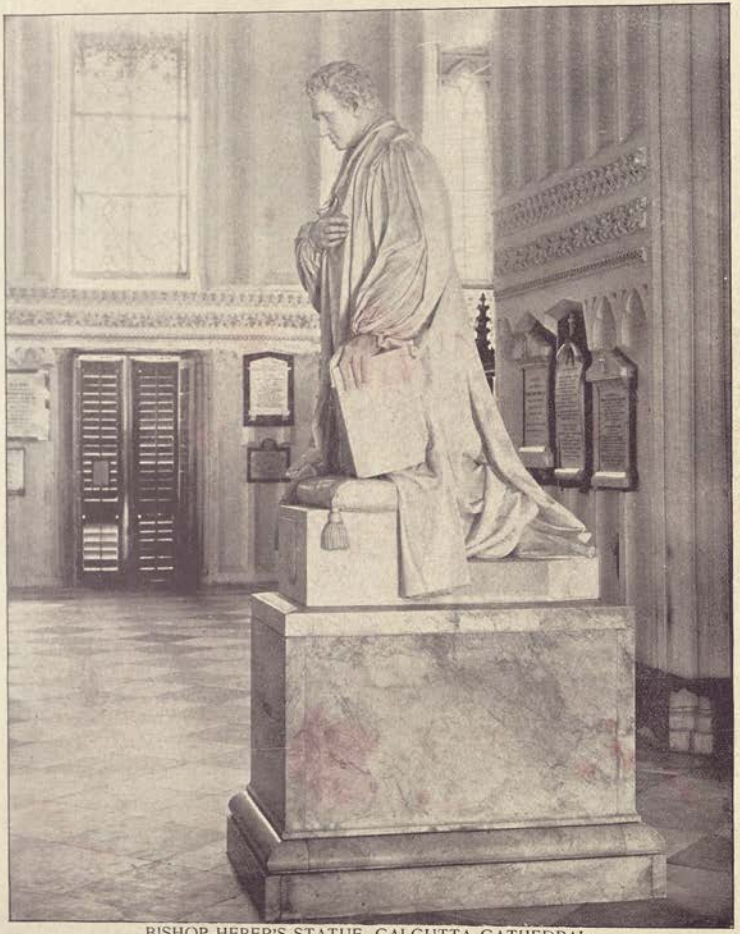
India in 1774. By it the Governor of Bengal was made Governor-General, assisted by a council of four members. The Governor-General in council was entrusted with supreme power over all the British possessions in India. A Supreme Court of Justice was established at Calcutta, presided over by a Chief Justice and three other judges, with powers independent of the Governor-General in council. Warren Hastings was appointed the first Governor-General. The first members of council were Mr. Barwell, a friend of Hastings, and Mr. Francis, General Clavering, and Colonel Monson. Mr. Impey was the first Chief Justice. The last three members of councils had been sent out from England, and were opposed to the Governor-General on nearly all important issues, regardless of their own inexperience in Indian affairs. Forming the majority in the council, as Macaulay says: "They instantly wrested the Government out of the hands of Hastings, and condemned, certainly not without justice, his late dealings with the Nawab Vizier. . . . Hastings continued to live in Government house, and to draw the salary of Governor-General. He continued even to take the lead at the council board, in the transactions of ordinary business, for his opponents could not but feel that he knew much of which they were ignorant, and that he decided both surely and speedily many questions which to them would have been hopelessly puzzling. But the higher powers of Government, and the most valuable patronage, had been taken from him. The natives soon found this out. They considered him as a fallen man, and acted after their kind. Some of our readers may have seen, in India, a cloud of crows pecking a sick vulture to death, no bad type of what happens in that country as often as fortune deserts one who has been great and dreaded. In an instant all the sycophants, who had lately been ready to lie for him, to forge for him, to pander for him, to poison for him, hastened to purchase the favour of his victorious enemies by accusing him. Hastings' power was now apparently a thing of the past. The triumvirate were ever ready to listen to any charges brought forward against him by the natives. Like hundreds of crows pecking at a wounded eagle, came hundreds of informers to blast the fair name of Hastings."



TOWN HALL, CALCUTTA.



THE HIGH COURT, CALCUTTA.



BISHOP HEBER'S STATUE, CALCUTTA CATHEDRAL.

On entering the west door of St. Paul's Cathedral the visitor passes Chantrey's marble of Bishop Heber kneeling. It is the finest thing in the cathedral, but the most touching memorial of Heber is the quaint Latin tablet in the Sibpur College Chapel.

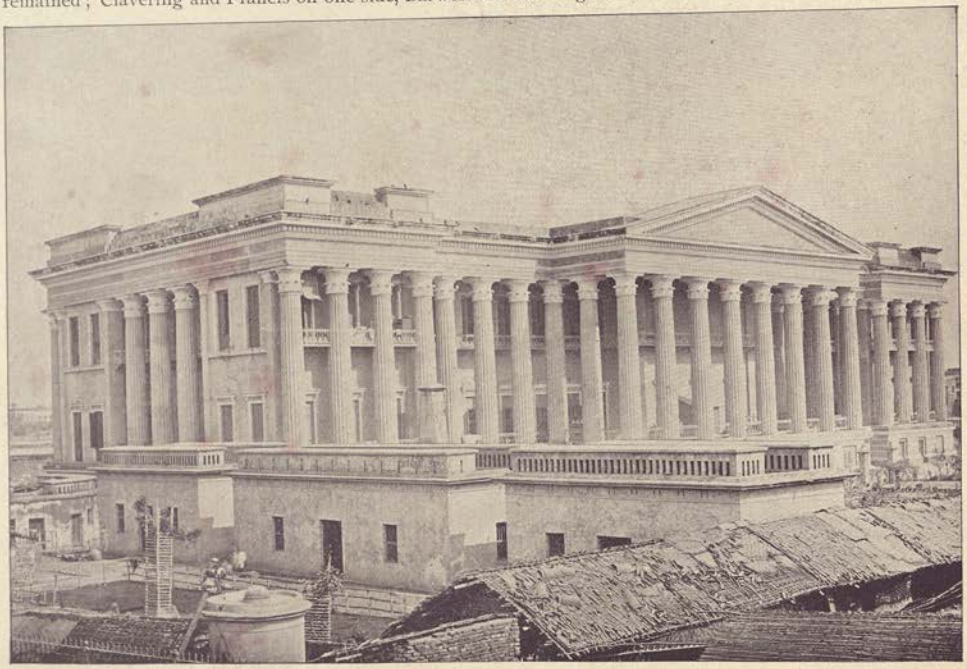
Foremost among these was a Brahmin, named Nundkumar, who had previously been described, both by Clive and Hastings, as the "worst man they know in India." He was "stimulated," says Macaulay, "by malignity, by avarice, by ambition." Accordingly, he placed in the hands of Francis a paper containing several charges of a most serious nature, among which Hastings "was accused of putting offices up for sale, and of receiving bribes for suffering offenders to escape." Francis confronted Hastings with the charges in Council. Hastings spoke bitterly of the treatment he had received, and treated the accusations with contempt. He also denied that the Council had any right to become his judges, and left the hall followed by his friend Barwell. "The general feeling," writes Macaulay, "among the English in Bengal was strongly in favour of the Governor-General. In talents for business, in knowledge of the country, in general courtesy of demeanour, he was decidedly superior to his persecutors. The servants of the company were naturally disposed to side with the most distinguished member of their own body. Hastings, however, in spite of the general sympathy of his countrymen, was in a most painful situation." Of course he could "appeal to Cæsar," but if that authority sided with his enemies, no alternative would be left him but to resign his appointment. He, therefore, put his resignation in the hands of Colonel Maclean, his agent in London, instructing him not to produce it, unless it was perfectly apparent that the wave of feeling in the House of Lords was against him. Just when things looked blackest, everyone in Calcutta was astonished with the news that Nundkumar had been arrested on a charge of felony, and thrown into the common gaol. He was tried by four judges of the Supreme Court. Twelve Englishmen were empanelled as a jury. After a long trial, the verdict of "guilty" was returned, and the Chief Justice sentenced the prisoner to be hanged. On August 5, before the sun was up, Nundkumar, with the quiet fortitude which

THE CATHEDRAL, CALCUTTA.

St. Paul's Cathedral raises its variegated, pretty spire in one of the most charming corners of the maidan. In the first half of the century the bishops of Calcutta were enthroned in St. John's Church, but in 1839 Bishop Wilson laid the foundation stone of St. Paul's Cathedral as designed by Major-General Forbes, of the Engineers, and in 1847 the same bishop consecrated it. From east to west it measures 247 feet; from north to south 81 feet, and transepts 114 feet. The lantern tower is 27 feet square, and contains a peal of bells and a turret clock. The stone and marble pulpit was given by the clergy in memory of Archdeacon Pratt, who, as a famous mathematician, helped General Forbes to design a spire which would resist a cyclone. Sir Arthur Blomfield designed the alabaster reredos with panels of Florentine mosaic representing the Magi, the Annunciation, the Flight into Egypt, and scenes in the life of St. Paul. The west window is historic having been presented by the Government of India in memory of the Earl of Mayo. Her Majesty the Queen gave the massive communion plate. There is a good organ. Of the £70,000 spent on St. Paul's Cathedral, only £12,000 was raised in India.

characterizes the Bengalee, was carried in a palankin to the place of execution. An immense crowd had gathered round the place, and a fearful howl broke from the terror-stricken onlookers the moment he dropped from the scaffold. Not only Calcutta, but all Bengal was deeply affected at the tragic occurrence. Hastings has been accused of having brought about the death of Nundkumar. "While, therefore, we have not the least doubt," says Macaulay, "that this memorable execution is to be attributed to Hastings, we doubt whether it can with justice be reckoned among his crimes."

Meanwhile a change had taken place in the affairs of Bengal. Mr. Monson had died, and only four members of the Government remained; Clavering and Francis on one side, Barwell and Hastings on the other. The balance was now in favour of the Governor-General, as he had the "casting vote." The mutual aversion existing between Hastings and Francis grew more and more intense, and resulted in Francis challenging Hastings to a duel. They met and exchanged shots. Francis was shot through the body, but the wound was not mortal. He was conveyed to a neighbour's house, where Hastings inquired after his health very often. Francis, however, showed no appreciation of these visits.



THE MEDICAL COLLEGE HOSPITAL.

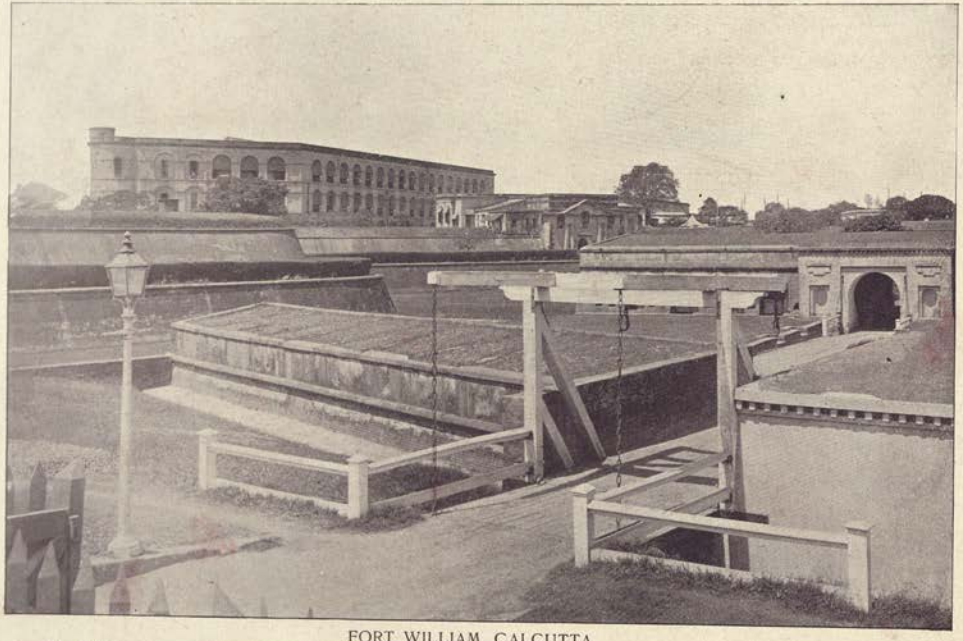
Several expensive wars against the Mahrattas and Hyder Ali had, at this time, exhausted the company's treasury; and Warren Hastings was compelled to use every possible means to obtain money. Chait Singh, the Raja of Benares, a vassal of the English, who was bound to assist them with men and money when called upon to do so, was the first to be victimized. He was not a favourite in Calcutta, and was supposed to have amassed great wealth. Hastings now demanded of him 500,000 rupees, together with 2000 horse. Chait Singh, on the plea of poverty, delayed sending the men or money, and the Governor-General went in person to Benares and arrested him. Chait Singh was popular among his subjects, and the result was that Hastings' men were cut to pieces, and he himself was in the greatest danger. Popham came to his assistance, and Chait Singh was defeated. The troops,

H. E. THE VICEROY'S ELEPHANTS.

As the ruler of an Oriental Empire the Viceroy has to keep up a state befitting his rank, and several state elephants are kept for important functions.

however, seized his treasury, and Hastings' plan for recouping the empty treasury of the company proved futile. He then turned his attention to the Begums of Oudh, and compelled them to deliver to the company the enormous sum of 7,600,000 rupees.

These actions were condemned by the Court of Directors, and, in 1784, Mr. Pitt introduced a bill in Parliament, "whereby the power of the Directors was to be confided to three of their number, who were to form a secret committee; and a board of control, consisting of six members, was appointed by the crown to exercise supreme authority." The next year Hastings resigned, and on February 1, 1785, he sailed for England. At first he was received with great favour by George III. and his ministers and the directors, but his old enemy, Francis, still nursing his animosity, followed him even here. Burke and the leaders of the Whig party turned against him, and brought forward charges concerning his conduct in India. The trial continued for almost eight years, and, in the spring of 1795, he was honorably and fully acquitted. He died in August, 1818, in the eighty-sixth year of his age, "and met his death," as Macaulay says, "with the same tranquil and decorous fortitude which he had opposed to all the trials of his varied and eventful life. With all his faults—and they were neither few nor small—only one cemetery was worthy to contain his remains. In that temple of silence and reconciliation, where the enmities of twenty generations lie buried in the "Great Abbey," he should have been interred; but instead, the place chosen was behind the chancel of the Parish Church of Daylesford, and "here was laid the coffin of the greatest man who has ever borne that ancient and widely extended name—Hastings."



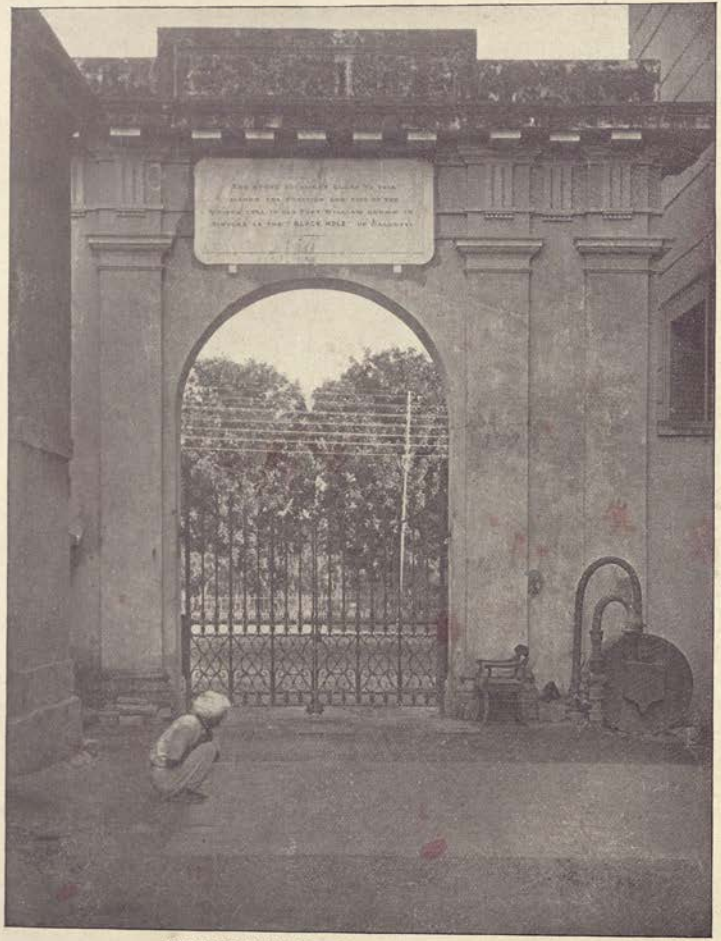
FORT WILLIAM, CALCUTTA.

The Military Government of India is conducted from Fort William, and some Government departments though housed in the city date their letters from Fort William. It is a self-contained place. It has not only vast barracks but stores for food and forage and also water. It is octagonal in shape, three sides of which look toward the river. There is a permanent garrison in it as well as the Government treasure, and it is supposed to be one of the strongest fortresses in India.

Old Fort William was begun in 1696 and finished in 1701. Its shape was that of an irregular tetragon; its west face, 710 feet long, fronted the Hooghly on the site of the present Strand road; its east face, equal in length to the west, fronted Clive street. Its north face was

GREAT EASTERN HOTEL, CALCUTTA.

The Great Eastern hotel stands near the Viceregal house. It is a handsome and commodious building, four stories high, and the finest hotel in the Capital of India.



SITE OF THE "BLACK HOLE," CALCUTTA.

only 340 feet long, and occupied the present Fairlie Place, the site of the salient angle and extreme point of the northeast bastion being marked on a small paved space to the east of the East India Railway offices. The warehouses, built along the south side of the fort, which was 485 feet long, skirted Khoila Ghât street. Part of the ruins of the old southern wall of the fort are included in the present Post-office buildings. The fort was divided into a northern and southern, and much larger section, by a block of buildings, in which the writers lodged, before the site of the present Writers' Buildings was rented from the Barwells. The Governor lived in a house in the middle of the southern section, and the tragedy of the Black Hole was enacted in a room used as a guard-room, and formed by walling up two of the double rows of arches on the south side of the East Gate opening into Dalhousie Square, and standing on the site of the present east gate of the Custom House.

Holwell, one of the survivors, erected a monument to the victims of the massacre, near the site of the actual occurrence, to the west point of the Writers' Buildings. It was pulled down by order of the Marquis of Hastings, and its site is at present occupied by a statue of Sir Ashley Eden, one of the Lieutenant-Governors of Bengal. From 1758 to 1767, the old fort was used as barracks, with one part as a church; and from 1767 to 1819 as a custom house and medicine depot. In 1819 it was demolished to make room for the new custom house. Close to the northern bank of Tolly's nullah, was situated the old Sudder Dewanny Adawlut, or Company's Chief Court of Appeal for civil and revenue cases. It was built as a hospital for soldiers in the fort, and converted by Lord William Bentinck into a Court of Law. It has now returned to the purpose for which it was originally built—that of a military hospital. Next to it is the General Hospital, the oldest building in Chowringhee, which was built in 1768. To the south of Tolly's nullah is Belvedere, the residence of the Lieutenant-Governor of Bengal. Mrs. Fay, authoress of "Original Letters from India," mentions visiting Mrs. Hastings there in 1780, and calls

OLD COURT HOUSE STREET, CALCUTTA.

the house "a perfect bijou." The property was sold to the Prinsep family, and purchased by Government as a residence for Sir Frederick Halliday, first Lieutenant-Governor of Bengal, in 1857–1858. Tolly's nullah flows into the circular canal, which again opens into the Hooghly north of Chitpore. Its old name was Govindpore creek, as it formed the boundary of the village of Govindpore, and probably occupies the old bed of the Ganges, which is said to have flowed past Tollyganj and Kalighat. Zephaniah Holwell wrote in 1766, "Kalighat, an ancient pagoda dedicated to Kali, stands close to a small brook which is said by the Brahmins to be the original course of the Ganges." It is known to the natives by the name of "Burhi Ganga." Tolly's nullah is crossed by three principal bridges, Hastings Bridge, leading from Coolie Bazaar—a suburb of Hastings, where Nundkumar was hung in 1775,—into the suburb of Garden Reach; the Kidderpore Bridge, which connects the road between the race-course and the Ellenborough course with Kidderpore, and the Yeraat Bridge between the Maidan, Alipur and Belvidere.

At Kidderpore, the first docks were established by Colonel Henry Watson in 1780, and they were afterward managed by the two sons of Colonel Kidd, chief military engineer to the East India Company, after whom the locality was named. It is noticeable that the latest, as well as the earliest docks, have been placed at Kidderpore. In 1886, docks suitable for the largest ships were commenced there. The nature of the soil, which afforded no firm basis for the foundations, was the chief difficulty to be overcome; but this has been successfully surmounted, and the docks are now in full working order. They do not, however, yet pay their way, as ships prefer to load cargo in the stream of the Hooghly, or at the jetties, and do not resort to the docks in sufficient numbers to make them a financial success. The present Bow Bazaar, a continuation of Lall Bazaar, was anciently called "the avenue leading to the eastward," and afterward Baitakhana street, from a famous tree marked in Upjohn's map of 1794, near the site of the present Scaldah station, which formed a resting place for the merchants arriving and departing from Calcutta. In the middle of the last century, the east bank of the Hooghly formed the principal trading route to and from Calcutta.

The first church built in Calcutta stood to the west of the present Writers' Buildings, and thirty yards to the east of the old fort. It was built in 1716, and demolished in the siege of Calcutta, 1757. The old Court House, or Town Hall, was built by Mr. Bonchier, in 1727, and pulled down in 1792. In it the Mayor's Courts, for the trial of civil cases between Europeans, composed of the Mayor and nine aldermen, used to sit, from 1727 to 1774. It gave its name to Old Court House street, and on its site the Scotch Kirk of St. Andrew's, opened in 1818, has been built. Near it, in the northwest corner of Lyons Range, stood the theatre where the Mohammedans, in 1757, erected one of their principal batteries, to fire upon the fort. The principal buildings of Calcutta, as it existed before the siege of 1757, have now been described; but it was not until after that siege that the city began to assume its present form.

The modern Fort William is situated on the Chowringhee Maidan. It was commenced by Clive in 1757, and completed in 1773 according to the plans of an engineer named Boyer. Its shape is that of an irregular octagon, with five sides to the land, and three to the river. The former fort was taken in 1756, because buildings had been allowed to be constructed so near the fort, as to give cover to the enemy to approach unharmed. This danger was guarded against by forbidding any permanent buildings being erected on the Maidan (or plain), on which the fort is situated. The present fort contains within it the chief arsenal in the lower provinces of Bengal, a fine Gothic garrison church, erected in 1835, and barracks to accommodate a European and native regiment, and a battery of artillery.

The Respondentia Walk extended from the fort to Chandpal Ghât, along the river, and there joined on with the Strand road, which was erected out of the proceeds of lotteries in 1824, along Cornwallis and Amherst street. Its construction injured the ship-builders, who had docks along what is now Clive street, and who had to remove their business to Howrah and Sulkea. Bankersall street marks the site of a dry dock erected there by Government in 1808. Writers' Buildings, the quarters of the writers, or young civilians, on the north side of Dalhousie Square, and the site of the present offices of the Bengal Government, were rented by Government in the last century from the Barwell family.

The college of Fort William, established for the education of the young civilians in the native languages, by the Marquis of Wellesley in the year 1800, was located in the present Exchange Office between Writers' Buildings and the Scotch Kirk. The road from Lall Bazaar

WRITERS' BUILDING, CALCUTTA.

to the old Mission Church, now called Mission Row, was formerly called Rope Walk. The old Mission Church was commenced by Kiernander, the first Protestant missionary in Bengal, in 1768, and finished in 1770. It was greatly altered during the incumbency of the Rev. David Brown, about the commencement of the present century. Cossitolah (now Bentinck) street led from Lall Bazaar into Dharamtala, so called from being the residence of the Kasai, or butchers.

Charles Grant, father of Lord Glenelg, and chairman of the Court of Directors, who is well known from his early association with the early missionary effort in Bengal, lived in this quarter, and has given his name to Grant's Lane. Dharamtala owes its title of sanctity to a large mosque, which formerly stood on the present site of Cook's stables. It used to be a raised causeway, leading from Calcutta toward the Salt Lake, and to the north of it ran a creek from Balliaghatta and the salt lakes to Hooghly, at Chandpal Ghât. The existence of this creek, passing through Wellington Square and Creek Row, is commemorated by the latter name, which the natives called "Dinga Bhanga," from a ship which was wrecked there in the cyclone of 1737.

The tank in Wellington Square was excavated out of the proceeds of a lottery.

The Chowringhee Maidan was a jungle which was cleared for the first time in 1757. Toward the conclusion of the last century, the principal house near it was Sir Elijah Impey's, on the site of the present Loretto Convent. Where the Roman Catholic Church in Middleton Row now stands, there was then a tank called Gol Taloa, and an avenue of trees led from the town of Calcutta to the European burial ground, at its furthest end. It was called Park street, from its leading to Sir Elijah Impey's park, which was immediately round his house on the site of the present Loretto Convent, and occupied the angle between Park street and Chowringhee road. At the northern corner of Park street is the ground given by Warren Hastings to the Asiatic Society, in 1784, and still occupied by it. The Calcutta Free School was erected on the site of Mr. Justice Le Maitre's house, in the street which is now called by the name of the school. Le Maitre was one of Impey's puisne judges in the new High Court of 1774. The Free School was united, in 1789, with the Old Charity School, which was formerly placed near Jaun Bazaar, and was constituted on its present footing under Lord Cornwallis. The present Government House was commenced in 1799, and finished in 1804, during the Governor-Generalship of the Marquis of Wellesley. Its site is on the north side of the Calcutta Maidan, and it was built on the model of Kedlestone Hall, in Derbyshire, by Captain Wyatt, one of the company's engineers. It consists of a central building, approached by a grand staircase and united by galleries, with four outlying blocks or wings. St. John's Church was the second permanent church built in Calcutta, and was opened in 1787, part of its expenses being defrayed, like those of Strand road, by a lottery. The old mint stood where the present stamps and stationery office in Church lane is situated. Here the company coined its rupees, from 1791 to 1832, when the mint was removed to its present site on the Strand road, north of the Howrah bridge. The Circular Canal, the boundary of Calcutta on the east, occupies the bed of the old Mahratta ditch, which was commenced in 1742, and was intended to run from the north of Chatanuttee to the south of Govindpore. Only three miles were, however, completed, and the excavated earth was thrown up to form a road, which has now been extended into the Circular road, which is the principal boundary of Calcutta on the east. The Circular Canal was begun in 1824 and finished in 1834, at a cost of 1,443,470 rupees. The salt water lake, to the east of Calcutta, was probably deeper and wider and nearer to the town in the last century than it now is. In 1791, the village of Tarda was on the borders of the lake, but it now is at some distance from it, and the lake itself seems to be silting up. Chitpore road, from Baug Bazaar Ghât to Lall Bazaar, is the oldest street in the northern, or native, quarter of the town. Chitpore is so called from the ancient temple of the goddess, Chittreswaree Dabee. Chitpore road forms a continuation of the Dum Dum road, which was the old line of communication between Murshidabad and Kalighat. It stretches from Baug Bazaar to Lall Bazaar. Tiretta Bazaar, running out of it, was so called after a Frenchman, superintendent of streets and buildings, who formed it, in 1788. The native part of the town which lies to the north of Bow Bazaar and Dalhousie, was, and is, chiefly made of bazaars, some of which are of considerable antiquity. Baug Bazaar, Sobha Bazaar, and Sam Bazaar are mentioned as being farmed out by Government as far back as 1749, together with bazaars in other parts of the town, such as Jaun Bazaar, Hatkola, and Burtalla. The Armenians appear to have settled, as early as the days of Job Charnock, in the area between Canning street, on the south, Chitpore road on the east, and Harrison road on the north; and the poorer classes of the

GREAT BANYAN TREE, BOTANICAL GARDENS, CALCUTTA.

The Botanical Gardens, Sibpur, are in some respects the finest gardens in the world. Tropical and sub-tropical plants which have to be coddled in European hot-houses grow luxuriantly out of doors at Sibpur. The orchids are especially fine. The palm house has numbers of palms which are simply perfect. The Victoria Regia covers its tanks with a blossom worthy of its name. It is a perennial delight to Calcutta folk to drive or walk along the palm avenue, the mahogany avenue or the bottle tree avenue, and then wind up with tiffin under the great banyan tree. This is perhaps the only old tree in the gardens, for the cyclone of 1864 blew down every tree in the grounds except the banyan.

population concentrated round their church of St. Nazareth, which was founded in 1724. The Portuguese also settled in Calcutta about the same time. The quarter of Murghita centres their cathedral in Portuguese Church lane, which was completed in the year 1799. So much for Calcutta and its ancient buildings previous to the present century, and those erected on their sites at a later date. It remains to consider the changes in its streets and buildings after the commencement of the present century. The modern city of Calcutta is bounded by the Circular Canal and the Circular road on the north and east, Tolly's nullah on the south, and the Hooghly on the west. It is four and a half miles long by one and one-half broad, and occupies an area of about seven square miles. It is divided into two well-defined portions by a line drawn along Bow Bazaar street to the river; the native part of the town being to the north of this, and the European to the south. The principal streets of the native portion run north and south, and comprise Strand road, Chitpore road, Cornwallis street, and Amherst street. The names of various places and districts in the native town are of very long standing, being given in Holwell's as early as 1752, such as Sobha Bazaar, Baug Bazaar, Hatkola, Simla district, Mirzapore district, Baniapukerand Tangra.

With the exception of Chitpore road, these were built in 1824, out of the proceeds of a lottery. Cornwallis street and Cornwallis Square with its continuation, College street and College Square, contain the chief schools and colleges in Calcutta. Commencing from the north, these comprise the General Assembly's Institution, founded in 1830 by Dr. Duff, in Cornwallis Square. The present building was commenced in 1837 and occupied the next year. On the right side of College Square is the Sanskrit College, opened in 1827. This was formerly the Hindu College, the first institution established in Bengal for the spread of English education. In 1835, the Presidency College was established on the west of the Sanscrit College, and on the other side of College Street. The Hindu College then reverted to its former use, and became an institution for the exclusive teaching of Sanscrit learning. To the east of the Sanskrit College is the Hindu school, and to the west, the Presidency College. The foundation-stone of this building was laid by Sir George Campbell, in 1872. To the north of the Presidency College is the Hare School, a Government institution for the preliminary education of native youths. It was called after David Hare, a prominent educationalist, in Calcutta, who has also given his name to Hare street.

Next to Hare School is the University Senate House, opened in 1873; and to the north of it, following the line of College street, lies the Medical College. It was founded in 1834 by Lord William Bentinck.

The hospital attached was opened in 1852, by Lord Dalhousie, and includes the Eden Hospital for women, and the Ezra Eye Infirmary, which was erected in 1837. The other two hospitals in the native part of the town are the Mayo Hospital, in Strand road, opened in 1874, and the Campbell Hospital. The Mayo Hospital was founded by Sir John Shore in 1793, and located in Chitpore road, but it was afterward removed to Dharamtala, and the Campbell Hospital, near Sealdah, was first built as a market.

In the native part of the town, the following streets start from the Circular road and cross those running north and south at right angles :—

Mirzapore street, which runs into Colootollah (so called from the oil sellers there), is continued into Canning street; Harrison road, the most important improvement of the present Calcutta Municipal Commissioners, extends from Sealdah to Howrah bridge; Beadon street is continued into Nimtollah street, and Grey street into Sobha Bazaar street.

In Nimtollah street are the great Hindu Burning Ghâts, situated on the river bank, and the College of the Free Church of Scotland, called the Free Church Institution, which was opened 1857.

The chief business centres in Calcutta are Strand road, Clive street and Canning street.

In Strand road, the port and shipping offices, Sailors' Home and the steamer jetties are situated. These jetties are connected with the Eastern Bengal Railway, by the Port Commissioners' Railway, which runs from Chitpore to the Kidderpore Docks. Clive street is so called, because Clive once lived in it, in a house which was formerly the Oriental Bank, and is now the Calcutta Mercantile Exchange. It runs parallel to Strand road, and contains the offices of the Calcutta Chamber of Commerce and the Bengal bonded warehouse for the storage of dutiable goods. It is joined to Strand road by three small streets running at right angles, Clive Ghât, St. Fairlie Place, in which are the offices of the East Indian Railway, and Khoila Ghât street, in which are offices of the Port Commissioners and the Military Accounts.

ORCHID HOUSE, BOTANICAL GARDENS, CALCUTTA.

Clive street opens into Dalhousie Square. In this, the chief buildings are the Bengal Government offices on the north, the Custom House and the Post Office on the west, the Currency Office, formerly the Agra Bank, on the east, and the Telegraph Office on the southwest corner. The Custom House was erected on the site of the old fort, in 1820.

The Post Office was opened in 1868. It is of Corinthian architecture, like many of the public buildings of Calcutta, with a lofty central dome. This is one of the first objects to be seen by the passengers on board a vessel coming up the river from Garden Reach.

The Telegraph Office is situated at the corner of Dalhousie Square and Old Court House street. Hare street runs at right angles to the latter. North of this is the Dalhousie Institute, which was erected in 1865, "as a monumental edifice, to contain within its walls statues and busts of great men."

The Small Cause Court, opened in 1874, is at the corner of Hare street and Bankshall street. Bankshall street runs into Hare street on the north, and also contains the offices of Revenue Board. "Bankshall" formerly meant a place for depositing ship stores, whilst the vessels were unloading cargo and being refitted.

The Metcalfe Hall, erected to commemorate the Governor-Generalship of Lord Metcalfe, was completed in 1844. It stands on the south side of Hare street, at its junction with Strand road.

The Bank of Bengal occupies a site south of Strand road, adjoining the Metcalfe Hall. It has another entrance in Wellesley place.

Hastings street runs parallel with Hare street, being connected with it by Post Office street, in which the Foreign Office is situated.

The new Government of India Offices occupy a block on the west of Government House, between Hastings street and the Esplanade West. On the west of this block is the Government of India Printing Office, and next to it is the Town Hall. It was built in 1808, in the Doric style of architecture, to replace the Old Court House, which was pulled down in 1792.

The High Court fronts the river, and occupies the end of the block of buildings which commences with the Government of India Secretariat. It belongs to the Gothic style of architecture.

In the eastern portion of the European town, College street, after crossing Bow Bazaar, is known by the name of Wellington street. Under this title it runs into Park street. Wellesley street, about half way along its course, skirts a square called Wellesley Square, on the north side of which is the Calcutta Madrassa, founded for the cultivation of Arabic learning, by Warren Hastings, in 1781. The Madrassa is conveniently situated in the heart of the Mohammedan quarter, called Taltollah. This quarter lies between Circular road on the east, Wellesley street on the west, Dharamtala on the north, and Collinga on the south.

The chief streets of this area are Park street and Theatre road, with Middleton street and Harrington street crossing them at right angles. Parallel to Chowringhee, are Russell street, called after Sir H. Russell, a Chief Justice of the High Court; Camac street, Wood street, Loudon street, and Rawdon street. Loudon street was called after Countess of Moira and Loudon, and Rawdon street after the family name of Lord Cornwallis. The only public buildings of any importance in this quarter are the offices of the Survey of India, St. Xavier's and Doveton Colleges, and the Martiniere School. The Survey of India Offices stand at the corner of Wood street and Park street, and were in course of construction from 1880 to 1889. St. Xavier's College in Park street, formerly the Sans Souci Theatre, has been managed as a Roman Catholic educational institution, by the Jesuit fathers, since 1859. The Doveton College for Eurasian boys, in Park street, with a branch for girls in Free School street, was originally established by John Ricketts, but assumed its present title to commemorate a legacy of Rs. 230,000, bestowed upon it by Captain John Doveton.

The Martiniere School, in Loudon street, was founded at the same time as the schools of the same name at Lucknow and Lyons, by a General Martin, a Frenchman. He was a major-general in the service of the East India Company, and died in 1800, leaving 350,000 rupees to found a school for the children of the Christian inhabitants of Calcutta.

In Chowringhee, the Indian Museum is the chief object of interest. Its main building contains three sections, those of archæology, zoölogy and geology. The first floor of the new Sudder street extension will be devoted to ethnology, and in it will also be stored specimens of the old economic products of Bengal, belonging to the museum, which were collected by the Bengal Government, and transferred

JAIN TEMPLE GARDEN, CALCUTTA.

The most beautiful native temple in Calcutta is that of the Jain cult. It is built in the middle of a garden with fountains and statuary, and is quite as interesting as that at Benares.

to the museum in 1887. On the second floor will be collections of art manufactures, and on the top floor those of the raw products of India. The School of Art has now been removed from Bow Bazaar to a building immediately adjoining the museum on the south.

The Bengal Club is now located at 33 Chowringhee, which place was once occupied by Lord Macaulay, whilst he was in India as Legal Member of Council, 1834-1838. The Cathedral and the Presidency Jail are situated on the Calcutta Maidan itself. Bishop Middleton, first bishop of Calcutta, fixed upon St. John's Church as his cathedral, but the new cathedral was commenced under Bishop Wilson, in 1837, and consecrated in 1847. The Presidency Jail stands on the west of the cathedral between St. John's and the General Hospital. It is of considerable antiquity, and holds about 1300 prisoners. The other large jail of Calcutta is at Alipur, not far from the Lieutenant-Governor's residence. No notice of the Maidan can be complete without some allusion to its public monuments and statues. South of the Esplanade

KIDDERPORE DOCKS, CALCUTTA.

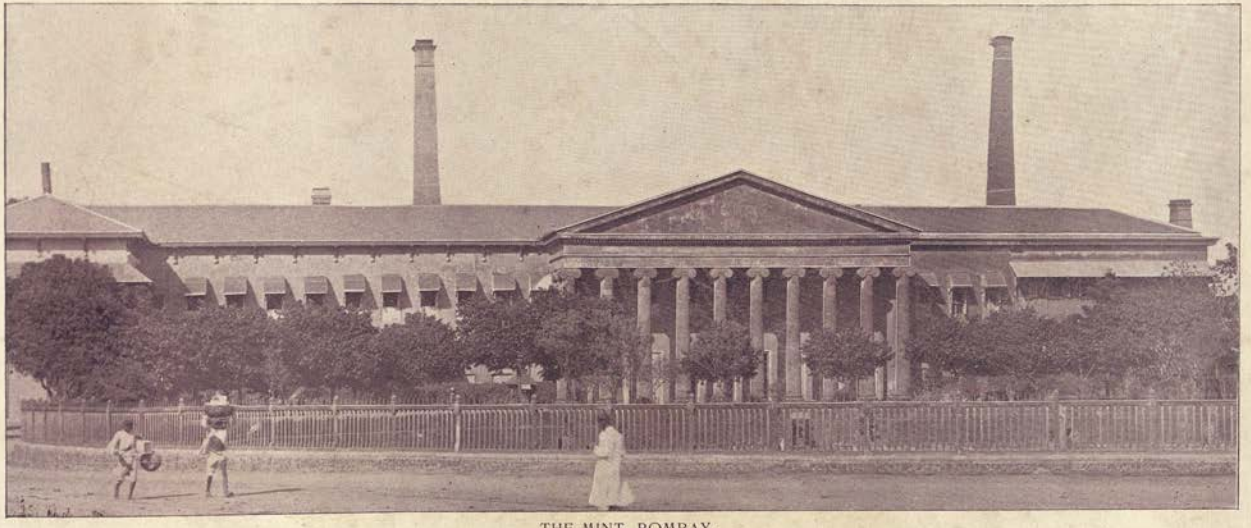
(east) is the Ochterlony monument. This is a column 165 feet high, and was erected in memory of Sir David Ochterlony, who was Resident in Malwa and Rajputana, and commander of the English army in the Nepaulese War.

The statue of Lord William Bentinck is opposite the Town Hall, to the south. West of this stands that of Lord Northbrook, and opposite to the main entrance to the High Court. Lord Canning's equestrian statue is at the southwest corner of Government House grounds. Lord Lawrence's full length statue stands immediately opposite the south entrance to Government House, and Lord Hardinge's at the southeast. Lord Mayo's statue is in the centre of the Bentinck road, and Lord Dufferin's at the southeast end of the secretary's walk. Other statues of eminent men are those of Sir James Outram at the entrance to Park street, and Lord Napier, of Magdala, near Prinsep's Ghât. In the northwest corner of the Maidan are the Eden Gardens, so called after the Misses Eden, sisters of Lord Auckland, in which a Burmese Pagoda, brought from Prome after the second Burmese war, has been erected. Calcutta is connected with Howrah, on the right bank of the Hooghly, by a bridge completed in 1874, the centre part of which is moveable, for the admission of shipping to proceed up

and down the river. Howrah is a town of even more recent origin than Calcutta. Most of its area is occupied by mills, workshops and the buildings of the East Indian Railway. The right bank of the river is also the site of various ship-building docks, which were transferred, after the construction of Strand road, to Howrah and Sulkea, immediately to the north of it. At Sulkea, the Government Salt Godowns are also situated.

The Magistrates cutcherry in Howrah, built in 1783, was formerly an orphan asylum, which is now removed to Kidderpore. The Rev. David Brown, afterward incumbent of the Mission Church in Calcutta, was its first chaplain.

To the south of Howrah lies the Government Civil Engineering College of Shibpore, which occupies the buildings of Bishop's College. This college was established by Bishop Middleton, in 1820, for the education of natives for the Christian ministry, and was sold to



THE MINT, BOMBAY.

Government in 1879. It was built by William Jones, whose name is associated with the discovery of the Burdwan coal fields. Beyond this college stretch the Government Botanical Gardens, founded by the East India Company in 1786, under the advice of General Kidd, of the Bengal Engineers, who was its first superintendent, and whose name is commemorated in Kidd street, and Kidderpore. They occupy 272 acres and lie opposite to the palace of the late king of Oudh, on the opposite side of the river, in Garden Reach. After his dethronement in 1856, Wajid Ali, King of Oudh, was kept under surveillance here, in a house which once belonged to Sir Lawrence Peel, Chief Justice of the High Court. Such is Calcutta, commonly called the "City of Palaces," but the material of the palaces is mostly stucco, and the public buildings, with the exception of those of the most recent date, will not bear comparison with those of the other provincial capitals of India.

CHAPTER VII.

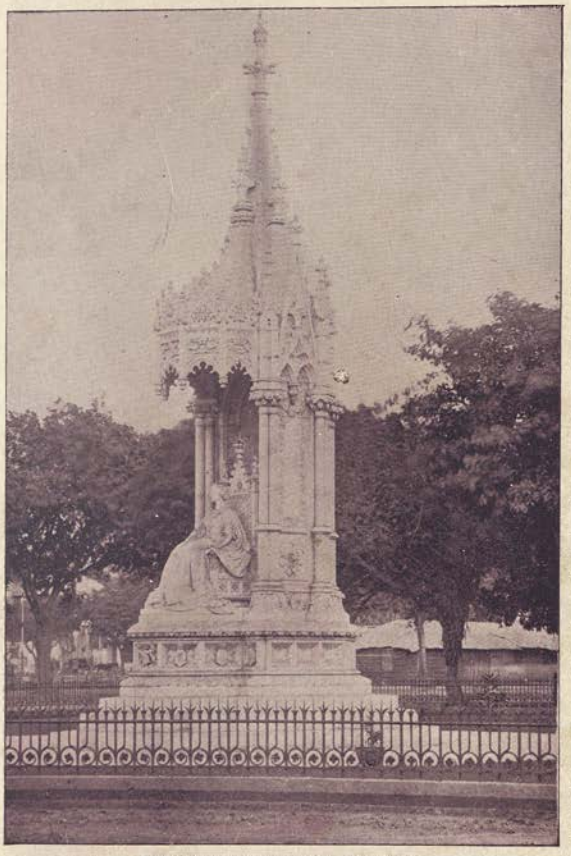
BEAUTIFUL BOMBAY.

THE city of Bombay has for its motto "*Urbs primas in Indis*," and well does it deserve it. By the largeness of its population, greatness of its extent, the excellence of its situation, the volume of its trade, the wealth of its inhabitants, by everything that contributes to material greatness, it stands out pre-eminently among all the cities of India, nay of the whole East. There is not much of historical associations clinging about it, as about many another Indian city. It has never in past times been the proud capital of a mighty empire like Delhi; it has not even been the seat of a wealthy provincial kingdom like Ahmeddabad or Bijapur. It has never been the centre of a great historical religion like Benares, and has not had the good fortune of being adorned with beautiful temples and lofty pagodas and gigantic topes like Abu and Sanchi. The antiquary, the numismatist, the epigrapher must search elsewhere for the coins and inscriptions dear to his heart. The ground of Bombay is incapable of yielding these treasures, the relics and testimony of past civilizations and greatness. For it is essentially a modern city, a city of the present and the future, but not of the past. It has hardly any history before its occupation by the English in the latter half of the seventeenth century. It was a small fisherman's village when the Afghan and the Mogul held their grand court at Delhi or Lahore, when the fleets of Gama and Albuquerque swept the Eastern seas and were a terror to the entire coast. All the various invasions and conquests of the country swept past it without making any impression on its humble position. The earliest historical notice of it occurs in the great history of Ferishta, who incidentally mentions it under the year 1428. The Portuguese took possession of it in 1526 and kept it nearly a century and a half, without knowing the great worth of their obscure island, and improving it. A fisherman's village it came into their hands and as such it remained till the English appreciated its great importance and successfully negotiated to have it out of Portuguese hands.

APOLLO BUNDER, BOMBAY.

Bombay formed a part of the dowry of the Infanta Catharine of Portugal, the bride of Charles II., and became English in 1662. The English occupation changed its fate entirely and slowly raised it from its humble position. The fortunes of the city and of the British rule in Western India are, so to say, bound up

BIRD'S-EYE VIEW OF FORT, BOMBAY.



THE QUEEN'S STATUE, BOMBAY.

The statue of Her Majesty Queen Victoria is a beautiful work of art from the chisel of Noble. The statue which was unveiled by Lord Northbrook in 1872 is of white marble and was erected at a cost of a little under two lakhs of rupees of which more than half was contributed by the late Khande Rao Gaekwar.

together. It has grown with the growth and strengthened with the strength of its new owners. During the two centuries and a third that have elapsed it has steadily increased in importance and outshines every other city of the Indian Empire. It may be taken to be the proudest representative of Western civilizing influences in the East. It is Europe and England that have made Bombay what it now is, the connecting link between Europe and Asia, the point where two civilizations meet and mingle. Its geographical position has favoured it immensely in this matter. It is the great Western gate of India through which trade and civilization pass and are diffused throughout the country. Being the focus of all the sea-routes, as well as of all the railways in the country, it has the advantage over all other towns and harbours, and has become the greatest clearing house of the East.

The present magnificent appearance of the city is well contrasted with what it was when it first came into English hands and shows the immense progress that has been made. Large tracts of land which have since been recovered from the sea were then overflowed. "In fact during a part of every day only a group of islets was to be seen. According to Feyer, forty thousand acres of good land were thus submerged. The rest of the island seemed for the most part a barren rock, not being extensively wooded as at present; but only producing some cocoa-palms, which covered the Esplanade. The principal town was Mahim. On Dougri Hill, adjoining the harbour, there was a small collection of fishermen's tents, and a few houses were seen interspersed amongst palm trees, where the Fort now stands. On various spots were but towers with small pieces of ordnance as a protection against Malabar pirates, who had become peculiarly insolent, plundering villages, others murdering the inhabitants or carrying them into slavery. The population did not exceed ten thousand."

All this is now changed. The population has increased a hundred fold and is now close upon a million of human beings of every nationality, caste and creed. Bombay like London has become a cosmopolitan metropolis wherein people from the most distant parts jostle one another in the streets which present a regular exhibition of the most strange and bizarre costumes of the world. The thousand and one varieties of the Indian head-dress, the round and the oval of the Bania, the peaked hat of the Bhattia, the spheroid of the Borah, the chimney pot of the Parsee, all in their variegated colours mingle bewilderingly with the caps of the Turks, the Mogul, the Armenian, or the sober felt and straw hats of the European. The scene which a Bombay bazaar presents is perhaps

SIRDAR'S MANSIONS, BOMBAY.

This fine block of buildings is situated in close proximity to the Apollo Bunder and is now used as an annex of the Esplanade Hotel.

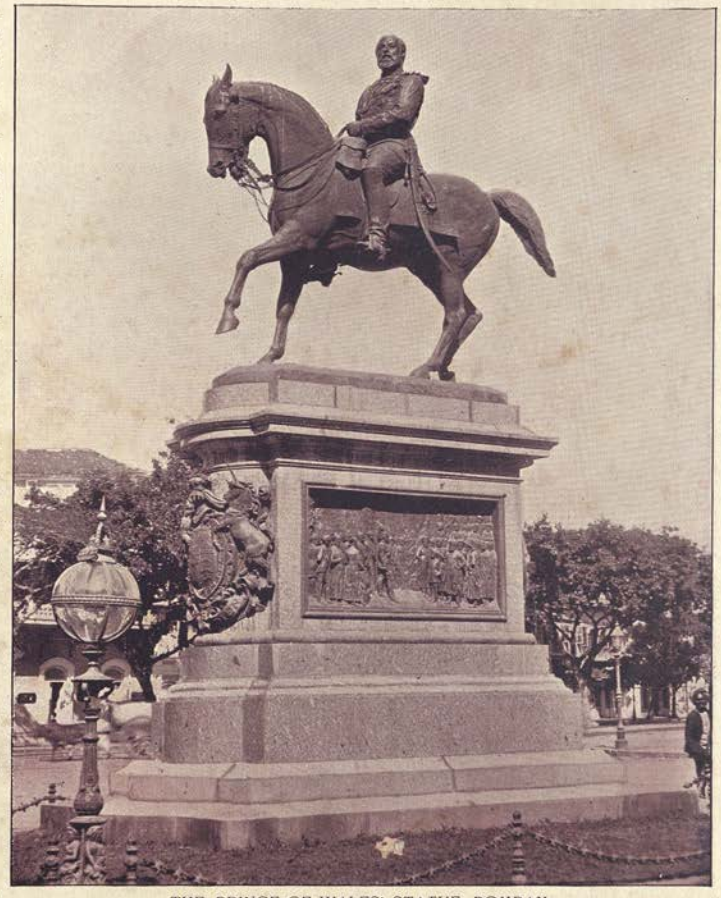
the most picturesque in the world. A variety of colours in strange juxtaposition is the most prominent feature of the scene. And it is not the eye alone that is dazed, but the ear, too, has its sensations, pleasing or the reverse. An Indian street without noise and din is unimaginable. Here is a fakir demanding aloud in a stentorian voice the alms of the benevolent; there a group of more lowly beggars, bringing their woes to the notice of the passers by in a monotonous sing-song which passes for music. In one place the visitor is stopped by a marriage procession, with its gaily caparisoned horses mounted by children decked in a hundred hues, its bevy of ladies dressed in all the colours of the rainbow, its force of men, fat and squat, clothed more simply but no less strangely; while in front and rear is the inevitable music of tom-tom and trumpet which is absolutely stunning to the ears of a stranger, but which does not disturb the quiet dignity of the processionists. Apart from the living human interest of the scene, the Indian street and bazaar presents a bizarre appearance. It is not regularly laid out with broad footpaths and regular façades to the houses. No one house is like another. Every one has its own peculiar appearance, differing from its neighbour in nearly every detail. The long projecting eaves, the antique oriels and doors with rudely carved gods and goddesses, the clothes laid out upon the window sills to be dried in the sun, the men and women in dress or undress peeping out of these windows, all this renders the scene peculiarly picturesque and attractive to one not used to such sights.

STREET SCENE, BOMBAY.

But by the side of this native town there is the modern European city, which in its regularity, magnificence, and beauty rivals any in the West. As the tourist from the W[illegible]t sets his foot first upon Indian soil, and lands under the stately pavilion on the Apollo Bunder, he does not at once see that he is in the East. The stately pile of the Yacht Club on his right, the imposing arcade of the Apollo Restaurant in the front, and the electric lights around him, remind him of his own land. As he drives further on he passes the beautiful row of buildings including the Sirdar's mansion and the castle-like Sailors' Home, and his way for half a mile lies through magnificent buildings, in Gothic or classic style, which are European in their design and appearance. There are fountains in the middle of the wide roads which

by their cool jets refresh the atmosphere around and render it pleasing. There are marble and bronze statues which adorn the centre and corners of streets, and remind the present generation of its past worthies. After some time he comes to a place which by its architecture plainly shows that he is in the East. The Victoria Terminus on his right and the Municipal Offices on his left, with their lofty domes and minarets, give him a foretaste of what he will see in Delhi and Agra the Jumma Mosque and the celebrated Taj Mahal. A little further he sees the famous Crawford Markets, the largest in the East and probably in the West, which will also convey some idea of the prosperity of the city. Beyond these markets he penetrates through the native town and gets an insight into the immensity of numbers and wealth, and the utter diversity of tastes, of the natives.

A fine view of Bombay and its environs can be obtained from the tops of the several high towers which abound, notably the University Tower, the highest. But better still the town can be viewed from the top of the surrounding hills, notably either Bava Malang, or on a clear day, Matheran. From thence we have the whole town lying at our feet, stretching from Colaba in the south to Coorla and Bandora in the west, and beyond these we see Salsette, the adjoining island, which is destined to prove a part of the city in its future expansion, and to receive its surplus population. Bombay appears like Venice from a distance, the sea-girt city with its capacious harbour dotted by several islands and inlets, among which securely nestle the innumerable ships and boats that have made it the general commercial mart of the East, whilst beyond shines the Arabian Sea, whose small arm between Colaba and Malabar Hill forms the beautiful Beach Bay, which in the opinion of many experts rivals the famous Bay of Naples. Altogether Bombay looks like what Mr. Ruskin calls Venice, "a gem set in the sea," with its white towers and black chimneys peeping out.



THE PRINCE OF WALES' STATUE, BOMBAY.

This handsome bronze equestrian statue of the Prince of Wales, which was presented to the city by Sir A. Sassoon, cost considerably over a lakh of rupees. It is the work of Sir Edgar Boehin.

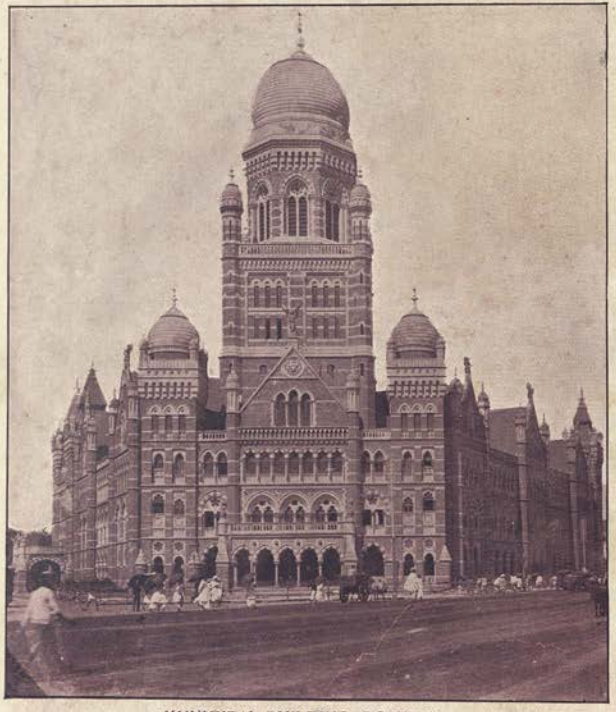
VICTORIA TERMINUS STATION, BOMBAY.

PUBLIC BUILDINGS, BOMBAY

With the many and important additions that have been made to the public and other buildings in the city during the last ten years or so, Bombay can now claim to have become a "City of Palaces." Within a one mile radius of the Victoria Terminus Station of the Great Indian Peninsular Railway Company, are to be found some of the finest buildings in the East, or, for that matter, in many a European city; and yet the work of building and street improvement generally, is still going on apace. One of the grandest piles in the city is the Victoria Station, which, like many of the other stately edifices in Bombay, owes its design to the genius of the celebrated local architect Mr. F. W. Stevens, C. I. E.

The work of construction was commenced in the early part of 1879, and, although the station was thrown open for traffic in 1882, the entire building, on which something like a quarter of a million sterling has been expended, was not completed till 1887. The style of architecture is Italian Mediæval Gothic, and the detail of the whole scheme is most elaborate. The plan of the main building forms three sides of an oblong, *i. e.*, a centre and two wings with a quadrangle, garden, and fountain therein facing west. The north wing on the ground and second floors, and upon which abuts the station proper, is entirely occupied by a large and imposing waiting hall and booking offices. The hall is as large as that so familiar at Euston but infinitely grander. Within its four walls there is a wealth of columns of choice Italian marble, and polished Indian blue stone; elaborate stone archways covered with carved foliage and grotesque heads of men and animals; a groined roof rich in blue and gold decorations, a tessellated floor, a dado of art tiles; stained glass windows, galleries of highly ornamented iron work; long counters made of differently coloured woods, exquisitely carved and polished and fitted with brass work and brass railings of artistic designs. The remaining portion of the north wing is devoted to the first- and second-class ladies' waiting rooms, with lavatories and other conveniences attached. In rear of the great hall, and facing a charming garden, where the gentle jets of a fountain impart a refreshing touch of coolness to the scene, are the refreshment rooms for first- and second-class passengers. Both rooms are large and beautifully decorated, the first-class compartment with its massive polished granite pillars, its ceiling, decorated in the most æsthetic state, its dadoed walls, handsome fittings, and seductive couches, being quite a palace in itself. In the centre of the building is a grand staircase, approached by a magnificent carriage porch from the garden. This staircase, over which is the principal stone dome, together with four smaller ones, two in front and two at the back of the building, give communication with the offices of the administrative staff on the upper floors. It is unnecessary to say more about the numerous office rooms than that they are spacious apartments, thoroughly well lighted and ventilated and admirably suited to the purposes for which they are required, the rooms of the agent, the chief auditor, and the other principal officials of the company being splendidly appointed. As to the station proper it may be mentioned that the total length of roof is 600 feet, and it covers eight lines of rails and four large platforms, two for arrivals and two for departures, the main roof of corrugated iron with air spaces under the apex, having two spans each of 120 feet clear. Then there is a flat roof covering another large platform at right angles to that above referred to, which is 225 feet long by 75 feet broad. At the extreme northwest end of the main roof there is a building of considerable dimensions for the sole use of what are known as "fourth-class" passengers. It contains booking offices, a waiting hall with marble drinking fountains and all other conveniences for native passengers. From an architectural point of view, however, the crowning point of Mr. Stevens' triumph is undoubtedly the large massive dome which surmounts the main building. It is said to be the first masonry dome that has been adapted to a Gothic building. The span of the dome is about forty feet. It is octagonal in form, and eight handsome ribs, one at each angle, converge to the apex, which supports a colossal figure of Progress, which can be seen for miles around. The construction of the interior of the dome is entirely open and exposed to view and is decorated in an appropriate manner. From it can be seen the eight ribs already spoken of, each carried on handsomely capped corbels of choice design, which spring from a massive and exquisitely foliated cornice running right around the interior. The drum of the dome is pierced by eight stained

glass windows, into which are introduced the monogram of the company. The lower portions of the windows open so as to afford communication from a gallery which encircles the dome within, to balconies on the outer side. The main ribs of the dome are brought into greater prominence by massive buttresses, crowned at each angle by elegant pinnacles of the finest workmanship. Here the octagonal shape of the dome is transformed into a square, the object of the transformation being to afford additional space. The angles are crossed by imposing and richly carved arches, which add greatly to the effect. A figure, representing Her Majesty the Queen-Empress, is to be found under the canopy in the central gable of the building, while a representation of Agriculture stands on the central gable of the south side. The two gables of the wings, on the west side, are crowned by groups representing Engineering and Commerce. In the front of the building, overlooking the quadrangle, place is given to the dial of a large clock, which adds to the adornment and usefulness of the structure.



MUNICIPAL BUILDING, BOMBAY.

The second most important of the local "lions" is the Municipal Building designed by the same architect as the railway offices, and standing immediately opposite them. The foundation stone of this handsome structure was laid by the Marquis of Ripon in the year 1885, but four or five years were allowed to elapse before the work of construction was commenced and it was not occupied till the early part of 1893. It stands on a triangular piece of ground at the junction of the Hornby and Cruickshank roads and is designed in the early Gothic style of architecture, with an Oriental feeling, to bring it into harmony with the surrounding edifices. The new building is seen at its best, approached from the Fort, by way of Hornby road. The first thing that strikes the eye, on thus approaching it, is the lofty tower, surmounted by a massive dome above the principal entrance, at the apex of the triangular site, which rises to a height of something like two hundred and thirty-five feet from the ground level. The base of the tower is square, octagonal-shaped minarets flanking it at the corners, while around it is a terrace from which a capital view of some of the principal parts of the city is obtained. From this point, the tower assumes the form of an octagon, with Gothic arched double windows at the sides, and then it goes into a sixteen-sided figure which is crowned by the masonry dome. What may be termed the base of the tower is flanked by the two wings of the building which abut on the Hornby and Cruickshank roads, each wing consisting of a ground and two upper floors. Each floor is provided with a spacious veranda, closed in, on the road side, by gabled arches, or openings. There are entrances on the north, south, east, and west sides, and over the central gable, on the south side, there stands forth in great prominence a large allegorical figure, representing "Urbs Primus in Indis;" the arms of the corporation being contained on a circular panel beneath it. The rich ornamentation of the exterior is all Indian, and consists of designs,

HINDU TEMPLE, BOMBAY.

in relief, of Indian animals, birds, and foliage. The principal internal feature is the council chamber, on the first floor at the northwest extremity of the Cruickshank road wing. It is a handsome apartment, 65 feet in length, 38 feet high and 32 feet broad. At the northern end of the room is a large ornamental bay window, the frames of which are filled with rich stained glass, into which the arms of the corporation have been worked. The windows are flanked on either side by canopied recesses of stone, which are occupied by busts of Captain Henry and Sir Frank Souter, two former presidents of the corporation; a fine bust of Sir E. C. K. Ollivant, an ex-municipal commissioner, standing between them. At the south end and on the east side there are galleries for the public. The chamber is open on the north, west, and east sides, and is thoroughly well lighted and ventilated by means of openings in the stained glass windows at regular intervals in the walls, the windows being set in arches supported on beautifully carved and decorated marble columns. The ceiling, of unpolished teak, is paneled and richly moulded and picked out with gilt lines, and is supported on corbels, representing the different castes of natives of India, each figure bearing a shield on which is inscribed the municipal monogram, or a portion of the arms of the corporation. From the ceiling are suspended three handsome wrought brass electroliers, each containing thirteen incandescent lamps of 1500 candle power, but the illumination is rarely required, as the meetings of the corporation are usually always concluded before daylight fails. The floor is laid with variously colored tiles. A dado of colored woods runs around the room, while the upper portions of the walls are covered with leather decorations of Japanese design, a part being of light green, while the lower part, beneath the windows is of rich ruby and gold. A large round table occupies the centre of the hall, for the accommodation of the councillors. As there is not sufficient room for all the seventy odd councillors at the table, tiers of seats are arranged on three sides of the chamber. The chamber is generally approached from the small hall on the west, or Cruickshank road, side by a fine broad staircase; but the main staircase is under the dome and is a really handsome piece of masonry work. Near the central staircase there is a powerful hydraulic lift, capable of conveying half-a-dozen passengers with comfort. In the square portion of the tower, it may here be mentioned, are rooms for the keeping of municipal records, and above these are some large tanks which hold the many thousands of gallons of water required for the fire service, and the working of the lift. The floors in both wings have been divided into lofty and commodious offices for the officials connected with the several departments, the rooms of the municipal commissioner and the heads of departments being furnished with elegant blackwood and teakwood furniture, designed by Messrs. Wimbridge & Co., who are well known local art furnishers. All the floors are laid with concrete and are fire-proof. The ceilings are of teak, moulded and varnished, and the building is fitted throughout with the latest sanitary appliances. In its entirety it cost nearly thirteen lakhs of rupees.

THE POLICE COURT.

Running from the municipal offices down Cruickshank road, one of the principal thoroughfares leading from the Central Railway Station to the native portion of the city, are a number of extremely effective buildings. First there is the Police Court Building, in which

the Chief and Third Presidency Magistrates hold their courts. It was designed by Mr. John Adams, Architectural Executive Engineer and Surveyor to Government, in the Mediæval-Gothic style and was built at a cost of something like three lakhs and a quarter of rupees. The building was first occupied in 1889. The frontage is some 300 feet in extent, and the height to the ridge of the roof 100 feet. The material used is Porebunder stone, faced with Coorla stone, and in all respects it is a most substantial structure. There is a large carriage porch, from which access is gained to the main staircase which provides communication with the courts, and there is also a staircase at the south end giving direct communication between the cells and the courts. On the ground floor there are cells for European and native prisoners, a record room and rooms for the use of the European police officers and their native assistants. On the next floor there are the Third Presidency Magistrate's Court, a spacious and well-ventilated hall; a waiting-room for witnesses; one for barristers, and one for the Magistrate's clerk and his assistants; the Magistrate also having two rooms for his private use. The Chief Presidency Magistrate's Court, a similar apartment to that of the Third Magistrate, is on the second floor, where the remainder of the space is utilized in the same way as on the lower floor, there being on each floor, back and front, a wide veranda. The European police officers in charge have excellent quarters on the third floor, which is reached by means of a spiral staircase.

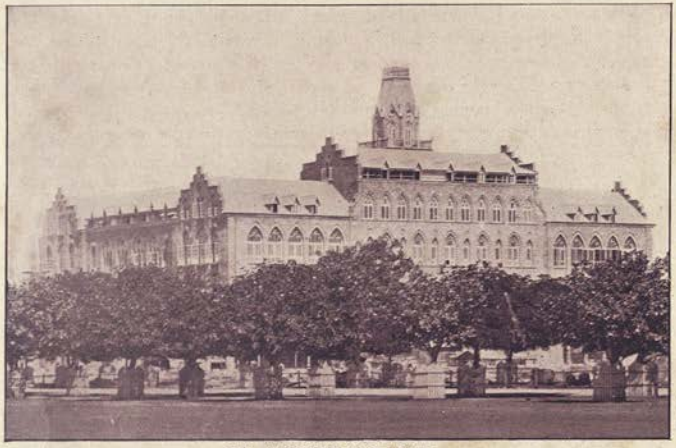
ELPHINSTONE HIGH SCHOOL.

A SNAKE CHARMER.

Next in order comes the Pestonjee Hormusjee Cama Hospital, for women and children, which was opened by Lord Reay, the then Governor, on July 30, 1886, the foundation-stone having been laid by H. R. H. the Duke of Connaught on November 22, 1883. Mr. Cama, after whom the hospital is named, spent upward of a lakh and a quarter of rupees on it, and the appearance of the building bears striking testimony to the fact that the most has been made of the liberal donation.

Farther along the same road is the Elphinstone High School, which, with its massive flight of stone steps and cloisters, has a very imposing appearance. Over five lakhs and a half of rupees were expended on the building, to which sum Sir Albert David Sassoon, Kt., K. C. S. I., contributed the princely sum of £15,000. There are no fewer than twenty-eight class-rooms, four masters' rooms and a fine hall on the first floor, above which is a large library; the hall being encircled by a broad passageway. Another feature of the premises is a spacious covered playground beneath the central portion of the edifice.

Turning the corner into what is known as the Esplanade Cross-road, the first building that arrests attention is the St. Xavier's College. It abuts on



ST. XAVIER'S COLLEGE.

the Elphinstone High School, and is one of the most important educational institutions in the city. It was designed by the Rev. Father Wagner, S. J., in 1868, and completed five years later, at a cost of over two and a half lakhs of rupees. St. Xavier's proper—the expression is used because there has been an important extension of the premises during recent years—has a frontage of 200 feet, and comprises three wings, the middle one being crowned by a tower which is surmounted by a fine statue of St. Francis Xavier, the Apostle of India, from whom the college takes its name. Eighteen class-rooms are provided for the scholars; and the large staff of masters are all members of the Society of Jesus, and reside on the premises. The college has a large physical and chemical laboratory, furnished with the latest scientific instruments and appliances. Owing to the great popularity of the institution it soon became apparent that the accommodations would have to be increased, and in 1891, an extension, which had been made at a cost of about a lakh and a half of rupees, was ready for occupation. This comparatively new addition, which is known as the St. Xavier's Middle School, is situated quite close to the original building. It has a frontage of 200 feet, and is of three floors. It contains a chapel, two halls and sixteen excellently arranged class-rooms. The institution is assisted by a Government grant-in-aid, but it is mainly supported by the fees from the scholars, many of whom belong to the Goanese community.

Almost directly opposite the Elphinstone High School is the Framjee Cowasjee Institute. It is a plain but commodious building, and contains a large hall, where public meetings are frequently held, and a very fair library, which is largely used by members of the native community. Near to it, and occupying a very prominent position, is the Robert Money Institution, which was erected to perpetuate the memory of Robert Cotton Money, of the Civil Service, who, in his day, greatly interested himself in the education of the natives on Christian principles. The institution is under the control of the Church Missionary Society, and is doing good work among the native Christians in the city.

Another public building on the Esplanade Crossroad, which must be noticed, is the Goculdas Tejpal Hospital, which is on the same side of the road as the St. Xavier's College. The history of its foundation is somewhat interesting.

ROBERT MONEY INSTITUTION.

In 1865, the desirability of providing additional hospital accommodations was being generally discussed, when Mr. Rustomjee Jamsetjee Jejeebhoy came forward and offered a donation of £15,000, provided the Government would contribute £10,000 and the site, and the Municipality would maintain the hospital. The necessary arrangements were made, but just at this period a financial crisis occurred and Mr. Rustomjee was unable to carry out his intention. The matter then dropped for some years, till Sir Goculdas Tejpal, a wealthy and philanthropic citizen, was at the point of death. Mr. Arthur Travers Crawford, the then Municipal Commissioner, visited Mr. Goculdas, showed him the plans of the hospital, and eventually left the house with a cheque for £15,000. Mr. Crawford afterward succeeded in getting the Government and Municipality to adhere to the undertaking they had previously given, and the work was begun on May 10, 1870, and completed on April 8, 1874, at a cost of a little under three and three quarter lakhs of rupees. Colonel Fuller, R. E., was the architect. Although the building is spacious, and the internal arrangements are excellent, it is not perhaps architecturally beautiful; but as far as the native community is concerned, it is certainly one of the most valuable institutions in the town; accommodations being provided, in its wards, for upward of a hundred and twenty-five patients.

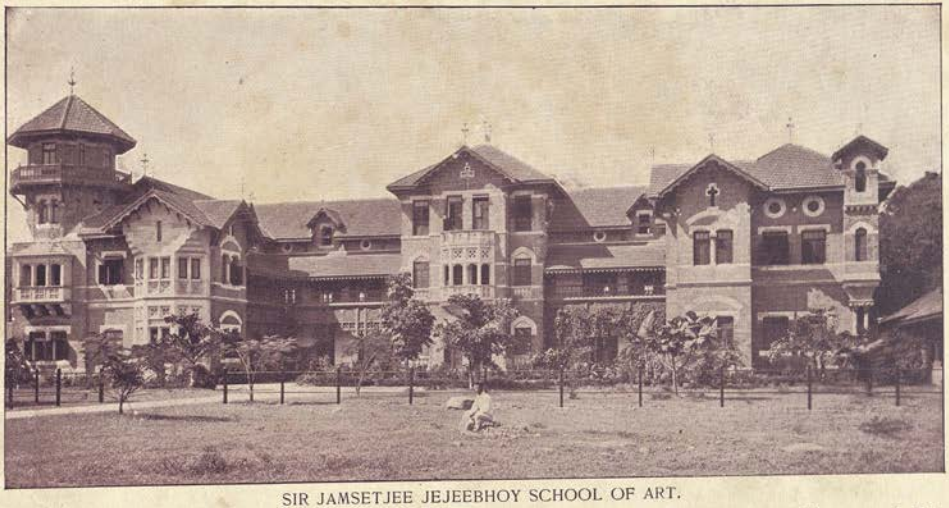
GOCULDAS TEJPAL HOSPITAL.

The Arthur Crawford Markets, which occupy a commanding position on what may be described as the border-line separating the native from the European portions of the city, are amongst the most important of the many public improvements brought about by the untiring energy and vast enterprise of Mr. Arthur Crawford, between the years 1865 and 1871, during which period he held the office of Municipal Commissioner of Bombay. The markets will stand comparison with some of the finest in European towns, and the scene to be witnessed there every morning is one that cannot be readily forgotten. Representatives of almost every nationality under the sun, in nearly every kind of costume, are to be found there at break of day, and even long before, as it is not an uncommon thing for the cooks of the large establishments in the city to sleep outside the market walls, in order to get the pick

of the supplies when the markets are opened to the public. The rush and confusion, when the business of the day commences, is indescribable. The premises cover 72,000 square yards of land, and the cost of construction was over eleven lakhs of rupees, and yet it is estimated that only a little over a third of the population of the city obtain their supplies from these markets. The building, which is constructed of coarse Coorla rubble, with Porebunder coignes, relieved by a bright redstone from Bassein, consists of a central hall with three large gateways, above which is a fairly large clock tower. On the right of the entrance hall is a wing 150 x 100 feet, in which fruits and flowers are sold; on the left is another wing 350 x 100 feet, which is reserved for vegetables and spices. All the stalls are uniformly arranged, and, like everything else in the building, are kept remarkably clean. Above the market proper are the office and residential quarters of the superintendent. The markets are covered with a roofing of double iron, supported by iron columns, the height from the floor, which is paved with Caithness flags, to the ridge of the roof being fifty-one and a half feet. The stalls for the sale of beef, mutton and fish are located in small plain buildings in the grounds outside the fruit and vegetable markets. The unoccupied portion of the grounds is prettily laid out as a garden, and in the centre is a charming fountain, designed by Mr. Emerson, the panels round it bearing figures of females intended to represent the principal rivers of India. These were sculptured by the father of Mr. Rudyard Kipling, the popular author. Near the store house, on the south side of the garden, is a live poultry market, where a good supply of poultry is generally obtainable, and where monkeys, cockatoos, canaries, dogs and other pets can also be purchased. Another establishment in the grounds, which enjoys a considerable popularity, is a coffee shop, close to the mutton and beef markets, where the native frequenters of the markets can refresh themselves in a mild and inexpensive manner. It may be added that the beef and mutton with which the markets are supplied are all slaughtered at Bandora, a rather pleasant little place some ten miles out of town, on the Bombay Baroda & Central India Railway. Very fine slaughter-houses have been erected there, separate buildings being provided for the killing of sheep and cattle, in order not to offend the religious prejudices of the natives. Every day the animals are inspected before going into the slaughter-houses, and the slaughtering is done between the hours of five and nine at night, the carcasses, when dressed, being brought into market in specially constructed vans. By reason of the strict supervision at Bandora, and also at the markets, it is almost impossible for any bad meat to get into the hands of the stall-holders.

THE ARTHUR CRAWFORD MARKETS.

On the Esplanade road leading from the Crawford Markets to the Victoria Terminus Station, is the Sir Jamsetjee Jejeebhoy School of Art. The main building, which lies back from the road in a nicely kept garden, is unpretentious in design, but well adapted to the purpose for which it was built. The school, which owes its foundation to the late Sir Jamsetjee Jejeebhoy, was opened in 1857, in the Elphinstone Institution. It is 275 feet in length; there are four private studios for the masters; four general class-rooms, and seven store-rooms of varying dimensions; a very good library and museum being located above the large hall on the ground floor. Some of the most interesting work, however, in connection with the School of Art, is carried on in the Reay Art Workshops, a quiet and unpretentious building situated in the compound of the school and named after an ex-Governor of Bombay, Lord Reay, by whom they were formally opened in the early part of the year 1890, although work in them was not actually begun till the following year. The workshops were started with a view of imparting technical instruction in certain artistic handicrafts for which the Presidency is celebrated; of raising the standard of workmanship, and of preventing the further deterioration of Indian art work. A number of skilled workmen are employed as teachers, and instruction is given in the following art industries: gold and silver chasing; engraving and repousse work; enameling on metals; carpet weaving; wood-carving; ornamental copper and brass work, including chasing and engraving and ornamental iron work. The workshops are largely attended by boys, who commence as probationers, and if, after a three or four months' trial, they display sufficient aptitude, they are given a small monthly wage and formally apprenticed for three years, receiving the first year Rs. 5 a month; Rs. 7 the second, and Rs. 10 the third. This system was introduced in order to prevent the boys leaving before they finished their course of instruction, to take up work at higher wages, and it is working remarkably well. In the School of Art proper instruction is given in decorative painting, architectural sculpture, wood engraving and ornamental pottery. The students turn out some capital work. A good idea of the excellence of their workmanship is afforded by the railings and gates at the Victoria Terminus Station, which were all made at the school at prices below those ruling in Europe.

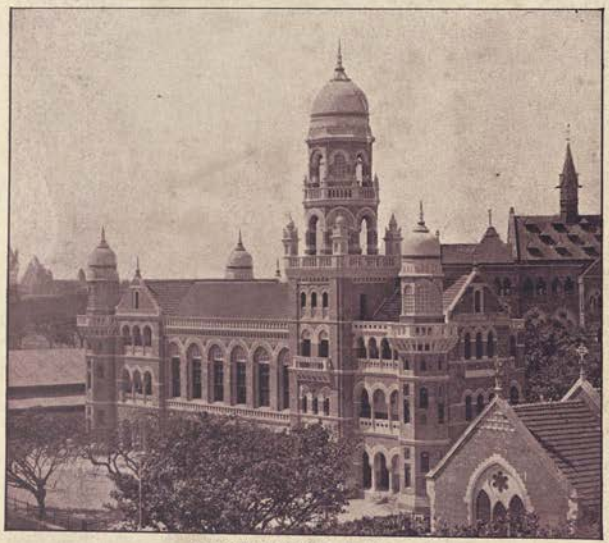


SIR JAMSETJEE JEJEEBHOY SCHOOL OF ART.

Facing the School of Art, on the opposite side of the road, is a plainly built structure occupied by the Salvation Army as their headquarters in India, while next to the school is the Indo-British Institution, where a large number of destitute Indo-British and Eurasian children are clothed, fed, housed and educated; the institution having been founded by the Rev. George Candy in 1838. The building, designed by Khan Bahadur M. C. Murzban, in the domestic Gothic style, occupies a superficial area of 10,000 square yards of land, which

was given by Government free of cost. Lord Dufferin, then Viceroy-elect, laid the foundation-stone on December 10, 1884, and the building, which cost one lakh and eight thousand rupees, was occupied January, 1887. The boys are located in the southern and the girls in the northern section, and both boys and girls are provided with a comfortable home and an education sufficiently substantial to enable them to make their way in the world in after life. In the compound of the school is a small church which is attended by the children, as well as by a considerable congregation of the outside public.

In close proximity to the Indo-British Institution, in fact next door to it, is the Anjuman-i-Islam School, a building of some architectural pretensions. It was designed by Mr. John Adams, the architect of the Police Courts; and is in the Saracenic style. It harmonizes well with the handsome piles surrounding it. The school has three turrets, surmounted with domes of Porebunder stone, two of them being erected at the southern and one over the northern façade. There is a large tower, 125 feet in height, capped with a dome having a circumference of 16 feet. The façade, as also the tympanums and drums of the domes, the lower frieze, and the arched wings of the several windows, are ornamented with coloured tiles, while the capitals of the front columns bear carvings of various pretty designs, the stone work over the windows being carved in different geometrical figures. On the ground floor there are four large and two small class-rooms; a laboratory, a library, as well as apartments for the masters. On the first floor there are four class-rooms and a large hall with a *purdah* ladies' gallery at the north end, while on the second floor there are four more class-rooms. The foundation-stone was laid by Lord Reay, on March 31, 1890, and the building, which cost something like a lakh and thirty-five thousand rupees—the Government having granted a free site and rendered other assistance—was opened two years later. Apart from being a somewhat important addition to the architectural wealth of the city, the building marks a very forward step in the cause of education in which the Mohammedan community has the reputation of being rather backward.



ANJUMAN-I-ISLAM SCHOOL.

Leaving the main thoroughfare and entering Waudby road, which faces the Victoria Terminus Station and skirts the Maidan, the traveller first passes the Gaiety Theatre, which like the other two theatres, the Novelty and the Tivoli, is an unpretentious building. At the end of the road stands the Gymkhana, which is one of the most popular resorts in the city. On the triangular piece of ground which it occupies, stands a pretty pavilion, designed by Mr. John Adams, which was erected at a cost of Rs. 19,000, raised by subscription, to which Sir Cowasjee Jehanghier, a Parsee Knight, contributed a sum of Rs. 5000. A badminton court, a refreshment room and dressing-rooms, are located in the pavilion, while the rest of the ground is taken up by a bowling green, tennis courts and a garden, a fine cricket pitch being situated on the maidan without the boundary line at the end of the enclosure. Foot-ball and boating clubs are also affiliated, while golf and polo are likewise extensively indulged in by the members, both of these games being played on the maidan, which affords every facility for the purpose. Near the Gymkhana is the mansion of Mr. Jamsetjee Tata, one of the wealthiest Parsee merchants in India. It is undoubtedly the handsomest private building

THE TATA MANSION, BOMBAY.

in the Presidency, and is furnished most luxuriously, but the effect of its external beauty is somewhat dwarfed by the fact that it has no grounds. Close by is a group of educational institutions, including the Alexandria Native Girls' Institution, the Frere-Fletcher School, the John Connon High School, and the Cathedral High School, all of which are housed in handsome buildings, picturesquely situated, and form fit company for the Telegraph, Postal and Public Works Offices on the other side of the Esplanade road. The Telegraph Office, used for the Bombay Division of Telegraphs, and British Indian Submarine Telegraph, was designed by Mr. W. Paris, A. R. I. B. A., the work being commenced on November 2, 1871, and completed on April 20, 1874, at an expenditure of a little under two and a half lakhs of rupees. The building, which has been considerably added to since, is a very massive stone structure and stands in an admirably kept garden. The General Post Office, which adjoins it, was opened on December 1, 1872. The latter was built from designs by Mr. J. Trubshawe and Mr. W. Paris, A. R. I. B. A., architects to Government, at a cost of about six lakhs of rupees. The broad verandas and the entrance porch on the south side give it rather an imposing appearance, but it is a heavy looking structure, a good deal of the external beauty having been sacrificed to internal utility. The Public Works Secretariat, facing the southern entrance to the General Post Office, is a fine structure, designed in the Venetian Gothic style, by Colonel (then Captain) H. St. Clair Wilkins, R. E., A. D. C. to the Queen. Started in May, 1869, it was finished in April, 1872, the amount expended on it being considerably over four lakhs of rupees. It consists of a basement and three stories, one, smaller than the others, being over the centre portion. The offices are of good size and provide accommodations for the Superintending Engineer at the Presidency, the Architectural Executive Engineer and Surveyor, Executive Engineer at the Presidency, Examiner of P. W. Accounts, Secretary to Government Public Works and

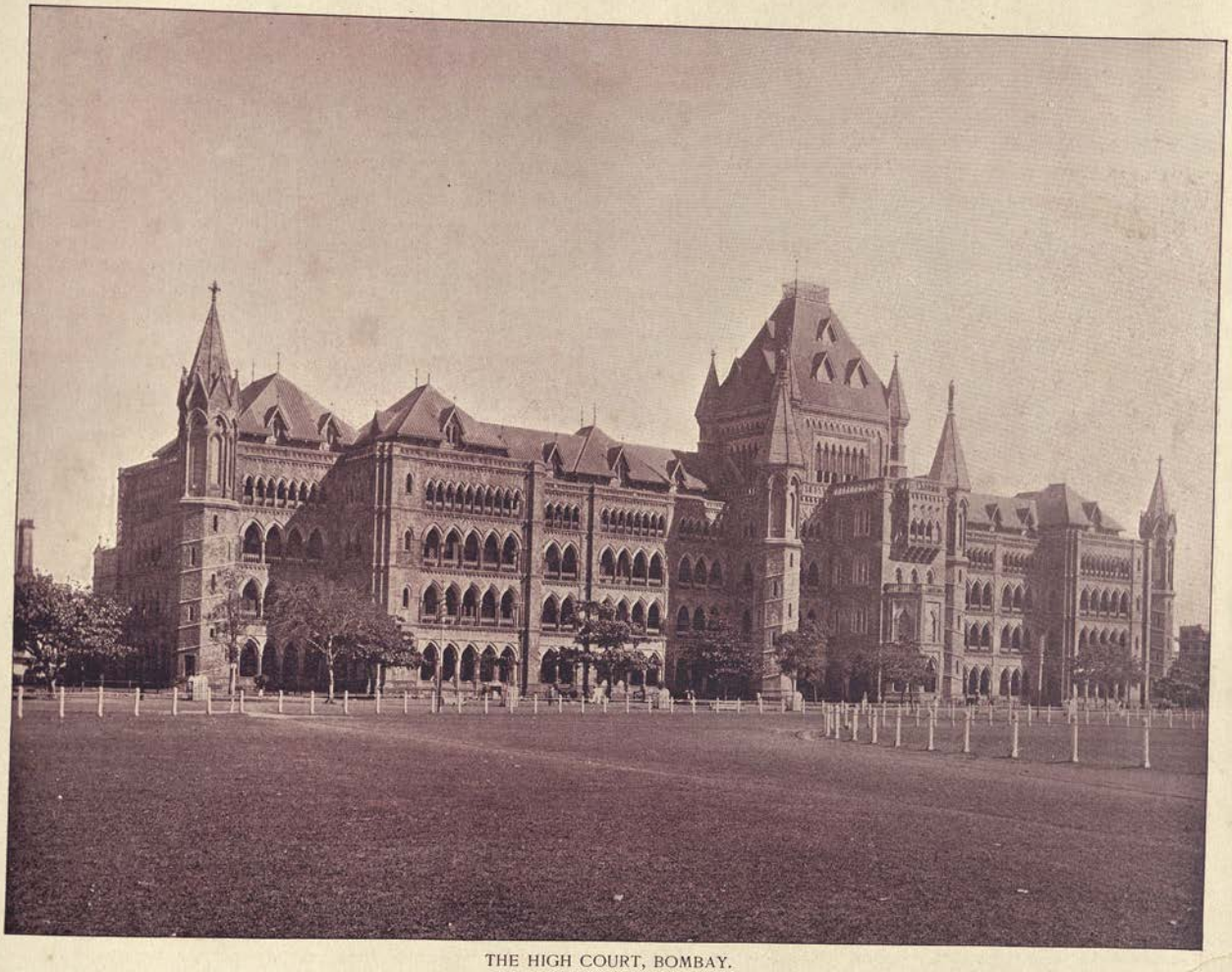
CATHEDRAL HIGH SCHOOL.

PUBLIC WORKS OFFICES.

Railway Departments, Consulting Engineer for Railways and Examiner of Railway Accounts and their respective clerks. A new wing has just been added to it.

The High Court, a very fine building, is next to the Public Works Secretariat. It was designed by Colonel J. A. Fuller, in the early English Gothic style, and was begun on April 1, 1871, and finished in November, 1878, at a cost of some sixteen and a half lakhs of rupees, over Rs. 40,000 above the sanctioned estimate. There are four floors; the length of the building is 562 feet, the breadth 187 feet, and the height to the eaves 90 feet. On the ground floor are situated the offices of the Sheriff, the Clerk of the Insolvent Debtors' Court, the Official Assignee, the Clerk of the Crown, the Printing Department of the Court, the offices of the Registrar General, the Registrar of Joint Stock Companies, the Sub-Registrar of the Fort Division and several small rooms which are rented by barristers practicing in the courts. On the first and third floors are the offices of the High Courts, and on the second the courts (three on the original and three on the appellate side), while on the fourth floor, above the court in which the Criminal Sessions are held, is a large room in which records and other valuable documents are kept. It should also be mentioned that on the ground floor there is accommodation for prisoners who are summoned to the courts. Two private staircases, for the use of the Judges, have been built in the octagon towers on each side of the porch, while for the use of the public, there is a large, broad, stone, main staircase, and a number of small winding stone staircases. Communication between the entrance and the main staircase is afforded by a passageway ten feet wide. There are wide corridors on both the front and back of the different floors, and the view, from those on the west side, of Back Bay and Malabar Hill, is very charming.

TELEGRAPH OFFICE.



THE HIGH COURT, BOMBAY.

RAJABAI TOWER.

The University Library, the University Senate Hall and the Rajabai Tower are all situated in what are called the University Gardens, at the south end of the High Court. These gardens are nicely laid out and well looked after. The Senate, or Sir Cowasjee Jehanghier Hall of the University (Sir Cowasjee Jehanghier, Kt. C. S. I., having contributed a lakh of rupees to the cost of the building, which amounted to three and three quarter lakhs), is in the early French style of architecture, it having been designed by Sir Gilbert Scott, R. A., and completed in December, 1874. The dimensions of the hall are as follows: Length, 104 feet; breadth, 44 feet; height to apex of the grained ceiling, 63 feet. Ornamental iron brackets support the gallery, to which access is given by staircases running up the octagonal towers. At the sides of the entrance porch is a statue of Sir Cowasjee Jehanghier, which was formerly inside the hall.

The University Library and Rajabai Clock Tower were built from designs by the same architect, at a cost of about five and one-half lakhs of rupees. The expense was met out of a gift by Mr. Premchund Roychund, who, during the time of the famous Share Mania, was known as "The King of Bombay." Two side rooms and a central hall of considerable dimensions, with a large open arcade on the west front, compose the contents of the ground floor; while, on the next floor, to which a fine broad central staircase and two flights of winding stairs in towers at either end of the building give communication, is located the Library and Reading Room, which measures 146 x 30 feet. Above the carriage porch is the celebrated Rajabai Tower, from which, some few years ago, two Parsee ladies lost their lives under circumstances which have never been satisfactorily explained. The tragic occurrence caused the utmost sensation throughout the Presidency, especially amongst the members of the Parsee community, by whom the event is never likely to be forgotten. The tower, from the ground

THE BOMBAY UNIVERSITY SENATE HALL.

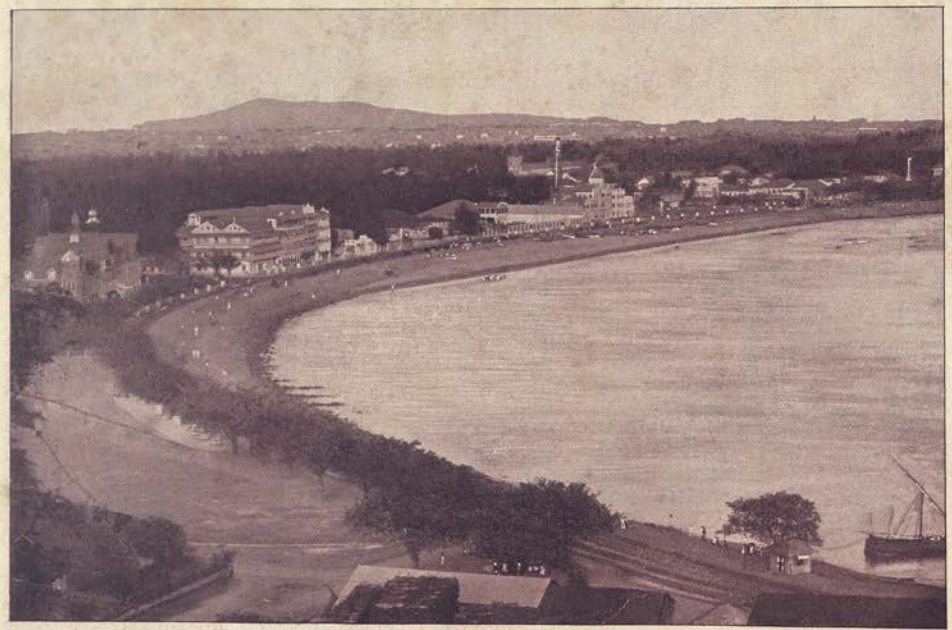
to the top of its terminal, is 280 feet in height, with a staircase, lighted by stained glass windows, running up the greater part of the interior and giving access to the balconies, from which a splendid view of the sea and the city can be obtained. The large clock in the tower has four dials, and there is a "peal of joy bells" which play at certain hours of the day. At a distance of fifteen feet from the principal gallery are a number of large figures representative of the different castes of Western India, which are contained in niches cut in the pillars at the corners of the octagon, while above these, where the octagon ceases and the cupola starts, similar representations are to be found on the top of the pillars from which the angle ribs of the cupola derive their support. The tower is a very fine piece of architectural work, and is one of the first things that catches the eye of passengers on the inward bound vessels. Without the southern boundary of the University Gardens, and overlooking them, is the Esplanade Hotel, otherwise known as Watson's Hotel, which is one of the principal hotels in India. The other chief hotels of the city, namely the Great Western and the Apollo, are situated close at hand.

GENERAL POST OFFICE.

On the west side of the Esplanade Hotel is the Secretariat in which are located the offices of the Government of Bombay. Colonel Wilkins, R. E., was the architect, and the building, which cost over twelve and a half lakhs of rupees, was commenced on April 16, 1867, and was completed on March 20, 1874. Built in the Venetian-Gothic style, the imposing structure has a frontage of upward of 443 feet; two wings, 81 feet each in length lying

THE BOMBAY SECRETARIAT.

away toward the rear, the ends of the wings forming three sides of an octagon. There is a fine entrance hall, from which the principal staircase affords communication with the floors above; other small staircases are placed at each end and at the back of the building. The arcaded verandas, the terrace over the porch in the front of the pile and the large gable over the west façade help to make the place attractive, as does also the neat garden through which the carriage-drive passes. Although the building occupies a considerable strip of ground, it contains only two rooms of importance, the Council Hall and the library. The rest of the numerous rooms are, for the most part, small and do not call for special mention. Rotten Row, a large railed-in green sward, reserved for equestrians, fronts the Secretariat, the University and High Court buildings. At the south end of the ride, in the centre of the public road, is a neat bandstand, encircled by a promenade, where the bands of the regiments in garrison play on certain evenings in the week. Within a stone's throw of the bandstand is the "Cooperage," a large open space, on a portion of which stands the Bombay residence of H. E. the Commander-in-Chief of the Bombay Army. This is a low-roofed bungalow almost hidden from view by a number of fine old trees. H. R. H. the Duke of Connaught, when in command of the Bombay army, occasionally took up his quarters there; but the bungalow is not very often occupied. The remainder of the space is used by some of the local cricket and foot-ball clubs. On the west side of the Cooperage, and situated at a distance of a couple of hundred yards or so from it, is Back Bay, which lies between Malabar Point and the Prongs Lighthouse at Colaba. It is an extremely pretty stretch of sea, but is only navigable by very small crafts, owing to the bar at its entrance and its rocky bottom.

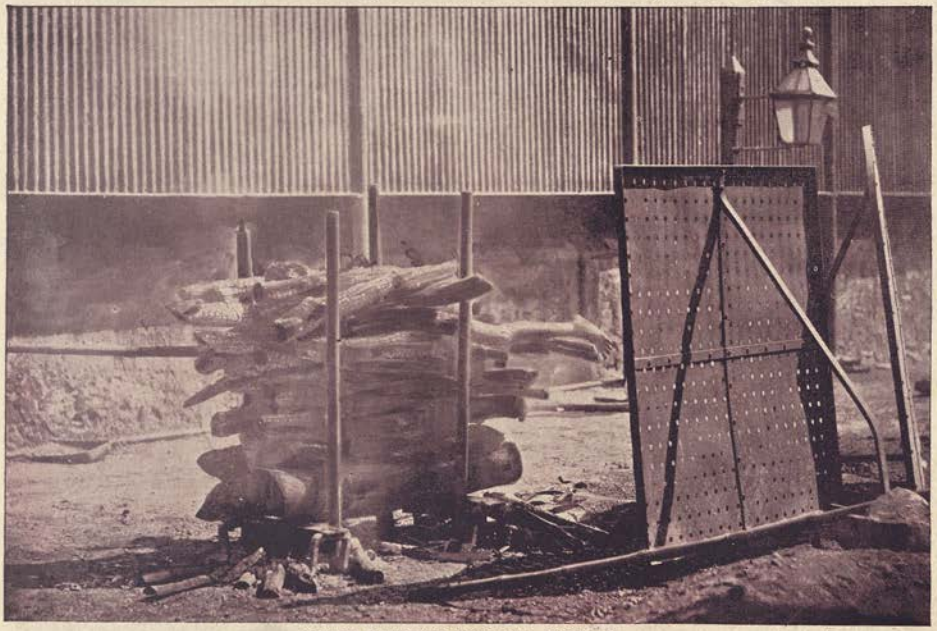


BACK BAY.

A pleasant ride along the sea face, at the Colaba end of which is the Back Bay Swimming Bath, leads to the foot of Malabar Hill, a fashionable suburb, in which reside most of the principal citizens, and at the point of which is located one of the two local residences of His Excellency the Governor. The house is charmingly situated, but the accommodation is limited, having regard for the purpose for which it is used. The other government house is at Parel, in the centre of what has now become a large manufacturing district, but

ESPLANADE (WATSON'S) HOTEL, BOMBAY.

on account of its unpleasant surroundings it is seldom occupied by the head of the local government, although garden parties and gymkhanas are sometimes held in the spacious grounds during the cold season. In the grounds of the Malabar Point House there is a small fort which is connected with the elaborate system of harbour defences. There are several points of interest on the hill, one of them being the famous Walkeshwar Tank, near the main entrance to Government House. The tank, which is one of the most sacred places in India, is reached by many flights of steps. It is surrounded by picturesque houses and temples of Mahadeva, the water's edge being something like forty feet below the top of the steps. The place is always thronged by religious mendicants, and, on feast days, thousands of people resort to this tank, and plunge into it, or besprinkle themselves with the sacred water. Just over the ridge of the hill is the ladies' gymkhana, a very popular resort, and near by are the "Hanging gardens," from which a most perfect panoramic view of the city is obtained. The Malabar Hill Reservoir, where a considerable quantity of the city's water supply is stored and filtered, runs under a part of the gardens. The Towers of Silence, where the Parsees deposit their dead, to be devoured by vultures, is in close proximity. The whole of the bungalows on the hill stand in their own grounds, with prettily laid out gardens. At Cumballa Hill, Breach Candy and Mahalakshmi, all in the neighborhood of Malabar Hill, there are also a number of fine bungalows, as well as several ancient temples which are well worth seeing.



HINDU BURNING GROUND, BOMBAY.

There is a swimming bath at Breach Candy which is largely patronized by the residents of these districts, while, on the foreshore, close to the bath is the Mahalakshmi Battery, in which are to be found some very powerful pieces of ordnance, which form an important part in the scheme of the Bombay defence works. Mahalakshmi and the adjoining district of Parel may well be called "the Manchester of the East," for they simply abound in mills of almost all descriptions, while, at the latter place, are the extensive workshops of the Great Indian Peninsular, and the Bombay Baroda and Central Indian Railway Companies, in which several thousands of artisans and laborers are employed.

GREAT WESTERN HOTEL AND APOLLO STREET, BOMBAY.

Returning from Parel to the Fort by way of what is known as the Parel road, the visitor passes, at an early stage of the journey, the Victoria Gardens, the Albert Museum (the latter being situated in the grounds of the former), and the Victoria Jubilee Technical Institute on the opposite side of the road, directly facing the gardens. The gardens, which were opened to the public by Lady Frere, wife of Sir Bartle Frere, in 1862, cover between thirty and forty acres of land. They have been greatly improved in recent years by the Municipal Corporation, by whom they are maintained at an annual expenditure of something like Rs. 67,000. They are laid out with broad and beautifully shaded walks; lakes spanned by rustic bridges; and flower beds well stocked with rare tropical plants. There is an interesting zoological collection, which, on the whole, is well housed, and on certain days of the week during the fine season, these attractions are added to by the performance of a military band. The museum was opened in 1871, the first stone having been laid by Sir Bartle Frere, at the end of 1892. It is a plain stone building and contains specimens of raw products, numerous illustrations of various manufactures of the Presidency, and what remains of the collections of the old "Government Central Museum," the other portion having been destroyed during the Mutiny. In the museum there is a fine statue of the Prince Consort, and in the grounds there is a memorial bust of Lady Frere. At the entrance to the gardens there is a clock tower and, on the lawn which surrounds it, a small fountain.

ALBERT MUSEUM.

The Victoria Jubilee Technical Institute was established in 1887, to commemorate the Jubilee of Her Most Gracious Majesty the Queen-Empress. The massive stone building which it occupies was formerly known as the Elphinstone College, and was the splendid gift of Sir Dinshaw Maneckjee Petit, Bart. The Institute, which is governed by a board composed of some of the most influential citizens, is supported partly by the fees of the students and partly by grants from Government, the Mill Owners' Association and the Municipality. It has, for its object: "The training of persons of either sex in the principles of Science and Art, and their application to industrial and other purposes, and the improvement of the status and position of such persons as may acquire proficiency in the said principles." Several free studentships and scholarships are included in the endowments, and these are most keenly competed for by the numerous students.

Continuing the journey to the Fort, the Schools of the Bombay Educational Society next attract attention. They were instituted in 1815, with the object of "training up the children of Europeans in the principles of Christianity and teaching them such knowledge and habits of industry as may render them useful members of the community." There is accommodation in the schools for between three and four hundred boys and girls, a considerable percentage of whom are entirely supported by the funds of the society, which are partly derived from a Government grant, and subscriptions from the public; and partly from school fees, and the Bombay Education Society's Press, which is worked for the benefit of the schools. The Masonic Hall, where all the lodges in Bombay City meet, is situated on Clare road which runs in rear of the school.

The Government Workhouse (an institution maintained for the special benefit of distressed Europeans and Eurasians) and the House of Correction are on this same road. Next to the Education Society's School, on the Parel road, are the Headquarters of the Bombay Police Force, where are located the offices of the Commissioner and Deputy-Commissioner of Police. It is a somewhat small, but not inartistically

HEADQUARTERS OF THE COMMANDER-IN-CHIEF, BOMBAY, AND COLABA.

constructed, and in the garden, in front, is a fine marble bust of Sir Frank Souter, who was for many years the much respected commissioner of the local force. Lying some little distance back from the public road are two somewhat important educational establishments, namely, St. Mary's College and St. Peter's College. The former is a recognized high school, in connection with the Bombay University, and is conducted by the Fathers of the Society of Jesus. The school premises stand on a fine site, an extensive portion of which is set apart as a playground for the large number of scholars who are being educated in the institution. St. Anne Church is situated in the grounds. It is a plain, but neat and effective structure, in twelfth or thirteenth century Gothic. It occupies the site of a small church dedicated to St. Anne, which was constructed toward the close of the last century by the Nesbit family. The St. Mary's College and the church are connected by a broad stone structure, by means of which the inmates of the college can obtain access to the church without passing in by the doors used by the ordinary members of the congregation. The church consists of a nave with side aisles and, at the west end, are two towers 140 feet in height with tapering spires, which add considerably to the architectural effect. Nearly 800 people can be accommodated in the church, and as the Roman Catholics are strong in that quarter of the city, the building is not at all too large for those who attend the services. The cost of the building was roughly Rs. 50,000, but this sum is rather misleading, as no account is taken of the gratuitous and arduous labor of the Jesuit Fathers, who in this, as in the case of other Roman Catholic buildings in Bombay, made their own plans, personally superintended the work, and in other ways contributed to lessen the expenditure.

VICTORIA JUBILEE TECHNICAL INSTITUTE.

Returning to the main thoroughfare, the Parel road, the next institution deserving of notice is the Sir Jamsetjee Jejeebhoy Hospital, in the compound of which are also located the Grant Medical College, an Obstetric institution ; an Ophthalmic hospital ; wards for incurable patients and a Pharmacological Laboratory, while accommodation is also provided for patients suffering from infectious diseases. The hospital was erected at the joint expense of the late East India Company and Sir Jamsetjee Jejeebhoy, the first Parsee baronet, for the relief of the native sick of all classes, and was opened in May, 1845. Several important additions to the building have since been made at the expense of members of the Jejeebhoy family. It consists of a middle row, one-story high, and two wings two stories in height ; accommodation being given for something like 460 patients, the hospital for incurables containing forty beds. At the request of the late Sir Jamsetjee one ward has been specially reserved for Parsees ; into the other wards all castes are admitted. In the hall of the central building there is a fine statue of Sir Jamsetjee. For the conveyance of patients from the ground to the second floor there is a hydraulic lift. One of the wards bears the name of the Duke of Edinburgh, owing to its having been paved with Minton tiles at the expense of His Royal Highness. The Grant Medical College, the Hospital for Incurables and the accommodation for infectious cases, are situate to the west of the main building, the Pharmacological Laboratory being near the College.

GRANT MEDICAL COLLEGE, BOMBAY.

The Medical College, which perpetuates the name of Sir Robert Grant, an ex-Governor of the Presidency, was established in 1845 with the object of "imparting, through a scientific system, the benefit of medical instruction to the natives of Western India," but the scope of the institution has been considerably widened, inasmuch as its doors are now open to European and Eurasian students. Another important departure is the establishment of a class for female students. The cost of the College was partially borne by the friends

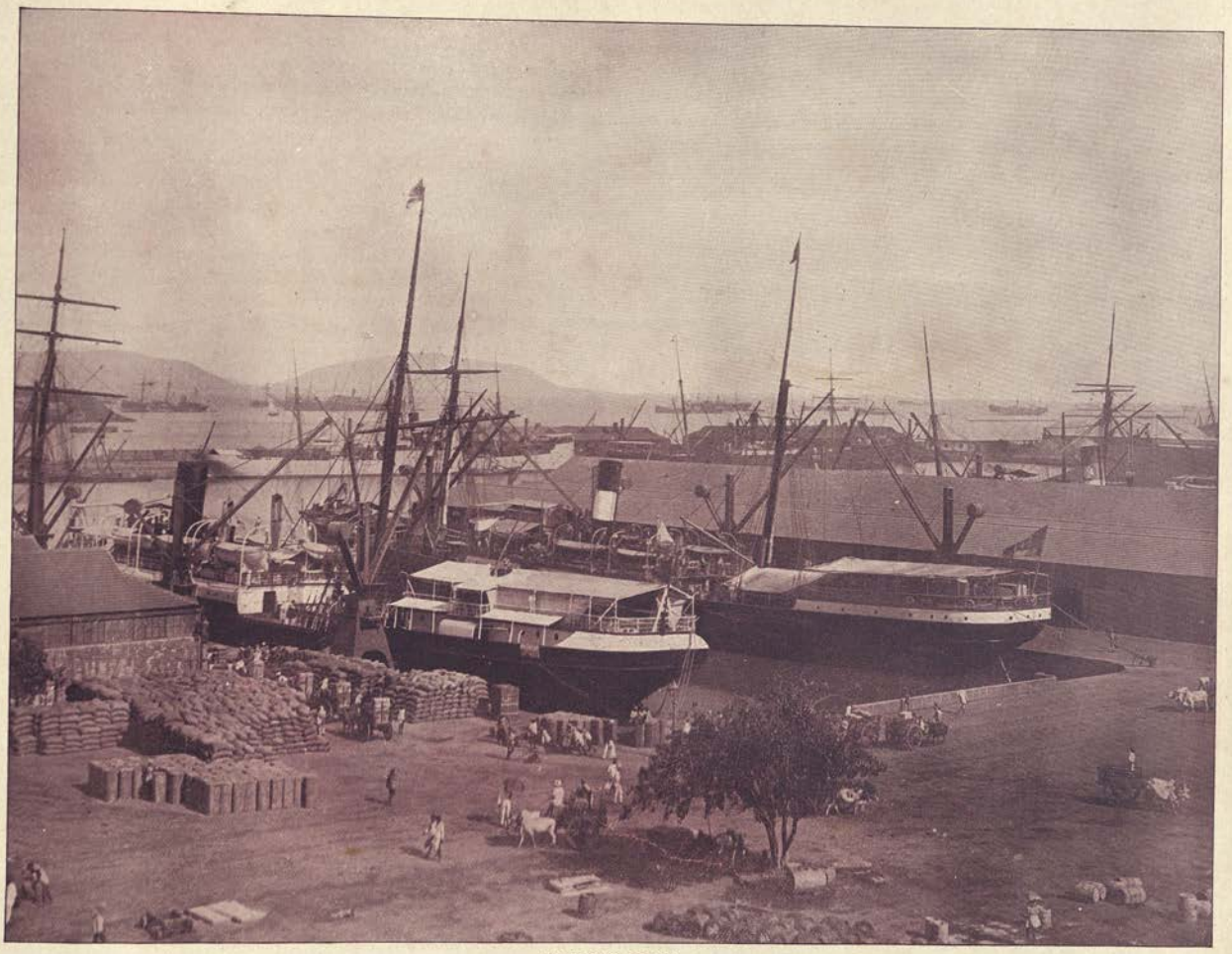
of Sir Robert Grant and partly by the Government, who find the funds for its support. It is largely attended by male and female students, and many of those who have passed through the course of training provided are doing well in their profession.

The Government Dockyard is situated between the Custom House and the Apollo Bunder, and covers a space of about ninety-three acres. It contains five graving docks, a large steam factory and mechanical workshop, and the offices of the various departments of the Royal Indian Marine, together with the residential quarters of several of the officers.

The five docks are so laid out that they can at pleasure, and when necessity arises, be converted into one large dock. Three of these, known as the Upper, Middle and Lower Old Bombay Docks, were constructed as far back as the year 1736, while the remaining two, named the Duncan Docks, were added in 1810. The history of these docks is noteworthy and interesting as forming a factor in the gradual growth of the city, the early recognition of whose harbour facilities had already marked it as a haven pre-eminently suited by natural advantages for the accommodation of every description of sea-borne traffic. Up to, and prior to, the establishment of these docks, the East Indian Company, who were compelled to maintain a fleet of ships of war as a protection against the attacks of the Malabar coast and Mahratta pirates upon their merchant shipping, had their men-of-war principally built at Surat, then a thriving seaport town some nine miles up the Tapti River in Guzerat.

RAMPARTS OLD FORT, BOMBAY.

It is recorded that one of the company's officers, who had been despatched to Surat to inspect one of these vessels, was so pleased with its construction and appointment that a proposal was made to the Parsee foreman, Lowjee Nusserwanjee, to take up work with the company at Bombay. The enterprise soon gave tangible proofs of its soundness, and thirty years later the area had to be enlarged. The master builder's post had until recently been handed down from father to son for the last 150 years. So successful were their operations that, in 1802, the Home Government decided to have ships for the Royal Navy constructed at this port. The constant calls upon the accommodation once again necessitated an enlargement, and in 1810, the Duncan Docks, alluded to above, were added, and these on two subsequent occasions were still further enlarged between that year and 1845. These two docks, when converted into one, give a length measurement of 563 feet, while the three other graving docks can also on occasion be thrown together into one 627 feet long. The water depth inside the docks is 18 feet, but immediately outside the depth is only 17 feet. From the opening of the docks in 1736, till 1847, in all, nineteen men-of-war were built on the premises for the Royal Navy, carrying from ten to eighty-six guns each. The last of these was the "Meanee" of 2400 tons, carrying forty-eight guns. Besides these, about thirty smaller gunboats and sloops were constructed for the East Indian Company, with about twenty for the Indian Navy, besides cutters, pilot vessels and about sixty merchantmen ranging from 250 to 1800 tons burden. In 1840 the authorities undertook



PRINCE'S DOCK.

the building of steamers, and subsequently launched two large steamers of about 1800 tons burden each. Since 1854 the work has been chiefly confined to the building of sailing craft for harbour purposes, in consequence, it is stated, of the greater facilities now presented in England for turning out large iron vessels at a less cost. It is generally agreed that the reputation of the dockyard in its earlier days, and even up to within the last ten years, was made and sustained by the skillful and energetic workmanship of the Parsee Lowjee Nusserwanjee and his descendants, the last of whom retired in 1885 on a pension. The Government Dockyard, as it is now called, is about six times the size of the Kidderpur Dockyard at Calcutta, and covers an area of about 450,000 square yards. At present vessels are only refitted and repaired in it. The workshop which adjoins the docks consists of two floors, an upper and a ground floor, measuring 400 by 48 by 42 feet high; and is fitted with every kind of machinery requisite for the construction of marine engines and ships. In the lower rooms are machines for rolling, planing, drilling, punching, etc., with lathes for various description of work, all driven by steam power. At the east end stands a well-fitted foundry with all necessary appliances. On the upper floor is located the machinery necessary for the lighter kinds of work. Though the abolition of the Indian Navy has much reduced the extent and importance of the work now carried on in these docks, yet important repairs are executed.

The Prince's Dock is on what is called the Elphinstone reclamation. The basin, which is a rectangle 1460 feet long by 1000 feet wide, encloses thirty acres of water by walls 37 feet thick. Down the centre of the docks, and occupying about one-eighth of the rectangle, runs a jetty 240 feet long and 70 feet wide, by which the wharf accomodation of the docks is increased to about 6000 feet, which admits of the berthing of fifteen large steamers alongside, while fifteen more can be moored inside to wait their turn. In addition to this, the dock-quay on the harbour side offers another 1000 feet of room, but the use of this is subject to the rise and fall of the tide. The dock is surrounded by another thirty acres of land on which 13 sheds have been erected, each one being 120 feet broad and 150 feet to 320 feet long. The machinery and sluice gates were supplied by the firm of Sir William Armistrong, while the ordinary stone was quarried at Sewree, a suburb of the city. The moorum or rubble was brought from Elephanta, the granite from Cornwall (England) and the pumice from Aden. The appliances for loading and unloading are the most perfect of their kind. The central motive power that directs everything from the landing of a 100 ton gun to a bale of goods, and the manipulation of the sluice gates also, is situated at the land end of the wharf, jutting into the dock. This consists of a 120 horse power steam engine with an hydraulic accumulator erected overhead, from which the necessary power is obtained by subjecting the water to a pressure of sixty tons, and this enormous energy is in turn distributed by means of thick iron pipes running alongside the jetties, capped at intervals of sixty yards with hydrants which can be easily connected with the cranes as necessity arises, and the power turned on by a tap attachment which forms part of the appliance of each hydrant, the engine at the works automatically supplying the deficiency from waste during work. In all, there are fifty-five traveling cranes on rails distributed at various points of the docks, capable of lifting thirty hundredweight each, while for greater burdens a specially gigantic crane, known as the "Ibis," was erected on the outer edge of the quay having a lifting capacity of 100 tons, but has since been removed to the Victoria Dock. This is said to be second largest crane of this description in the world, the largest being the 160 ton crane at Spezzia in Italy. There are two enormous sluice gates, one 66 feet and the other 55 feet across, for the admission and exit of vessels, the two leaves of which are said to weigh eighty tons each. They are made of Demarara green heart, and were brought out in six ton pieces. By the side of each gate there are two Penstock chambers with a portcullis at the bottom, by means of which the height of the water is regulated and, as a precaution against accident, a caisson groove is fitted immediately in front of each gate by which the water can be shut in at a moment's notice. The completion of these works created such a prosperous revolution in the trade of the port that, from the very first, it was seen that fresh arrangements would speedily have to be made to relieve the daily increasing demands upon the berthing capabilities of the new dock on a larger scale.

The Victoria Docks are an extension of the Prince's Dock. Though covering a smaller water area, 25 acres, it is so arranged that a large number of vessels can be berthed alongside the quays. It has a mean depth of 38 feet, with three large jetties or wharfs running west to east, each 400 feet long by 230 feet broad.

The appliances for loading and unloading goods are the same as those used at the Prince's Dock. There are fifty-seven steam traveling cranes, capable of lifting thirty hundredweight, erected at various points of the rectangle; all these are worked by hydraulic pressure distributed in the same manner as in the Prince's Dock. The engine in use at this end of the docks has double the power of the one at the Prince's Dock, and since its erection has, as a rule, been used to work the cranes and hoists in the various warehouses in both places. The 100 ton crane "Ibis," which was originally erected at the Prince's Dock, has been removed to this extension, as it was discovered that it could be worked with better advantage here on account of the extra depth of water obtainable; a thirty ton crane taking its place.

The Merewether Dry Dock is sufficiently large to allow of a vessel 537 feet long, with 90 feet beam, being admitted for repairs and other purposes. The engine and pumping house stands immediately beside the dock. The pumps are of the latest and most powerful description, and can, when necessity arises, empty the dock, which at a depth of twenty-eight feet contains about 750,000 gallons of water, in something under two hours and a half.

The dimensions of the dock are: length, 530 feet; 80 feet wide at the entrance, 71 feet at the bottom, and 91 feet at the top; depth at the sill, 28 feet. The caisson cost £3,230.

The P. and O. Docks are situated on the foreshore, at Mazagaon, about a mile north of the Prince's Dock. The premises occupied by this company cover about twelve acres of ground, on which stand their workshops and several large iron coal-sheds. The docks, of which there are two, are used chiefly for their own vessels, but outside lines frequently avail themselves of them. There are also several other docks and bunders, including the Sassoon Docks, at Colaba, which are the oldest wet docks in India.

EUROPEAN GENERAL HOSPITAL.

In close proximity to the docks is the European General Hospital, otherwise known as the St. George's Hospital. It is occupied

by male patients, the old building in the same compound, which was formerly occupied by men, having been given over entirely to the female patients. It was opened in 1892, the foundation-stone having been laid by Lord Reay in 1889. The question of erecting it had been debated upon for very many years; in fact it is said that in one form or another it was under discussion for something like a hundred years. However, all's well that ends well and eventually the public were given the hospital, which is largely used by members of the European community. Mr. J. Adams, who was responsible for the design, very wisely, and withal very generously, subordinated his artistic taste to considerations of utility. Still, free from architectural ornamentation as it is, the building presents a most imposing appearance, and no better site could possibly have been selected for the purpose. Mr. Adams excluded everything that was of an ornamental character, and included everything necessary for the comfort and convenience of the patients. The hospital is not built in any pronounced style of architecture, but in some places traces of the Gothic are recognizable. The façade is of blue stone, which is considerably relieved by the terra-cotta projections above the windows, the building being erected on what are technically called arched basements, in accordance with the latest dictates of sanitary science, in order to keep off the damp, while all the floors are ventilated by earthenware pipe shafts passed through the walls. The hospital, which has extensive corridors about 300 feet long and 14 feet wide, provides for a hundred beds. The new building was estimated to cost about four lakhs and a half of rupees, the cost of the entire hospital being estimated at nine lakhs. There are three floors, and the arrangements on each are most thorough in every way.

CATHEDRAL AND OLD CHURCH GATE, BOMBAY.

St. Thomas Cathedral is situated in the central portion of the fort, about ten minutes' walk from the hospital, on what was known at the time of its erection as the "Old Bombay Green," which has since been absorbed for building purposes. Prior to the completion of this church, divine service was conducted in a room in the "Castle." The cathedral, as it now stands, consists of a nave, 120 feet long and 65 feet broad, with three aisles and a domed roof of three regular arches, supported upon a double row of fourteen columns, approaching the Tuscan, with an apse about 30 x 35 intersected by lancet windows. The arch of the chancel is about 60 feet high, and on the right of it is situated the organ chamber, containing a splendid organ which cost Rs. 15,000. These two additions were completed in 1871, and are the monuments of the labour of Rev. William Ker Fletchers as the Latin inscription, at the base of the chancel pavement, indicates. They are only a portion of the project of the extension of the edifice, on a scale worthy of the city, and are from designs of a cathedral by two well-known architects, who were in Bombay during the sixties. The extension was abandoned from want of funds. The tower, which holds a chiming clock, was an addition made in 1838. The whole building is of stone, and though it possesses no architectural attractions, is well worth a visit on account of its associations and monuments.

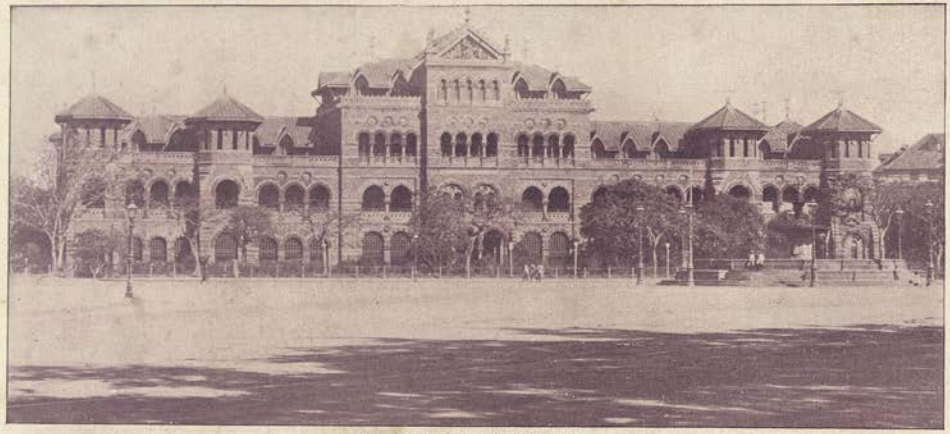
The Town Hall is located in close proximity to the cathedral, facing west. Built entirely of Porebundar stone, it possesses many distinctive architectural merits. The style is classic, its exterior character being Doric, while the inside is distinctly Corinthian; and though much of its original plan had to be curtailed for want of funds, it still presents an attractive appearance. The building is 260 feet long and 100 feet wide, and consists of a ground floor and an upper story. The former is now used for the District Staff Offices on the north, and on the south by the surgeon-general to the Bombay army. In the upper floor, in which the rooms are much more lofty, is the Grand Assembly room, or hall, which is 100 feet square. It is used for public meetings, balls, concerts, etc., and contains a handsome organ, the gift of Sir A. D. Sassoon as a memorial of the visit of the Duke of Edinburgh to this country in 1870. The roof is domed and supported on two parallel rows of handsome Corinthian columns. The floor is of fine teak, and near the organ is a moveable stage, with sufficient room to seat a choir of about 250 performers. On the same floor, to the north of this, are the library and reading rooms of the Bombay Asiatic Society. The library, which was founded by Sir James Mackintosh, in 1804, is rich in works of reference, and contains more than 100,000 volumes of choice literature, access to which can be had by visitors for a month, on an order from a member of the society. On the south of the central hall are rooms, which were, prior to the erection of the new Secretariat buildings, used as a Durbar, or reception room, by the Governor and commander-in-chief, and also for the sittings of the legislative council, with apartments for councillors.

THE TOWN HALL, BOMBAY.

The Bombay Castle is situated immediately behind the Town Hall, and is all that now remains of the old fortifications of the city. The most prominent object about its ancient bastions, is its flagstaff from which floats the Union Jack, and from the yards of which the arrival of steamers, and other vessels entering the harbour is signalled. There is also a clock tower, with a time ball, which is in electrical connection with the observatory at Colaba, and which falls every day at 1 p. m. Hidden away as it is, from the main road, it is scarcely surprising that very few people are aware of the fact that within its ancient precincts is contained the second largest arsenal in the country, and that its resources are capable of completely equipping an army of 10,000 men at a moment's notice, while from thirty to forty-five thousand troops are dependent upon it for supplies of every description, and that from the emporium within its walls, tents, etc., are supplied to troops in Egypt, Australia and Cyprus. A visit will well repay any little trouble that may be experienced in obtaining admission.

Contiguous to the castle is the Bombay Mint, a plain building with an Ionic portico. From ancient records it appears that the Honourable East India Company were granted permission by the crown to establish a mint for coining silver and copper coins, so early as 1657; but advantage was not taken of the permission till about 1824, when the present building was begun. It was completed in 1829. The original plan of the building took the form of a hollow square, 300 feet each way, with a quadrangle in the

centre, 124 feet by 116 feet. These features have not been disturbed, but considerable additions were made in 1864, by a new wing on the south and east sides, by which the coining capacity of the mint was doubled, and it is now capable of throwing off 700,000 rupees in a day which is about double the minting power of the London Mint. On the north side also an addition was made about the year 1872, of a large melting room where the bullion presented by private firms is melted and assayed before it is accepted for coinage. A visit to its precincts is well repaid, especially if the machinery is working; but even when they stand idle they are interesting monuments of inventive skill. Here may be seen a balance which can scale 500 pounds, and is capable of showing the difference of half a grain, and there are others which can weigh down to the one-thousandth part of a grain. Then there are several automatic coin-weighing balances, which detect the very slightest difference in the weight of a piece rejecting automatically the light or heavy ones, while they retain those of standard weight. There are also the die-casting, founding and stamping machines, all marvels of mechanical skill. Much of the work is done by pneumatic power, but a good deal more by steam-power, for which purpose there are four stationary engines, of forty and twenty horse-power respectively.

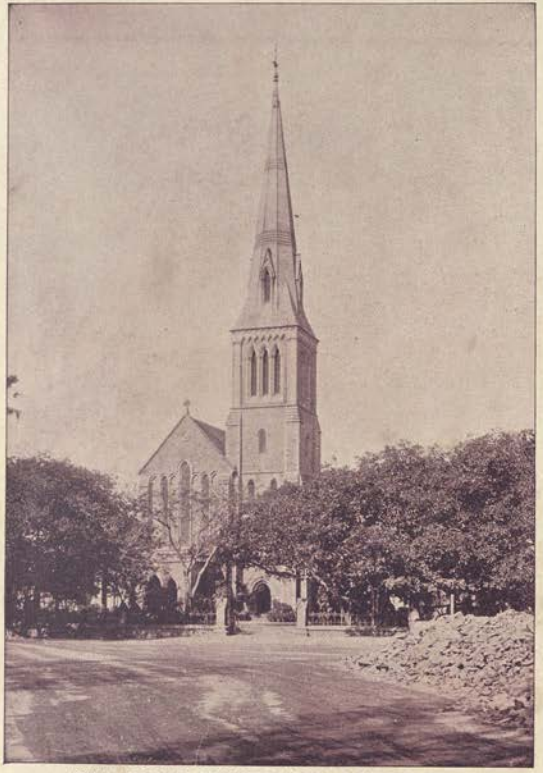


SAILORS' HOME, BOMBAY.

The Sailors' Home, which faces the road leading from the Town Hall to the Apollo Bunder, is the first of Mr. F. W. Stevens' architectural triumphs in this city; its situation, at a point where four roads converge in close proximity to the Apollo Bunder, renders it one of the most conspicuous sights on the Esplanade. The total cost of its erection was Rs. 366,629, somewhat under the original estimate. Two lakhs were subscribed by the late Gaekwar of Baroda, in memory of the visit of the Duke of Edinburgh in 1870, by whom a foundation-stone for it was originally laid, at the lower end of Hornby Row, whence it was removed to its present site when the building was begun in 1872. The Home was opened by H. E. Lord Lytton, Viceroy of India, in December, 1876. The style is Gothic, with an oriental feeling; it consists of a ground floor, two upper stories, and is in all 270 feet long, and 58 feet broad. It is divided into two wings, the north being 110 feet by 58 feet, and the south wing being 58 feet square; the south end of which is set apart as quarters for the superintendent. Twenty officers and a hundred seamen can be accomodated comfortably, but there is sufficient room for more than double that number should an emergency arise. On the ground floor are the dining-rooms for officers and men at the north end, with a lofty entrance hall in the centre which has a paneled teak ceiling. The stairs are of blue basalt stone, and are protected by iron railings, on neatly designed ground arches. The south half is taken up with a large library, the superintendent's office and some store-rooms, etc. The whole of the north wing of the first floor is set apart for the dormitory, etc., of officers, while the remainder of this, as well as the second floor, with the exception of a small portion at the extreme south of the building, is used by seamen. In the yard are servants' quarters, with a fine bowling and skittle

THE YACHT CLUB, BOMBAY.

alley. Outside, the building is faced with blue basalt, while the bands, mouldings, and carved corners (which were worked by Mr. Kipling, father of the now famous Rudyard Kipling) are wrought in Porebundar stone, the caps and finer carvings being of Hemnagar stone. The arches are made of the same stone, mixed with Coorla and basalt stone, the combination enhancing the effective appearance. The lavatories, kitchen ranges and sanitary arrangements are upon the latest and most approved models, and the entire building being pronounced by the highest authorities to be the best and most complete of its kind in the world.



THE AFGHAN MEMORIAL CHURCH, COLABA.

The Royal Bombay Yacht Club stands a trifle removed off the main road, to the north of the Apollo Bunder, and forms one of the ornamental features of that charming social resort. It is in the domestic Gothic style, and was erected on reclaimed ground, so that the construction had to be of the lightest description. It consists of a ground floor and one story, with a spacious veranda, which runs the entire length of the east side of the building. On the ground floor is a fine billiard room, together with a cloak, dressing, card, and ice room, with some excellent bath rooms. On the upper floor is situated the dining hall, 55 feet by 30 feet, with a bar at the south end, over which is a handsome look-out tower, originally erected for the use of the judges in the yacht regattas. To these have lately been added a handsome teak wainscoted ball-room, with a vaulted roof, as well as several other rooms, so that the premises now are fairly extensive; and when the residential chambers which are now being added are finished, the club will be as complete as can be wished. It is lighted throughout by electricity, and the decorations are pleasing. Over the main entrance porch is situated the reading rooms and library, in connection with the club, while in the compound, in which there is a nicely laid out garden, with a fine promenade, is situated the secretary's offices and quarters. There are two stair-cases, one for members and visitors, the other for servants, etc. The main staircase is of teak wood, handsomely carved, and French polished. The original cost of the building is said to have been Rs. 50,000, which recent additions must have raised considerably.

The Colaba barracks and parade ground at Colaba are occupied by the European portion of the troops which form the garrison of the town. It consists of a regiment of infantry and two batteries of artillery. For some years past the thatched quarters which were used to house these forces, have been gradually replaced by more substantial, roomy and healthy blocks, known as the north and south flank barracks, lying in close proximity to the artillery quarters. These consist of a ground and upper floor, divided into dormitories, reading rooms, etc. They are well raised off the level of the surrounding ground, the plinth being some four or five feet high and are built entirely of blue basalt stone, and roofed with tiles. Five other similar blocks are to be erected, but it is difficult to say when this will be done. Want of funds seem to be the cause of delay, though the accommodation is sadly needed.

The Afghan Memorial Church, toward the north of the parade ground, is enclosed in a neatly railed-in compound. It was erected in memory of the officers and men of the British army who fell in the campaigns of Sind and Afghanistan, from 1835–1843, and is also known as St. John's Church. Its situation is such that it is the first object that attracts the eye as one approaches Bombay by sea. The style is early English, and the edifice consists of a nave and aisles 138 feet by 58 feet, and 68 feet high with an apse 50 feet by 27 feet, and a tower and spire, in all 198 feet high. The building was consecrated on July 7, 1858, by Bishop Harding. The spire was added in 1865, by private subscription. The total cost of the building itself, apart from its decorative features which are all private gifts, is said to be nearly Rs. 200,000. The walls are of rubble faced with coarse Coorla stone, while the arches, coigns, piers, and finer carvings are in Porebundar stone. The simplicity of the architecture itself, seems to lend the edifice much of the pleasant effect it possesses internally, while this is doubly enhanced by the dim light diffused throughout the building by its stained glass windows. The roof is of plain varnished teak. The first object which attracts the eye on entering is an elegantly designed metal screen, which stands at the second bay up the nave; the next is the centre window composed of medallions depicting incidents in the early life of Christ; and over the great door is a triple-lancet window of stained glass. The outer windows on either side of the central one display the prophets holding scrolls, with texts referring to the coming of our Lord. South of the main entrance is the Baptistry, with a large font, having above it a beautiful triplet window. At the west end of the north aisle is also a triple stained glass window to the memory of General Barr. The pulpit is situated at the base of the apse, and is, as well as the reading desk, a gift. The latter is a memorial presented by the officers of the Twenty-eighth Regiment, on leaving

HOSPITAL FOR ANIMALS, BOMBAY.

In addition to the Pinjrapol, or asylum for animals, Bombay also possesses an excellently managed hospital for animals, which owes its existence to the generosity of a Parsee lady.

the country in 1864. The handsome brass lectern, and the litany stool, are also gifts. On either side of the chancel are three lancet windows, also of glazed coloured quarries, and beneath these are the memorial marbles of white, red, yellow, and blue, underneath which runs the inscription telling of the erection of the church. The panels between the marbles, and the floor of the apse, present a pleasing picture, as they stand out ornamented in gilt, with stars and lilies, on a brown ground. On the chancel pavement, immediately in front of the altar, is a brass cross let into a marble slab, with a Latin inscription, to the memory of the Rev. George Pigott, who died in 1850 before the church was completed. One noticeable peculiarity is the situation of the altar at the west end; which is after the manner of St. Peter's Church at Rome and also the church at Antioch. In the compound is a memorial cross, erected by H. M.'s Forty-fifth Regiment. The Rev. W. Maule in a pamphlet setting out the history of the church speaks of it as "a beacon to guide men heavenward, and a national monument to the memory of thousands of brave men who died in their country's cause."

BYCULLA CLUB, BOMBAY.

[The Byculla Club is one of the oldest institutions of its kind in Bombay. It stands immediately off Bellasis road, in the northern suburb of the town, on the borders of what is still known as the old Bombay Race-course; but the spot is so run over now with buildings, that the races are held at Mahalakslemi, a few miles further north. The year of the establishment is doubtful, but this, with fair accuracy, may be taken to date back to about 1797, when it was said the first race-meeting was held in this city, under the auspices of the club, which was then a sporting club. The building is commodious, and despite the many drawbacks of its distance from the places of business, the forty residential chambers are always in great demand. It has several hundred members, the pink of Bombay society, and is open to members of the military and civil services, merchants, lawyers and bankers. Members of the Bengal and Madras Clubs are admitted as honorary members without ballot.]

CHAPTER VIII.

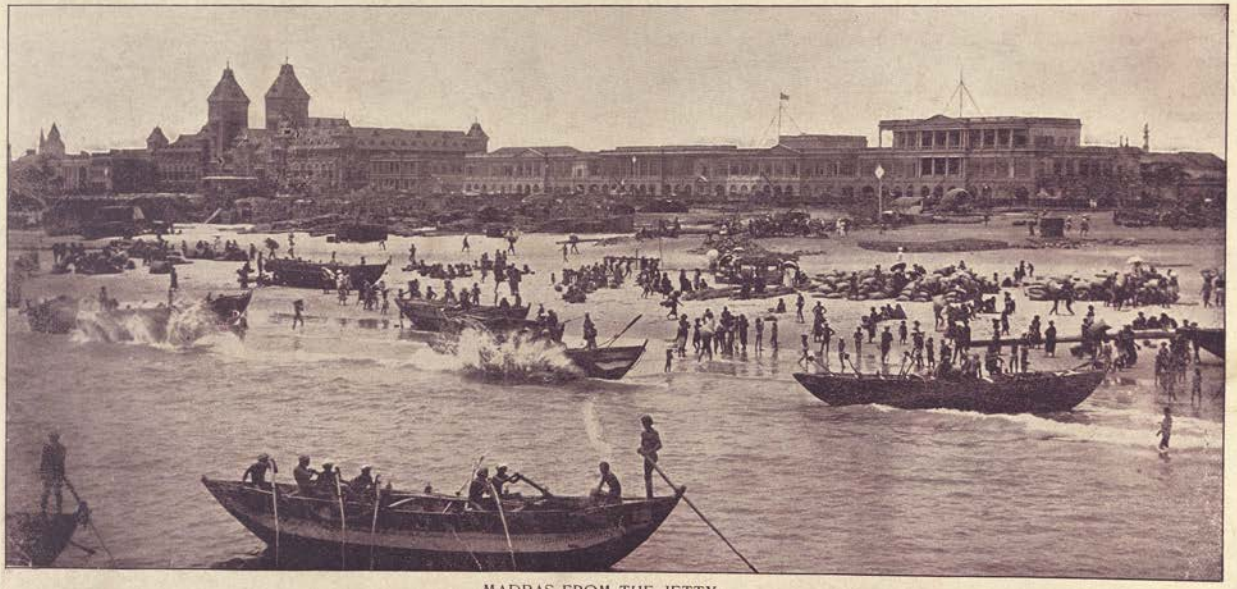
MADRAS.

MADRAS is the capital of the Presidency of the same name. It covers an area of twenty-nine square miles, and has a population of 452,518 souls. Despite its exposed situation on the Coromandel coast, it is also the third seaport in India. The history of Madras is intensely interesting, but cannot be touched upon in any detail in a descriptive sketch such as this is.

Madras has two approaches, one by sea, the other from the interior; and it has been said that by which ever way Madras is approached the impression produced on the visitor is disappointing. This may be true of the approach by railway; but at the present time is certainly not true of the approach by sea. The first thing that strikes an observant traveller is the great distance the town stretches along the seashore. Before entering the harbour basin he notices signs of habitation from some distance north of the harbour to the south almost as far as his eye can see. As a matter of fact the town of Madras stretches from the suburb of Royapuram on the north, to the Adyar, the pleasantest residential quarter in Madras, in the south, a distance of over nine miles, with an average depth of about three and one-half miles inland. Some years ago perhaps it might have been said that the aspect of Madras from the sea was dreary and disappointing; but now "we have changed all that," and the existence of handsome public buildings at various points along the sea face show the visitor that he is arriving at one of the largest cities in the Indian Empire. Sir William Hunter referring to this aspect of Madras in his encyclopædic work, the *Imperial Gazetteer*, says: "Although at first sight the city presents a disappointing appearance and possesses not a single handsome street, it has several edifices of high architectural pretensions and many spots of historical interest. Seen from the roadstead, the fort, a row of merchants' offices, a few spires and public buildings are all that strike the eye. The site is so low that it is difficult to realize that behind the first line of buildings lies one of the largest cities in Asia." Behind the first line of buildings is Black Town, perhaps the most densely populated spot of similar area anywhere in India. The name is a survival from the early days of the settlement, when a distinction

CATAMARAN, MADRAS COAST.

was necessary, and was made between "blacks" and "whites." White Town, or Fort St. George, was the European settlement. Black Town has remained almost intact in area and situation since those early days, and is now the centre of mercantile activity in Madras. The name "White Town," once generally used locally, has vanished altogether. With the growth of the British power in India, and the consequent growth of the European population in Madras, the fort, or "White Town," naturally failed to accommodate the white population. Unsavoury Black Town was out of the question, and the result was that the overflow was both by necessity and inclination accommodated by the extension of the town westward and southward, especially the latter. Thus it happens that in Madras there is no very apparent distinction between the native and European parts of the town. The extension of Madras in the manner indicated has



MADRAS FROM THE JETTY.

resulted in the inclusion in the town of large native centres of population which had existed on the spot previously. The fort is now used mainly for military purposes; it contains, however, the Government Secretariats and several other public offices. The commercial element has for the sake of convenience established itself in Black Town.

Roughly speaking, Madras may be divided into Black Town, an ill-built, densely-populated area about a mile square, within the old city wall—traces of which are still to be seen and the existence of which is preserved in the name "Wall Tax Road"—with more or less crowded suburbs stretching three miles north of the Cooum River. Immediately to the south of Black Town there is an open space with a sea frontage of about two miles and a depth of three-quarters of a mile, which contains the fort, Esplanade, "Island" (formed by the

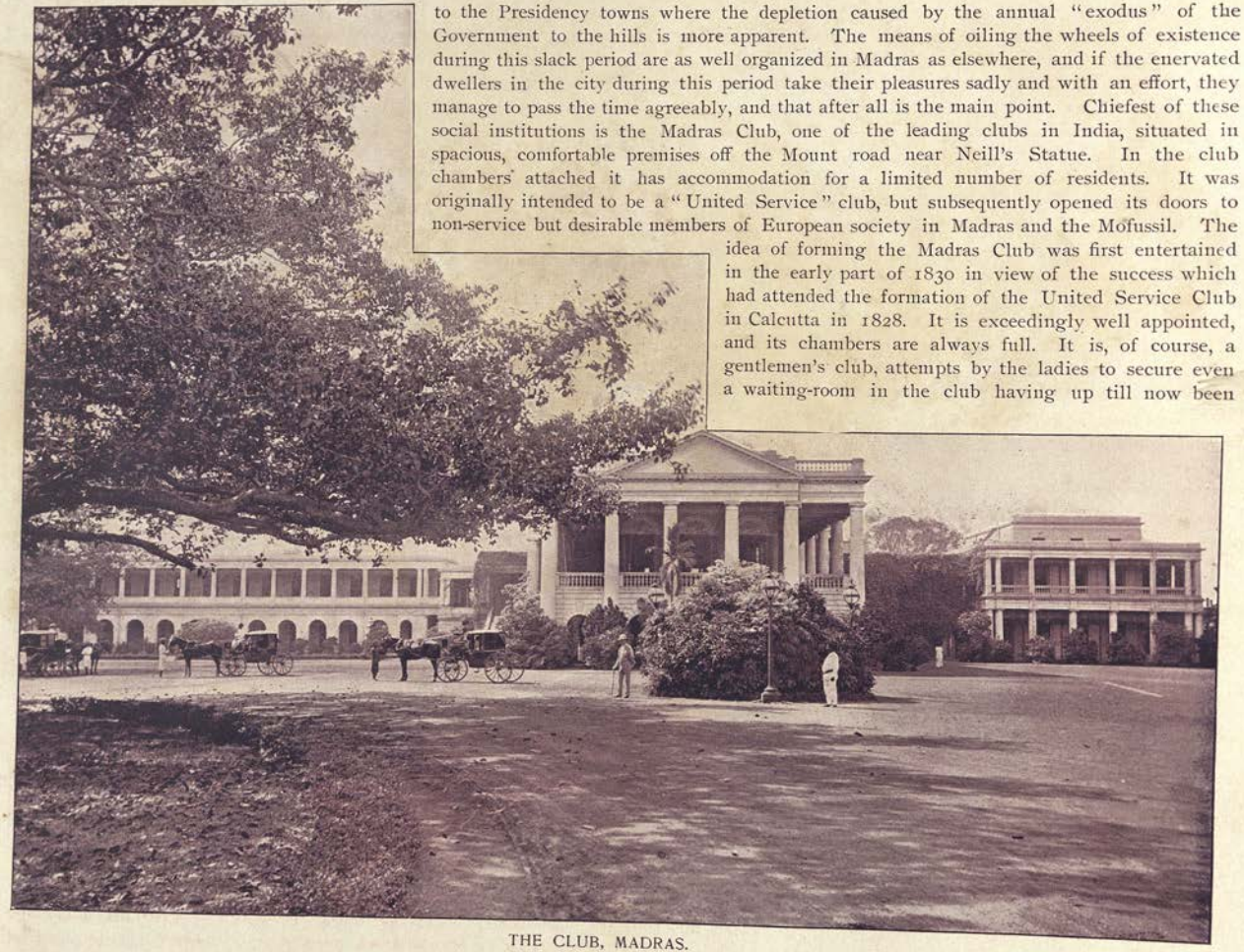
Cooum and its backwater), Government House and several handsome buildings on the sea face. West and south of this lung of the city comes a series of crowded quarters known by various native names—Chintadripett, Tiruvateswarenpet, Pudupak, Royapet, Kistnampet and Mylapore (the Meliapur of the old records), which bend to the sea again at the old town of St. Thomé. To the west of Black Town are the quarters of Vepery and Pudupet and Pursewalkum, chiefly inhabited by Eurasians; and the suburbs of Egmore, Nungumbaukum and Chetput adorned with handsome European mansions in spacious compounds. Southwest and south are the European quarters of Teynampett and Adyar.

The apparently haphazard fashion in which the town, aptly termed "the City of Great Distances," has been formed, while it has its advantages in the "stately semi-suburban life" which the more well-to-do of its inhabitants follow, has its disadvantages in the difficulties of efficient municipal administration. These are very pronounced, and it is an admitted fact that the municipal income is altogether inadequate for the needs of the huge town that is dependent on it. It says a good deal, however, for the desire on the part of the municipality to do the best it can for the town, that a quarter of a century ago it raised a loan of thirty-five lakhs of rupees to provide the town with a water supply and sewer system. The Red Hills reservoir and the present water supply system and the Black Town sewers are the results of this loan. The inadequacy of this provision, however, is illustrated by the fact that at the present time the Municipal Commissioners are considering how best they can finance a scheme for improving matters. A proper water supply and efficient drainage system are, of course, the chief consideration in the municipal needs of every town, and it ought to be a matter for congratulation that at present there is a disposition in Madras to grapple with the difficulties in real earnest.

GOVERNMENT HOUSE, MADRAS.

Madras is, take it all in all, very pleasant and passably healthy. A bit "slow" perhaps in the off-season when the attractions of the hills and Bangalore are predominant; but the same description would apply in a more or less degree to every town in India, especially

to the Presidency towns where the depletion caused by the annual "exodus" of the Government to the hills is more apparent. The means of oiling the wheels of existence during this slack period are as well organized in Madras as elsewhere, and if the enervated dwellers in the city during this period take their pleasures sadly and with an effort, they manage to pass the time agreeably, and that after all is the main point. Chiefest of these social institutions is the Madras Club, one of the leading clubs in India, situated in spacious, comfortable premises off the Mount road near Neill's Statue. In the club chambers attached it has accommodation for a limited number of residents. It was originally intended to be a "United Service" club, but subsequently opened its doors to non-service but desirable members of European society in Madras and the Mofussil. The idea of forming the Madras Club was first entertained in the early part of 1830 in view of the success which had attended the formation of the United Service Club in Calcutta in 1828. It is exceedingly well appointed, and its chambers are always full. It is, of course, a gentlemen's club, attempts by the ladies to secure even a waiting-room in the club having up till now been

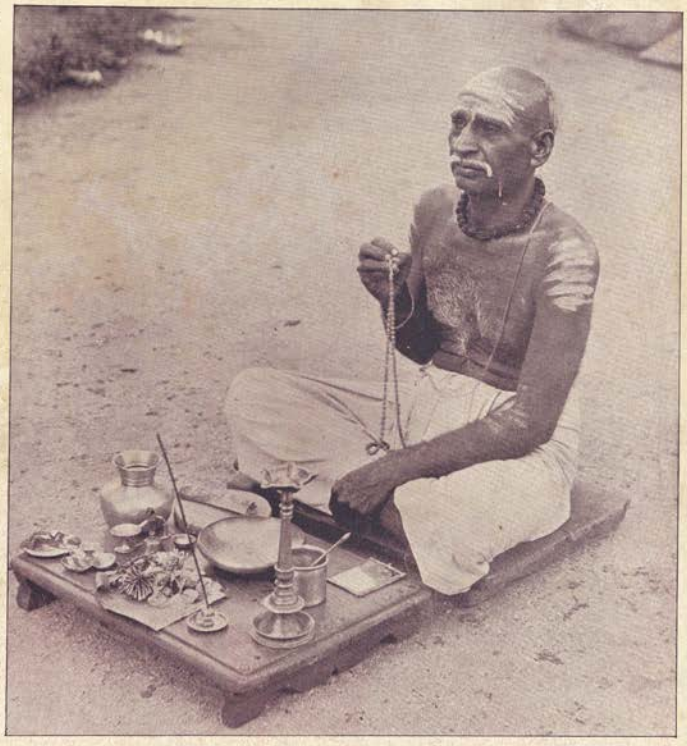


THE CLUB, MADRAS.

ineffectual. If the ladies are excluded from the Madras Club, they at least have the consolation of knowing that at the Adyar Club they are honoured and welcome as guests and members. This club is located in one of the desirable houses on the banks of the Adyar. Like the Saturday Club in Calcutta it numbers both sexes on its membership roll, and its social functions are among the chief attractions of Madras social life. The annual regatta of the Madras Boat Club is held on the reach of the Adyar on which the Adyar Club ground stands, and on that occasion the club hospitably throws open its grounds to the public who attend the regatta.

More accessible and, therefore, a more general resort, is the Madras Gymkhana Club which is situated on the island. The club has attached to it a race-course on which the Madras autumn races are run, as well as the various sky meetings organized by the racing sub-committee of the Gymkhana Club during the off-season. The club pavilion is constructed to form an excellent race-stand. In addition to the race-course there are on the island opposite the stand excellent golf-links, patronized every evening by a large and increasing number of the votaries of the "royal and ancient game;" a foot-ball ground on which foot-ball matches between the Gymkhana Club and the various regiments in Madras are often played. Foot-ball is a comparatively recent innovation on the list of sports provided by this club; but so ardently has it been taken up, and with such success, that the club has been able to organize and carry through the first of a series of Madras Presidency foot-ball tournaments. Among the other departments of the club is a gun club and a polo club. The matches on the Madras polo tournament are frequently played on the Gymkhana Club ground.

The Madras Cricket Club is another of the Madras institutions which combine physical and social advantages. Picturesquely situated in a portion of the Chepauk Park, and within a short drive of the Marina and the Gymkhana, it shares with those places the honour of being a favourite resort where the beauty and fashions of Madras most do congregate. The club is chiefly a cricket club; but it has also attached to it a number of very good tennis courts. Following the example set in Bombay and Calcutta the Madras Cricket Club recently organized the first of what promises to be a very successful series of athletic sports. The meeting was recently held on the club grounds and was a conspicuous success.



HINDU PRIEST AT HIS DEVOTIONS.

Reference having been made to club life in Madras and the various facilities it offers for oiling the wheels of existence, advantage may be taken of the opportunity to refer to a phase of club life which is the outcome, like so many things else, of the imitation by the East

of the manners and customs of the West. Namely, the formation of social clubs for native gentlemen. Clubs of this sort exist in all large towns in India, and in Madras are represented by the Cosmopolitan Club, a large and well organized club on the Mount road, which was founded and is kept up by the native gentlemen of Madras. It is a flourishing institution and being centrally situated fulfills admirably the object for which it was founded, namely, the development and extension of social relations and mutual knowledge among the various classes that constitute native society in Madras. Periodically the members of this club fête some more distinguished member of native society and then Europeans are invited and are afforded an insight into the way in which the educated natives of this country adapt themselves to manners and customs essentially foreign.

Before leaving this subject reference ought also to be made to another less known example of club life in Madras. The Commercial Club supplies the need in this direction of the European trading section of the community. It is a departure that has long been required in Madras, and the development and extension of the present institution cannot but be beneficial.

THE COLLEGE, MADRAS.

A very pleasant feature of life in Madras, at any rate for the more well-to-do classes, is the semi-suburban life before mentioned. Most people are so constituted that at the end of the day's work they like to get as far as possible from their work-a-day surroundings. Madras, with its excellent houses in the pleasant residential suburbs already referred to, gives splendid opportunities in this direction. A distinguishing feature of very many of these houses is the huge compounds which surround the houses and separate one house from the other, and from the road. The size of some of these compounds can be imagined when it is said that it is perfectly practicable in some of them to lay out golf links. To those for whom this statement has no signification it may be mentioned that in the case of two residences of this description, taken haphazard and within half a mile of each other, one is situated in a park forty-three acres in extent, the other in the centre of grounds, which measure half a mile from one boundary to the other. The houses, too, are, in every

MOWBRAY ROAD.

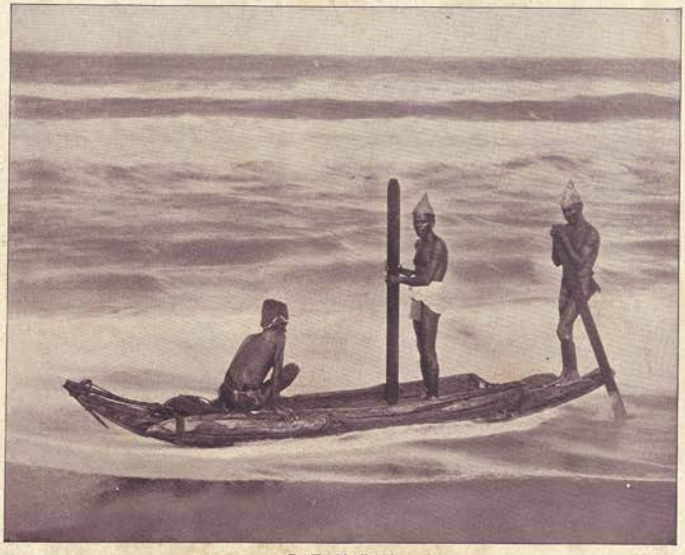
INDIAN FRUIT (A Study).

instance, in keeping with the extensive grounds in which they stand, fine large comfortable mansions built, many of them, in the good old days when the pagoda tree bloomed in the land, and men lived a large life undisturbed by the thought of large home remittances which a falling rupee daily made larger. The localities, too, are pleasant, and nothing will strike the visitor more than the quiet beauty of the roads through which he drives or rides in these parts of the town. Some roads, for instance Mowbray's road, leading from Royapettah to the Adyar, have a reputation for some particular feature; in this instance it is for a magnificent avenue of banyan trees. But generally, it may be said that most of the roads in the European residential suburbs are exceedingly pretty.

Madras is, perhaps, the oldest of the English settlements in India, dating back to 1639, when a strip of territory about six miles long, and extending about a mile inland, was purchased by the East India Company from the Rajah of Chandragiri. In the stirring times that followed, during which the company's factories have grown to be the seats of government of a vast empire, much has taken place in Madras to give an historical value to existing institutions. Madras itself owes its origin to the English; but in the names of St. Thomé and St. Thomas' Mount, the present artillery cantonment to the south of Madras, a record exists of the labours of St. Thomas, the Apostle, in this part of India.

The Mihilaropye or Mihilapore of the ancient records has been identified with Mylapore, the native portion of the town adjoining, and would tend to prove that this portion of Madras was in existence centuries before Madras was ever thought of. It is now the portion of the town in which the leading native gentlemen reside. It has been from the beginning of the sixteenth century a seat of Portuguese Roman Catholic Missionary influence in this part of the country. There is a seminary, a convent and a cathedral in St. Thomé over which the bishop of Mylapore has jurisdiction.

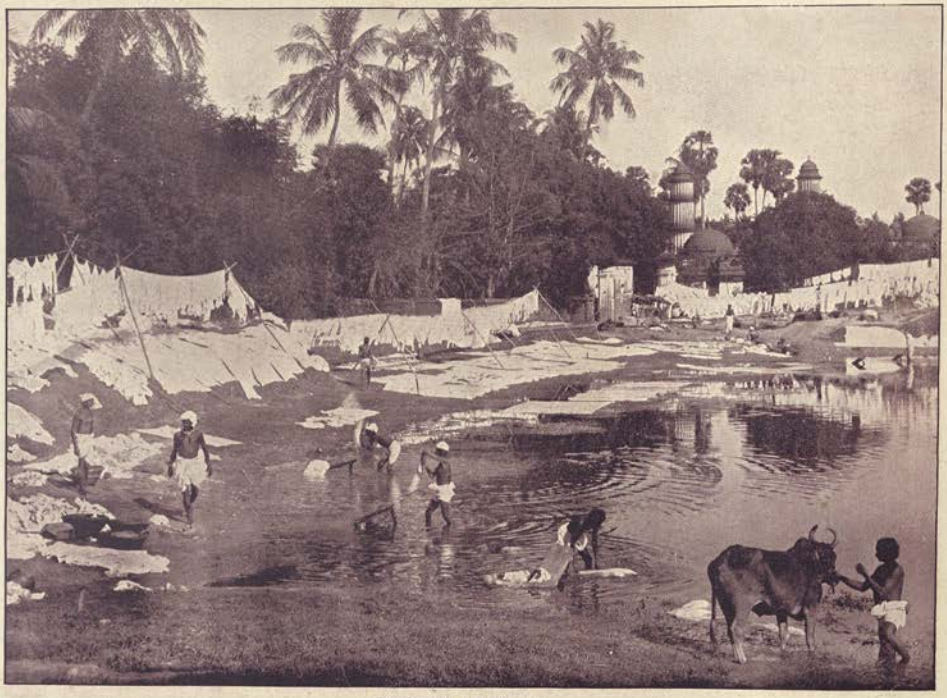
The cathedral is an old structure, and is supposed to be built over the site that contains the earthly remains of St. Thomas. St. Thomé, now a sleepy little suburb of Madras, valued chiefly as a health resort on account of the invigorating sea breezes which can always be experienced there, in the early days of the Fort St. George was looked upon as a thorn on the side of the English factory. In 1672 a French fleet, sailing under a commission from the French East India Company, suddenly appeared in the Bay of Bengal, and landed a force with guns which attacked and took St. Thomé by storm. Here they established themselves for two years. The alliance in Europe between the English and French in these days precluded Sir William Langhorne, the Governor of Fort St. George, from taking any part in their expulsion by either the Mohammedans, to whom the town belonged, or by the Dutch, and he thus brought upon him the anger of both Mohammedans and Dutch, the latter of which, owing to the war then prevailing in Europe between England and the Netherlands, made no scruple about acting aggressively toward the English. It was about this time, too, that it was intended to enlarge and strengthen the primitive fortifications of Fort St. George. At length in August, 1674, the French agreed to surrender St. Thomé to the Dutch on condition that the garrison should be transported to Europe. The Dutch, on the other hand, ceded the place to the Nawab of the King of Golconda. Fortunately for the defenceless English factory just about this time there arrived from home news of the peace that had been concluded between the English and the Dutch, or most assuredly the Dutch would have followed up their success at St. Thomé by investing Fort St. George. But this seems to be anticipating a little, and as after all Fort St. George is the *raison d'etré* of Madras it would be just as well before proceeding any further to endeavour as briefly as possible to give the pilgrim some idea of this very interesting old fortification.



CATAMARAN.

As previously pointed out, a portion of the site on which Madras now stands was acquired in 1639; it was considered so important that the erection of a fort was at once commenced pending the sanction of the Court of Directors. In asking for this sanction, it was pointed out that a fort was necessary for the protection of the trade, and the action of the Dutch in building forts at Pulicat and Sadras and the consequent success of their Carnatic trade was touched upon as cases in point. The Court of Directors, it would appear, however, discouraged anything that so savoured of military aggression as the establishment of forts and the maintaining of garrisons. Despite the disapproval of the authorities at home, it appears that in 1644 about £2400 had been expended on the fortifications, and it was considered that a further sum of £2000 and a garrison of 100 soldiers would render Fort St. George impregnable. For the benefit of the curious, it may be as well here to describe what this "impregnable" fortress looked like. From a plan of Madras in the seventeenth century, it would appear that Fort St. George comprised a rectangular area enclosed within masonry walls protected by fortified bastions at each corner. Within this was a similar but smaller area, also protected by rectangular fortified bastions. In the centre was a mosque-like looking structure called the Governor's House. It is puzzling in this

plan of Madras to find the western and southern walls of the fort washed by a river; but the clue to this is contained in the following description of old Fort St. George contained in Wheeler's "History of Madras:" "Inland it was bounded by the river (Cooum) which still runs parallel with the sea, and which in former times used to run right through the part now occupied by the centre of the present fort, but was diverted from that course when the fort was enlarged in the succeeding century." The fort continued thus for almost a century sufficient protection for a colony of traders.

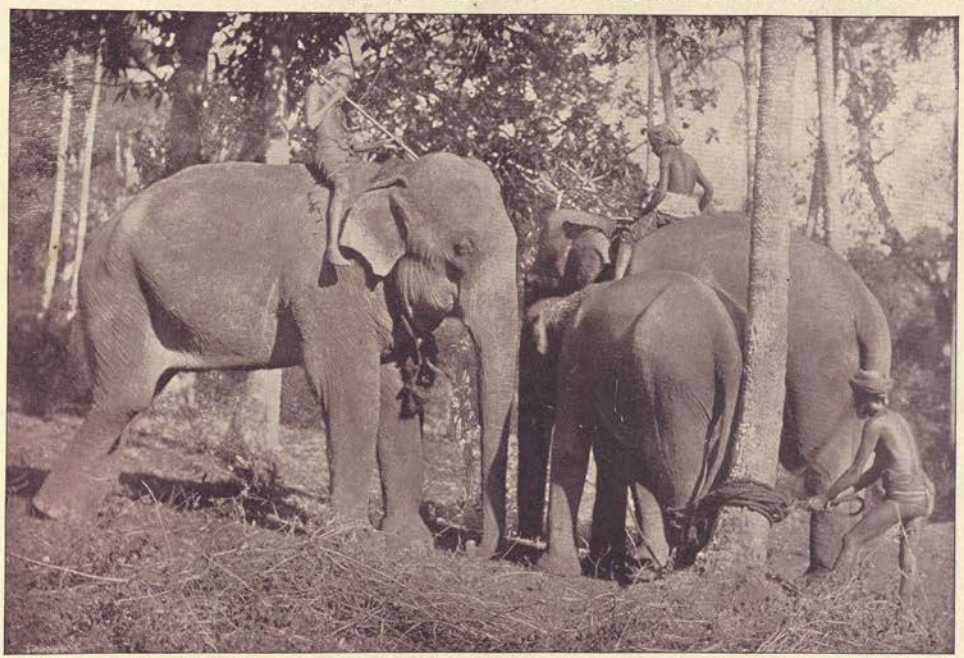


DHOBIES AT WORK.

But when the English, prompted by self-defence on account of the policy of aggrandizement and conquest initiated by the French, began to interfere in the political affairs of South India, they drew upon themselves the hostility of one or other of the contending parties, and it soon became necessary that they should look to the defences of their stronghold. In 1740 the Mahrattas, in one of their chouth collecting raids, harried the Carnatic, and the English immediately began to devise means of strengthening Fort St. George. It was about this time, therefore, that the fort assumed its present aspect, for old records state that in 1746, before the fort fell into the hands of the French under Labourdonnais, the defences of Fort St. George were sufficient to strike the natives with awe and wonder, but they were ill-fitted to stand the bombardment from European ships. It is now a matter of history how Madras fell into the hands of the French, and was only handed back after the treaty of Aix-la-Chapelle.

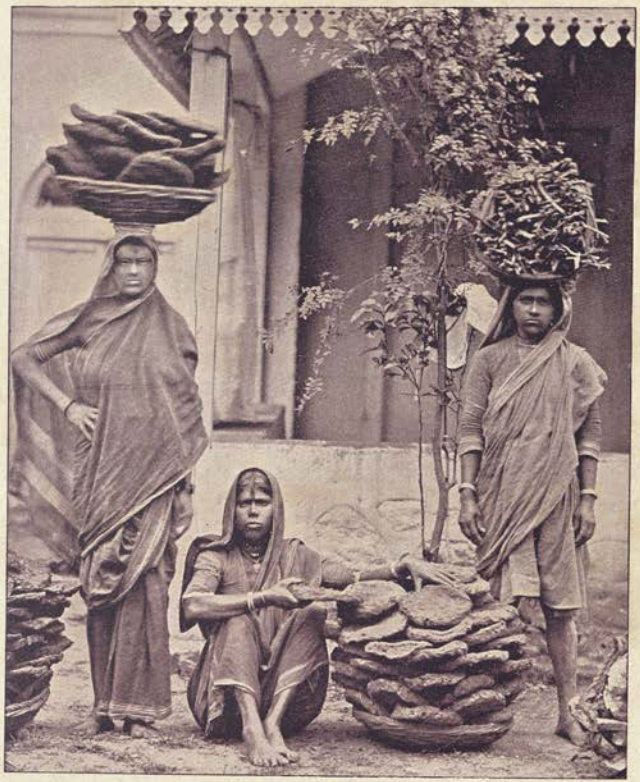
In 1758 Lally made another attempt to capture Fort St. George. He took Black Town and invested the fort for about two months, when the appearance of an English fleet in the roads on February 16, 1759, under command of Admiral Pollock, forced him to raise the siege and retire. Ten years later Hyder Ali by forced marches with six thousand chosen troops arrived at St. Thomé and found the

fort in a defenceless condition. The English in alarm made conditions with the terrible Sultan of Mysore. It was in this fort that Clive made the attempt on his own life before he exchanged the pen for the sword and rose to fame as one of the commanders of the age, and one who took a leading part in the making of England's Empire in the East. Perhaps the oldest building in the present fort is St. Mary's Church as it dates from the days of the old fort a description of which has been given. It owes its birth to Mr. Streynsham Master, who was Governor of Fort St. George from 1677 to 1681. On Lady Day (to which day it owes its name of St. Mary's Church) 1678, the foundation-stone was laid, and two and a half years afterward the church was completed. It has since then continued to be the Garrison Church of Madras. It is a quaint little edifice and shows traces of its age. Its registers go back to the early days of the settlement and in them will be found recorded names long since forgotten though the possessors of these names held positions of influence and importance, and in their own small way contributed to the making of Indian History, at least that portion of it referring to the rise and progress of the British power in India. In the church are mural tablets in memory of several distinguished soldiers and public servants, perhaps the most famous being that of Schwartz, the great missionary, and Lord Hobart, a former Governor of Madras. Outside the church forming a sort of pavement between the walls of the church and the railings which divide if from the Fort thoroughfares, are a number of tombs dating back 200 years and more, some of them with quaint inscriptions. It may here be remarked that on the High Court Esplanade will be found some tombs also which belong to the same period. A new organ has lately been provided for this church and is a vast improvement on the old one which was the gift of an officer early in the present century, and which at the time it was replaced was worn out and very nearly useless. A curious error into which some of the guide books to Madras have fallen is that of ascribing to this church the peculiarity of standing north and south with its communion table to the north. This, it need hardly be said, is not the case, as any visitors to the church can find out for themselves.



SECURING CAPTURED ELEPHANTS.

The present Accountant-General's office in the Fort is said to have been the residence of the governors of Madras before the exodus from the Fort of the European inhabitants took place. The spacious lower hall was used as the banqueting hall; but until about four years ago it was used as the record room of the Government of Madras. It was then decided to remove the records to a new home in the basement of the Government Secretariat. Advantage was taken of the opportunity to rearrange and classify the records which had fallen into a dreadful state of confusion. One of the advantages directly accruing from this classification and rearrangement is the addition to our knowledge of the manner and customs of old Madras. Professor G. W. Forrest, the Director of Land Records to the Government of India, and Mr. A. T. Pringle, an assistant secretary in the Madras Government Secretariat, have both been afforded access to the records, and the result of their researches have been published independently and are very interesting reading. Near the Accountant-General's office is the Grand Arsenal, which includes a museum of trophies of war, etc. Immediately to the north of St. Mary's Church, and centrally situated in an open space in the fort, is the Madras Government Secretariat, a large three-storied pile of buildings. In it are contained all the offices which appertain to what is known as the Secretariat portion of the Government; the Board of Revenue, the P. W. D. Secretariat and other minor departments of Government finding accommodation elsewhere. The Council Chamber is also situated in the Secretariat. Until the passing of the Indian Councils Act of 1891, which enlarged not only the Vice-regal, but the local Councils, the Council Chamber was a comparatively small room in which the somewhat infrequent meetings of the Madras Legislative Council were held. With the enlarged Council it became necessary to provide more accommodation. A dividing wall was accordingly demolished and two adjacent rooms were made one. There is accordingly ample accommodation now; but with all that the Council Chamber of the Government is not an imposing looking apartment.



INDIAN FUEL DRYERS.

In front of the Secretariat is a statue of Lord Cornwallis, erected in 1800 in commemoration of his successful campaign against Tippoo in 1792, when he advanced on Seringapatam and forced the recalcitrant Tippoo to submit to the terms imposed by the Governor-General and deliver up his two sons as hostages for the due fulfilment of the terms. Round the pedestal of the statue is represented in relief the scene in connection with the surrender of these hostages. About five years ago it was decided to demolish the outer ramparts of the Fort, as they were in a ruinous

condition. The work of demolition has proceeded apace since then and the space gained has been utilized in various ways, on the north side especially by the erection of stabling accommodation for the residents and officials of the Fort.

The Fort is usually garrisoned by a British infantry regiment and a couple of companies of garrison artillery, but at present this garrison is reduced. In connection with the Fort as a defensive system are three batteries along the beach, namely, the Napier Battery, to the north of the harbour; the Lighthouse Battery, opposite the High Court; and the Clive Battery, near the Marina, to the south of the Fort. Besides the garrison in the Fort, there is a native regiment quartered at Royapuram and another at Perambore. At the Cantonment St. Thomas' Mount, about eight miles to the southwest of Madras, there are also quartered two batteries of field artillery and a company from one of the native infantry regiments quartered at Madras.

Having finished with the Fort as perhaps the oldest and most self-contained "lion" of Madras, it will perhaps be convenient to describe the rest of Madras in some sort of order. That being the case it will be advisable to deal next with the harbour which has been slowly but steadily under construction for the past twenty years nearly. The harbour scheme owes its origin to Lord Hobart, who, in 1873, approved of a scheme to overcome the drawbacks of the surf. In March, 1875, the scheme estimated to cost about fifty six and a half lakhs was

Nicholas & Co., Madras.

MADRAS HARBOUR.

sanctioned, and toward the end of the same year advantage was taken of the presence of His Royal Highness the Prince of Wales in Madras, to ask him to lay the commemoration-stone which may now be seen in the harbour enclosure to the south of the pier. It is a large well-dressed block of granite bearing in relief His Royal Highness's crest, and an inscription commemorating the event. Work was commenced in January the following year, and was well nigh completed in October, 1881, when a destructive cyclone swept over Madras damaging the work considerably. After a delay of rather more than three years, the work was taken in hand again and is now nearer completion than it ever was. The harbour consists of a basin of about a thousand yards square enclosed within masonry groynes running out into the sea from north and south of the pier which turning to each other leave an opening in the centre of the basin of about 500 feet for entrance and exit. These groynes are formed of concrete blocks of certain proportions of granite and cement moulded together which dovetail into each other.

Adjoining the Harbour Engineer's office is the Harbour Works yard where the blocks have been made, after which they were stored in a solid wall along the South Beach Road, to be conveyed to their appointed spot by railway when they were wanted. The task of piecing together this huge puzzle is completed, and now the finishing work may be seen going on. This consists of the groyne heads, which will

be surmounted by two small lighthouses, and a coping of stone along the groynes. There will then remain the sea face on the foreshore of the harbour boat basins and a number of jetties for landing and shipping goods to be constructed, and then the harbour will be as complete as it is intended to be. The harbour, from its position, can never be a harbour of refuge, and all that these costly works will secure is immunity for landing and shipping operations from the tremendous surf which is so general along the whole of the Coromandel coast. Though incomplete, the harbour has achieved this purpose for some years, and its control has been handed over to the Harbour Trust Board, consisting of a body of Government, mercantile and trade representatives, who manage the affairs of the harbour and levy harbour dues. Situated within the harbour is the pier, which dates from a period long before the harbour—at least in its present form—was ever thought of. It was opened to the public on New Year's Day, 1862. It is built on screw piles, and is about 1000 feet long and 40 feet broad, with a T head. It is furnished with cranes for loading and unloading cargo from the lighters and masulah boats, and the gangways on each side are a great convenience for travellers embarking for or disembarking from vessels in the harbour. Passenger traffic from the shore to the vessels is carried on by jollyboats from the pier or masulah boats from the shore. These latter are relics of a bygone day, when Madras was an open roadstead and when landing through the surf by any form of jollyboat was a matter extremely difficult, if not impossible. These masulah boats are flat-bottomed barges constructed of planks sown together with rope of cocoanut fibre, caulked with oakum, and are able to withstand better than far more solidly built craft the shock of being hurled on to the sandy beach from the crest of a seething breaker. In a measure connected with the harbour and matters maritime are the lighthouses, of which there are two, the old and the new; the one a standing monument of half a century of good work well done, the other a younger and supposed to be a more effective beacon, which is just commencing its career.

Nicholas & Co., Madras.

MASULAH BOATS.

The old lighthouse is a handsome granite column about 125 feet high, situated on what is called the Lighthouse Esplanade, near the Law Courts. It was completed in 1841, from the January of which year the light was first exhibited, and continuously thereafter till the first of July, 1894, when it was snuffed out in favour of the new light on the Law Court Tower. It was a flashing light "with a duration of light to darkness in the ratio of two to three." Toward the close of its active career some discredit was thrown on the old light, and in the course of a marine court of enquiry, held on the stranding of an emigrant vessel on the Armaghaon shoal, some miles to the north of Madras, hard things were said of the light and of its description in the Light Book, which were not altogether deserved. At any rate at the testing of the new light one dark night in June, 1894, the old light shone out bravely and well and compared well with its younger and more recent "third order dioptric" rival. The new lighthouse is the tower of the Law Courts, which was specially constructed for the purpose. Being more elevated than the old light, 175 feet above the ground, it has a farther range out to sea. Unlike its predecessor, however, it illuminates all round and from a favourable position can be seen several miles inland. It can easily be recognized by having two flashes succeeding each other in rapid succession, followed by a long period of darkness.

From the gallery outside the lantern of both lighthouses a splendid bird's-eye view of Madras and its surroundings can be obtained; more especially can this be done from the new lighthouse on account of its greater height. At one's feet almost lies that dense and crowded area, Black Town, containing in its circumscribed space more than half the entire population of Madras. Surrounding Black Town, the Esplanade and the "Island," there is what appears to be a dense belt of trees, through which peep occasionally the spires of

Nicholas & Co., Madras.

THE NEW LAW COURTS, MADRAS.

churches, factory chimneys, and in some cases the tops of houses. A very good idea is obtained of how well wooded Madras is. Very striking instances of the same sort of embowering of whole cities in the manner described may be observed almost anywhere in India.

Descending from the lighthouse tower the visitor comes to the new Law Courts. They occupy about 100,000 square feet in area and contain on the sea face the four courts appertaining to the High Court and a lofty vestibule between the First Appellate and Sessions

Court, in which an object worthy of notice is the beautiful screen of hammered iron trelliswork which fills up an arch. This screen contains the monograms of Messrs. Brassington, Irwin and J. H. Stephen the architects and engineer respectively, who were associated in the erection of the building. Round the vestibule under the central dome are the four Small Cause Courts, and connected with the main building by a portico and flight of steps is that after-thought, the City Civil Court. The buildings including also offices attached to the various departments of the court, chambers for the crown lawyers, and a limited number of chambers for barristers and vakils. Altogether the building cost about thirteen lakhs of rupees. The interior of the courts and the judges' chambers are very ornate, all that gorgeous stained glass windows, chaste wood-carving, handsome ceilings, delicate fresco work can do, being employed to beautify the place. The building, after a long and intermittent battle as to a proper site, lasting almost twenty years, was commenced in 1888 and completed in the first half of 1892. On July 12 of that year, amid an impressive ceremony, H. E. Lord Wenloch as representing the Government, handed over to Sir Arthur Collins, Kt., the Chief Justice, the custody of the buildings, the outward and visible signs of which was a huge silver key, the wards of which, it may be worth while mentioning, were a ground plan of the buildings. The Old High Court Buildings are opposite the harbour and are now occupied by a number of Government offices, such as the Post Office, the Income Tax Office, the Stamps and Stationery Office, etc. They date back to before the beginning of this century when they were the Bonded Warehouse and Godown depot of the Hon'ble East India Company. In 1834 they were occupied by the Supreme Court, and on the amalgamation of the Supreme and Sudder Courts into the High Court they still remained the home of the highest seat of justice in the Presidency though their inadequacy and unsuitableness for the purpose at once became apparent.

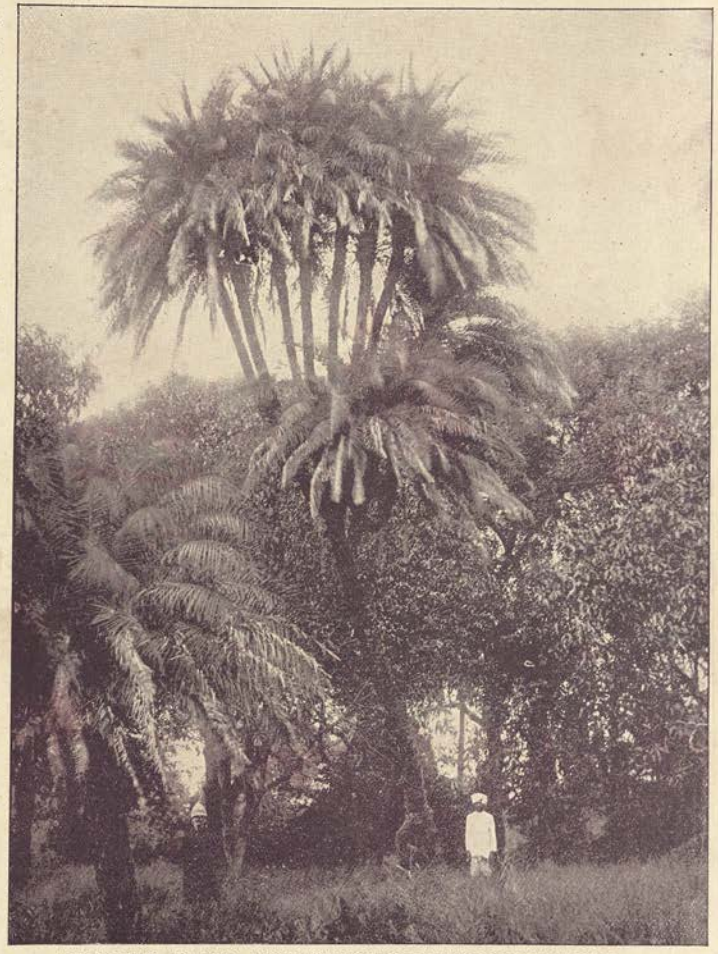
Nicholas & Co., Madras.

POST AND TELEGRAPH OFFICE, MADRAS.

Before leaving Black Town and its neighbourhood there are several handsome buildings worthy of inspection. Perhaps the best of these is the combined Post and Telegraph Office, a very handsome building after the design of Mr. R. Chisholm, a former consulting architect to Government, and one who did much to beautify the city by his designs of public buildings. The Post and Telegraph Office stand almost opposite the harbour and with the new Law Courts, forms a striking spectacle. Both buildings are responsible in a large measure for

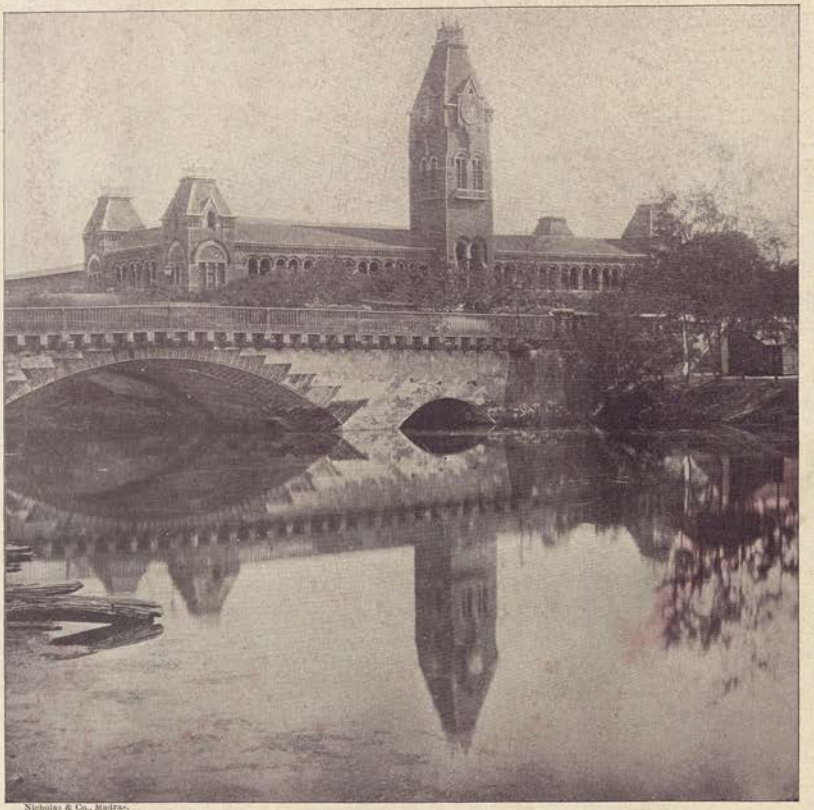
removing the slur of an unattractive approach which, as already mentioned, has been laid at the door of Madras. Besides the general post office and the Central Telegraph Establishment, accommodation is found in the building for the Eastern Extension Telegraph Company with their cable service with Australia and the far East.

The North Beach road, on which the Post and Telegraph Office is situated, contains also some of the leading mercantile houses in Madras. Messrs. Arbuthnot & Co., near the harbour, and Messrs. Parry & Co., near the High Court end, being old established. Messrs. Binny & Co., in Armenian street, share with these the reputation for age and influence. The name "Armenian street" indicates very plainly that at one time in the history of Madras, these people who, like the Greeks, Parsees and Jews, have the reputation of being hard-headed merchants must have had a considerable standing in Madras. Numerous references in the old records bear this out, as well as the existence of the quaint old church in the street bearing on its portals the date A. D. 1712. Now, however, the Armenian mercantile element is almost conspicuous by its absence. The next most important thoroughfare in Black Town is Popham's Broadway, an eponymous street, called evidently on the *lucus a non lucendo* principle a "broadway." It contains the Madras Bank, which dates back to 1840. At a meeting held at the College Hall on May 18 of that year, it was resolved to establish a bank with a capital of thirty lakhs divided into 3000 shares of Rs. 1000 each and the business of the bank to be conducted under the same restrictions as that of the Bank of Bengal and the Union Bank of Calcutta. The shares in the proposed bank which were allotted to the public, were taken up in less than a fortnight, Lord Elphinstone, the then Governor of Madras, taking fifty shares. Since then as a Presidency Bank, the institution has established its reputation. It has in recent years been contemplated to move from its old premises, which the business of the bank had outgrown. The directors have been fortunate enough to secure a splendid site on the North Beach road, hitherto occupied by the Commissariat granary;



PALM TREE, INDORE (EXTRAORDINARY NUMBER OF BRANCHES).

when plans and estimates for the bank have been prepared and sanctioned, the work of construction will be proceeded with. Another important thoroughfare of Black Town is Mint street, so called from the presence in it of the old Madras Mint. The Madras Mint dates back to before the present century, but it was also abolished so long ago that few if any now living in Madras can remember the time when the Mint was a flourishing institution turning out its quantum of currency.



Nicholas & Co., Madras.

CENTRAL RAILWAY STATION, MADRAS.

The buildings have for some years now been occupied by the Government Printing Department and the Government Medical and Public Works Stores.

The two next buildings in this part of Madras that it is proposed to notice are Pachaiyappa's Hall and the Memorial Hall. It is curious in this connection to notice that during the first half of the century architecture in Madras, as much as possible, followed Greek models. Both these buildings are examples of the then prevailing style, earlier examples of which are the banqueting hall and the pantheon, which has now disappeared in the structure of the present Central Museum. Pachaiyappa's Hall is a conspicuous building on the Esplanade a short distance to the west of the Law Courts. With the college and school of the same name, and situated behind it, it owes its origin to the generosity of C. Pachaiyappa Moodelliar, an enlightened native gentleman of the last century, who left a large sum of money for educational and other charities which are managed by trustees chosen from among native gentlemen of education and influence in the city. The hall is of noble proportions, and is frequently used for public meetings, etc. It contains portraits of the founder, Pachaiyappa Moodelliar, Messrs. George and J. B. Norton, who took a great interest in the educational progress and welfare of the native community, as well as portraits of other native gentlemen connected with the charity. The Memorial Hall at the western extremity of the Esplanade was erected by public subscription in gratitude for escape

CONNEMARA LIBRARY.

BON JESUS CATHEDRAL GOA (SHOWING CATAFALQUE CONTAINING BODY OF ST. FRANCIS XAVIER).

which the Madras Presidency had from the Indian Mutiny. The hall is available for meetings of a religious, educational, charitable and scientific character. The basement is occupied by the Madras Bible Society. The adjoining building is the Tract and Book Society Depot. Not very far from the Memorial Hall is a very striking building, the Madras Railway Central Station, which has the reputation of being one of the finest railway stations in India. The Central Station was one of the many buildings with which Mr. Chisholm adorned Madras. It has a splendid clock tower fitted with a magnificent three dial clock. It replaced for passenger traffic the old Royapuram terminus on the beach a little to the north of the harbour. This is now used as the railway headquarters office, though a number of local trains run all day between it and Perambore. The Central Station building contains the traffic manager's office. The Goods Department of the Madras Railway is situated at the Salt Cotaurs on the other side of the People's Park.

Divided from the Central Station by a portion of the Buckingham Canal is the People's Park, about 116 acres in extent. Situated in the People's Park near the Poonamalee Road is another striking building called the Victoria Town Hall. This also was designed by Mr. R. T. Chisholm. The building contains a magnificent upper hall having a small stage for theatrical purposes at one end and a raised gallery at the other. It is used frequently for public meetings. Until lately it was the only theatre available in Madras for professional and amateur theatrical performances.

There is also a large flagged lower hall which is very seldom used, together with a number of smaller rooms. Lately a scheme was put before the trustees by the local Eurasian and Anglo-Indian Association to lease the hall for a habitation; but the trustees, for obvious reasons, rejected the offer.

Opposite the Victoria Public Hall may be seen the Penitentiary, the gaol of Madras. Like all gaols in India, it is worth a visit, if only to see the admirable order in which it is kept. It is situated on perhaps the most offensive portion of the Cooum, and yet the general health of the inmates is as a rule very good. A portion of the Madras Government Press is situated in the Penitentiary to afford work for the inmates. The motive power of the machinery for the presses and the carpenters' shop is supplied by means of the treadmill. About half a mile further up the Poonamalee road is the Government Gun Carriage Factory, an institution originally founded at Seringapatam in 1802, but removed to Madras in 1830. In it all the heavy work connected with the Arsenal, Ordnance and Commissariat Departments is carried out. Attached to the factory is a curious portion of the regular strength of the army called the Corps of Carnatic Ordnance Artificers. Lately, however, proposals have been made for abolishing the corps.

PICKING TEA.

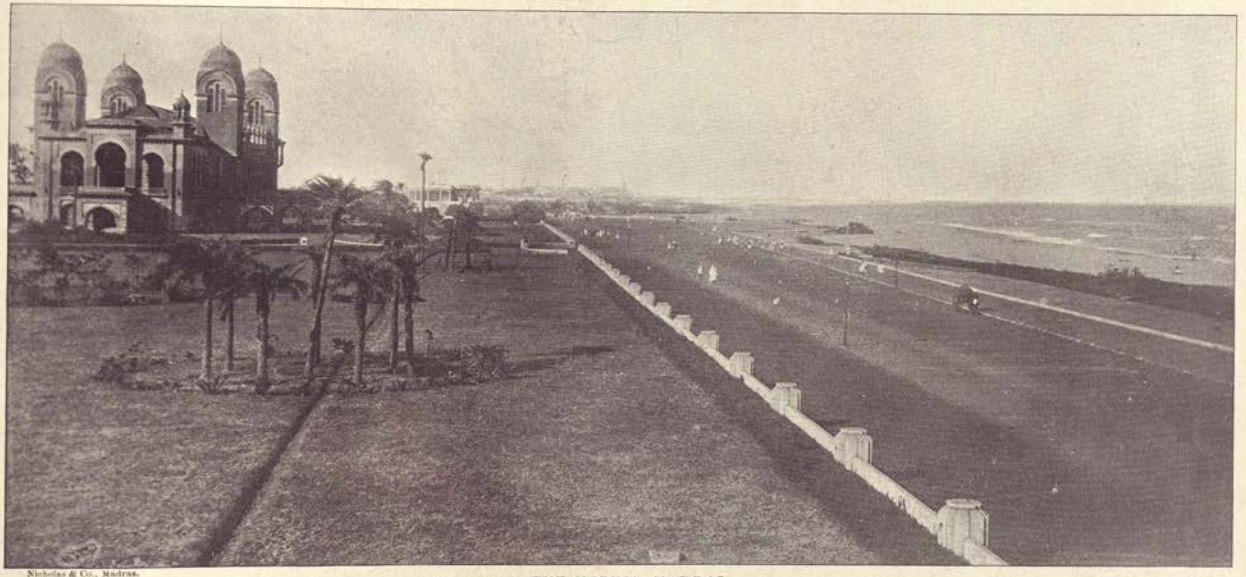
On the Pantheon Road, Egmore, in the same compound, are three very interesting institutions, the Government Central Museum, the Connemara Public Library and the Victoria Technical Institute. The Central Museum is the oldest of these and dates back to the first half of the century. The other two are buildings of to-day and have not yet lost their brand new gloss. The nucleus of the splendid collection the Madras Museum now contains was first situated in the "Old College" at Nungumbaukum; but this accommodation was soon found insufficient, and it became necessary to acquire more commodious premises. For this purpose the Pantheon, the theatre of old Madras, and at that time the Collector's Cutscherry was handed over by Government for the museum. With very considerable alterations and additions, in which the Pantheon has entirely disappeared this now forms the Central Museum. In front of the museum is the Connemara Public Library, a magnificent structure, specially built for a library, and as it stands, perhaps the best building of its sort in India. Unfortunately, however, the library just at present is utterly destitute of books and it is contemplated to stock it by transferring to the library the miscellaneous collections of departmental libraries, such as that of the Madras Secretariat and the Registrar of Books. A very good private library exists in Madras in connection with the Madras Literary Society, which for the past half century or more has found a home in the Old College. On the pretext of wanting more accommodation for the office of the Director of Public Instruction, Government called upon the Madras Literary Society to quit its present quarters, offering it a home in the Connemara Public Library, subject to the condition that the books of the Society were to be available to the public in the Connemara Library. The proposal was at first resented by the Madras Literary Society; but a committee appointed by the Society came to the conclusion that the Society had no claim by right of occupation on its present quarters. It was decided, however, to appoint a special committee to confer with Government as to the best terms, consistent with the undoubted moral rights of the Society, on which the transfer could be made. The accommodation in the new library is ample enough to include all the libraries Government intends to

transfer to it, so that it will take some years before the library can be completely stocked. The library and the Victoria Technical Institute are connected by a covered way which passes under a lofty tower. The Victoria Technical Institute is the outcome of a move to commemorate the Jubilee of the Queen-Empress, and as its name indicates was intended for the purpose of a Technical Institute. It contains a number of classrooms and a magnificent theatre. There is, however, at present, some hitch in the way of handing over the building to the Council of the Victoria Technical Institute, which was formed at the time the project was mooted. Up to the present, therefore, although completed, the theatre of the Institute has been mainly used for the purpose of concerts and dramatic representations. In course of time, however, when a definite scheme of action has been decided on, the institute will serve its legitimate purpose.

STONE BULLOCKS, ANCIENT TEMPLE, KANGRA.

From the Fort, across the island right out to St. Thomas' Mount, runs the Mount road, one of the main thoroughfares of Madras. It divides the island roughly into the Gymkhana Maidan and the Camp Equipage Plain, and the only object of interest on it at this part is the splendid equestrian statue of Sir Thomas Munro, a former Governor of Madras, and one whose name will be remembered with gratitude in the Southern Presidency as long as the British Raj and its work exists. He died of cholera, in 1827, while on a tour in the districts, and was buried at Gooty, in Anantapur. In 1831 his remains were removed to Madras, and were interred in Mary's Church in the fort amidst a most elaborate and solemn ceremonial. The statue is by Chantrey, and is a very good example of the artist's work. Crossing the Cooum by the Mount Road Bridge to the "Bond Street" of Madras, the visitor comes to that portion in which all the

leading trading houses of the town are situated. Here the premises of Messrs. Oakes & Co., Messrs. P. Orr & Sons, Wrenn Bennett & Co. and Messrs. Spencer & Co. strike attention as being as good as anything of the kind to be found elsewhere in India. Opposite Messrs. Oakes & Co. are the handsome iron gates leading to Government House, Madras, the town residence of the Governor of the Presidency. It is a huge white comfortable structure, without any pretension to architectural merit, set in extensive grounds which extend from the Mount road down to the Buckingham Canal, which runs parallel with the sea. The grounds are for the most part scrubby waste, covered with dwarf palms, etc., and form an admirable park for the herds of antelope and spotted deer that wander at will about it.

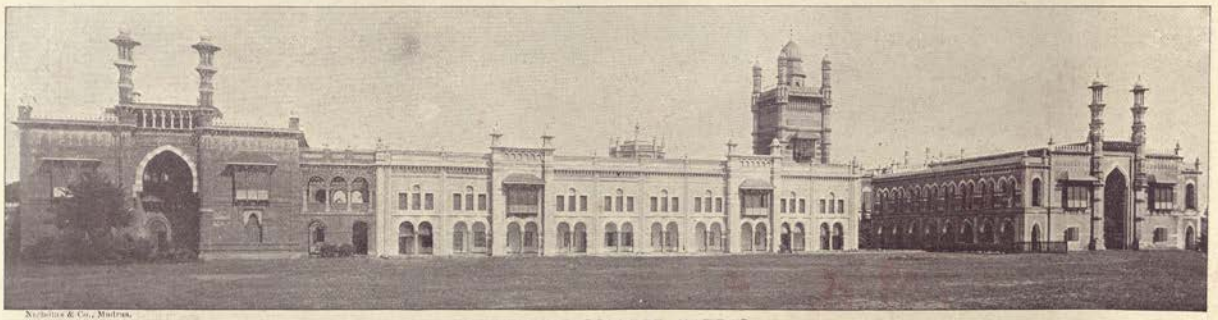


Nicholas & Co., Madras.

THE MARINA, MADRAS.

A stone's throw from Government House in the same compound is the Banqueting Hall, a semi-public hall which much more frequently than the Victoria Town Hall does duty as a Town Hall for Madras. It was built out of funds provided by the prize money of Seringapatam, and except for the basement story, is an imitation of the Parthenon. The control of the building is vested in His Excellency the Governor, and it is used for all State functions, a purpose to which it lends itself admirably. The public, however, find no difficulty in getting the use of the hall by applying to the Military Secretary to H. E., the Governor. The Banqueting Hall is the picture gallery of Madras, and contains a very fine collection of portraits of worthies connected with Madras, from the last Governor to the Duke of Wellington (then Colonel Arthur Wellesley) and Lord Clive. A fine drive from the Government House Gates leads down to the Marina, the promenade of Madras, and admittedly the best of its kind in India. The Marina in its present form is comparatively of recent origin, and owes its existence to Sir M. E. Grant Duff. Previous to the formation of the Marina the promenade was the "Cupid's Bow,"

a stretch of the Beach Road to the south of the fort. The Marina now comprises a tan riding path on the inside, a broad carriage drive, and a raised and gravelled promenade, and is separated from the seashore by a well-kept garden with admirably trimmed hedges of dwarf casuarina. It is the favourite evening resort of Madras, and is always more or less crowded between the period after office hours to dusk, especially on evenings when one or other of the bands in Madras are announced to play. The day may be ever so hot and relaxing; but with evening comes relief if one can only get down to the Marina. The Marina owes a good deal of its beauty to its surroundings. It is flanked from one end to the other by some of the handsomest public buildings in Madras. At the north end is the Marine Villa, a dreary looking house which forms part of the Government House domain. Then situated in the Chepauk Park is first the Senate House, the University headquarters in Madras, another structure designed by Mr. Chisholm. The Senate House comprises a huge hall, used mainly for the convocation ceremony, and sometimes for fine art and photographic exhibitions. Divided from the hall by a large arch and door is the lecture theatre which is chiefly used by the Law College, until its own premises to the west of the City Civil Court, now in course of construction, is ready. There is over the main entrance a fine room which is used as the Senate Meeting Room which is adorned with pictures of Lord Hobart, Lord Napier and the Honourable Sir Alexander Artbuthnot.

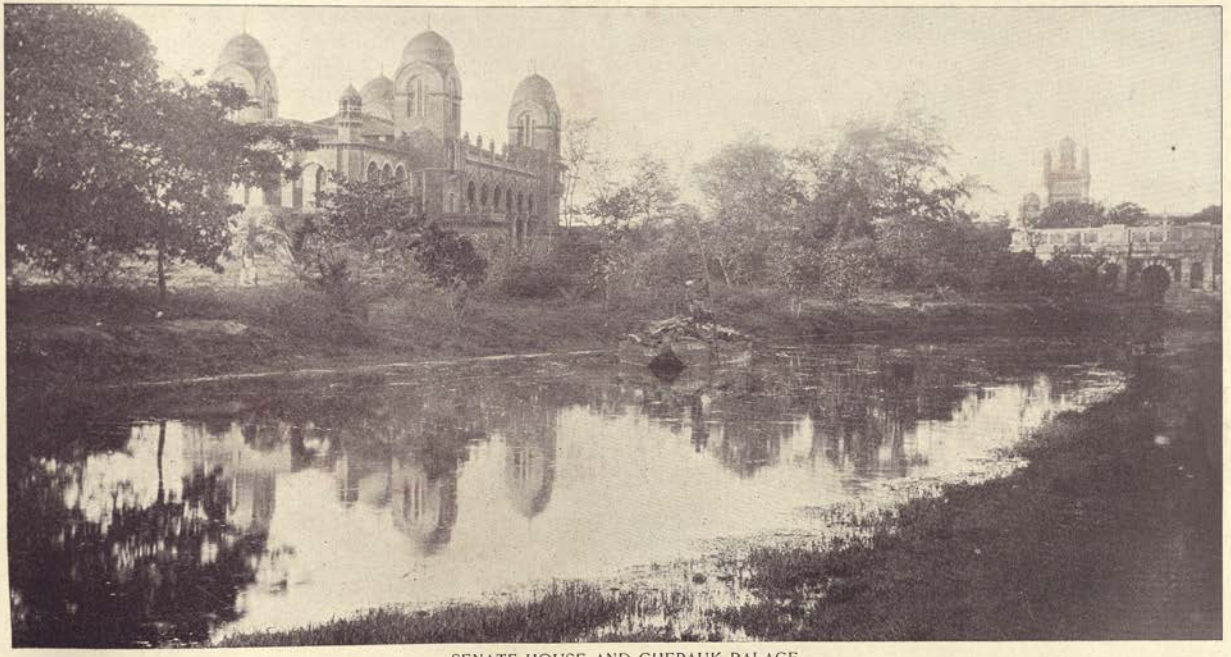


Higginbotham & Co., Madras.

ENGINEERING COLLEGE, MADRAS.

Beyond the Senate House, and a stone's throw to the south of it, is a striking mass of buildings, Saracenic in style, known as the Chepauk Palace. It was formerly the residence of the Nawabs of the Carnatic. On the death, however, of the last occupant of the *Musnud*, the property escheated to Government; and now, after sundry alterations, forms the Board of Revenue Offices. The Madras College of Engineering, one of the oldest institutions of its kind, is lodged in an adjoining range of buildings which was the Zenana in the days of its princely owner. This portion of the building has of late years been added to considerably. The block in red brick work which characterizes modern Madras architecture to the south which contains the college lecture hall, etc., is of recent date. The next building on the Marina, is the P. W. D. Secretariat, another example of Madras architecture of recent days. It fulfils admirably the purpose for which it was intended. The next building, and a very striking one it is, too, is the Government Presidency College, another of the splendid designs of Mr. R. Chisholm. It is the leading Government educational institution in the Presidency, and shares with the Madras Christian College the reputation of "manufacturing" the largest number of graduates and undergraduates in Madras. There are a number of other excellent educational institutions in the city. Madras, the reader will by this time have found out for himself, is a great straggling city, and it is to be feared that the description of its institutions has for this reason developed a straggling tendency. In endeavouring to work on fixed lines it has at this stage been discovered that a number of interesting institutions have been omitted.

The most noticeable of these omissions is that of the hospitals and churches in Madras, neither of which should be left out in any narrative with any pretensions to completeness. Taking hospitals first in Black Town there is the Monegar Choultry, a charity hospital, which owed his origin to the foundation in the early part of this century of the Native Poor Fund for providing medical treatment to the native poor. The institution is supported by public contributions and largely by Government. Moodelhar's Lying-in Hospital the taller of which, as its name implies, owes its origin to the large-hearted generosity of the Madras millionaire, whose charity takes such useful and



SENATE HOUSE AND CHEPAUK PALACE.

philanthropic forms as the erection in addition to this hospital, of a Travellers' Choulter near the Central Station, numberless drinking fountains and cattle drinking troughs all over the city, to say nothing of the artistic little vaccine depots which he has put up in several spots in Madras in the name of his wife. The latest philanthropic undertaking in which he is engaged is the Mr. Savalay Ramasawmy Moodelliar Students' Hotel which forms one of the two schemes already mentioned.

The General Hospital is the biggest and best, perhaps, of the Presidency hospitals in India. It has connected with it the Madras Medical College and a large staff of doctors, nurses, etc. It has a deservedly high reputation all over India. Its scope has recently been

enlarged by the inclusion in it of the Women's and Children's Hospital which hitherto was situated in an unsuitable building in an undesirable locality. Room has been found for this very necessary addition by removing the Native Hospital to the Convalescent Depot at Poonamalee. The Madras Lying-in Hospital is another of the very best things in the hospital line that Madras produces. It is superintended by experts and is in its work one of the most successful institutions of the kind in India. It is situated on the Pantheon Road, next to the Central Museum, etc. Not far from the Lying-in Hospital, but situated on the Puddupet Plain, is the Madras Eye Infirmary, a hospital as its name implies, for the treatment of ophthalmic diseases. This, too, is superintended by an expert and is very successful in its operations. Near the Presidency College is the Victoria Caste and Gosha Hospital, which owes its origin to the advocacy of Lady Grant Duff. It has been taken over and is managed by the Dufferin Fund Committee and is steadily improving. The Madras municipality very recently, too, decided to assist the hospital by remitting the annual assessments of Rs. 500 charged on the building and premises. There are other hospitals in Madras, but those mentioned are the chief. The Victoria Caste and Gosha Hospital finds a place in the category on account of its connection with the Dufferin Fund, a movement the great importance of which is now so universally recognized.

Of the churches in Madras the palm for antiquity is taken by St. Mary's Church in the fort, reference to which has already been made in this narrative. Next approaching it in antiquity, if the date on the street portal is correct, is the Church of St. Mary of Angels, the present Roman Catholic Cathedral in Armenian street. The date borne on the gate post is 1648 and if this is a record of its age, the church has been in existence since the early days of the settlement. It became a cathedral in 1823. Except its age, however, it has little else to recommend it. Reference has also been made to the Armenian Church which dates from 1712. Coming to more modern times St. George's Cathedral next demands attention. It is situated on the Mount road, about three miles from the Fort, in an extensive and well-kept compound. Outwardly it differs but little from the majority of similar edifices in this country. Its interior, however, is chastely beautiful and gives an excellent example of the splendid effect produced by using the old Madras plaster which in dazzling whiteness and fineness of grain, almost resembles marble.

The church was built in 1816, after the design of Major de Hairland, and one of the most noticeable features of the church from the very beginning was the beautifully ornamented ceiling in Madras stucco. Within the last decade or so, it was found that the roof was beginning to suffer from climatic influences. It was therefore determined to re-roof the church with teak wood. An exact reproduction of the old ceiling was obtained in papier-maché and now adorns the roof of the nave. This is one of the few churches in India which has a beautiful churchyard attached to it in which interments are still made.

St. Andrew's Church, or the Scotch Kirk, on the Poonamalee road, was also designed by the same architect as the cathedral, and was erected about two years later. There are, however, as few points of similarity about the two edifices as there are in the doctrinal teachings of the respective churches. A curious fact about this church that every guide book perpetuates is that except for the windows and doors no wood-work of any kind is employed in the construction.

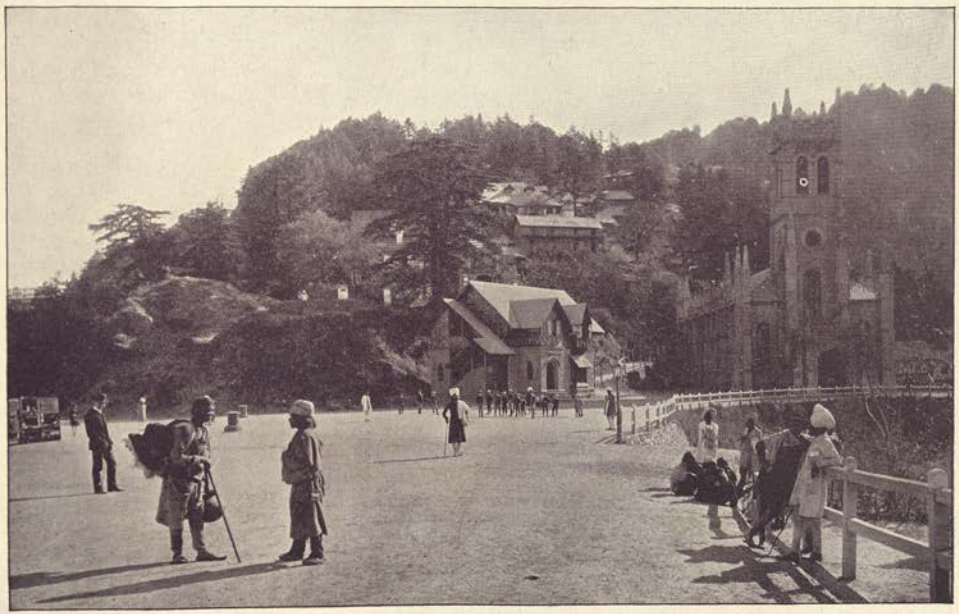
This by no means exhausts the list of churches of Madras, but the others do not call for special mention. Reference has been made to the People's Park as a place of public resort, and a well-intentioned municipality has provided other centres of recreation for the ratepayers such as the Robinson Park, which is intended as a place of resort for the ratepayers of distant Royapuram, and perhaps carries out the intention for which it was established. In addition to the Napier Park at Chrutadupet, leading on to the Mount road, is Chepauk Park, running parallel with the Marina, and containing the Senate House. It is an excellent garden and horticultural nursery, the success of which is shown by the prizes obtained by the park exhibits in the annual flower shows. A mention of the flower show almost of necessity reminds one of the Agri-Horticultural Society's garden at Teynampet. This, of course, is not a municipal or public institution. It is, however, open to the public, and certainly repays a visit.

CHAPTER IX.

HIMALAYAN HILL STATIONS.

SIMLA.

SIMLA is the Governmental capital of India, from the end of April till the beginning of November. During this period the Indian Olympus is thronged with official gods, and from there, the lightnings of the high Government orders all emanate. There, enshrined among the clouds, over seven thousand feet above the heat of Jacobabad, the floods of Dacca, and the malaria of the Terai and the Dooars, the rulers of the Indian Empire toil, or play, according to circumstances, and are the envy of all who must swelter through the hot season on the plains. Formerly Simla was reached by a long dâk-road journey from Umballa, but the railway now reaches Kalka, only seven miles from charming Kasauli. The distance from Kalka to Simla is about sixty miles *via* Solan, and much less *via* Haripur. The visitor may not start before 3 o'clock a. m., or after 1 p. m., as it is a very dangerous road to travel by night, so much so that night travel is prohibited by Government.

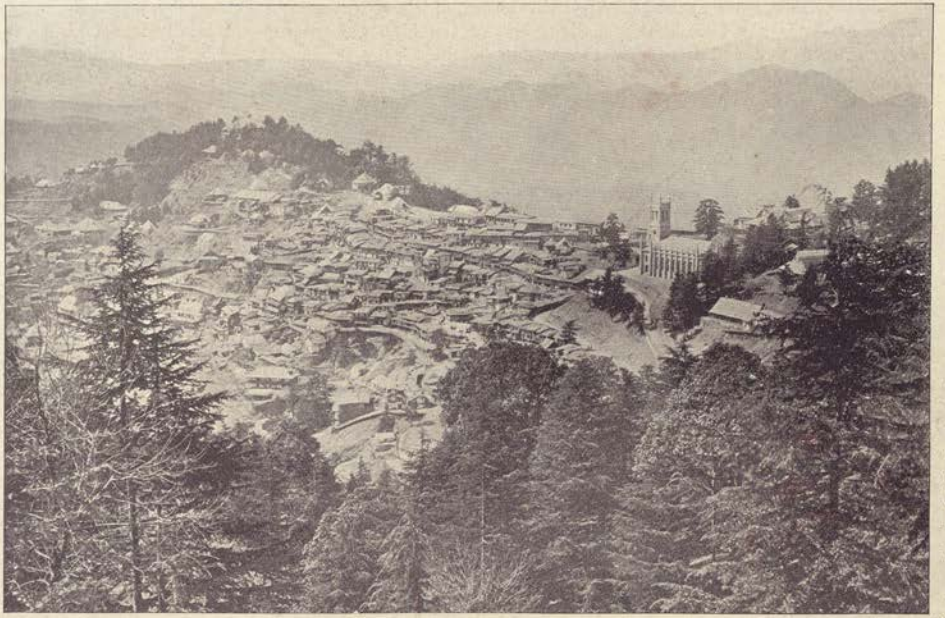


THE RIDGE, SIMLA.

Any one who can afford it takes a tonga for himself and his luggage, and the tonga ponies or mules go "full bat." As soon as Solan is reached the scenery changes to Swiss-like beauty but with real mountains on the horizon and not hills. When the traveller from the plains arrives at his destination, and strolls about late in the afternoon, he is charmed with Jako, the peaky hill of Simla, with Boliganj to the west. He plans to join in the sports at Anandale, hopes to

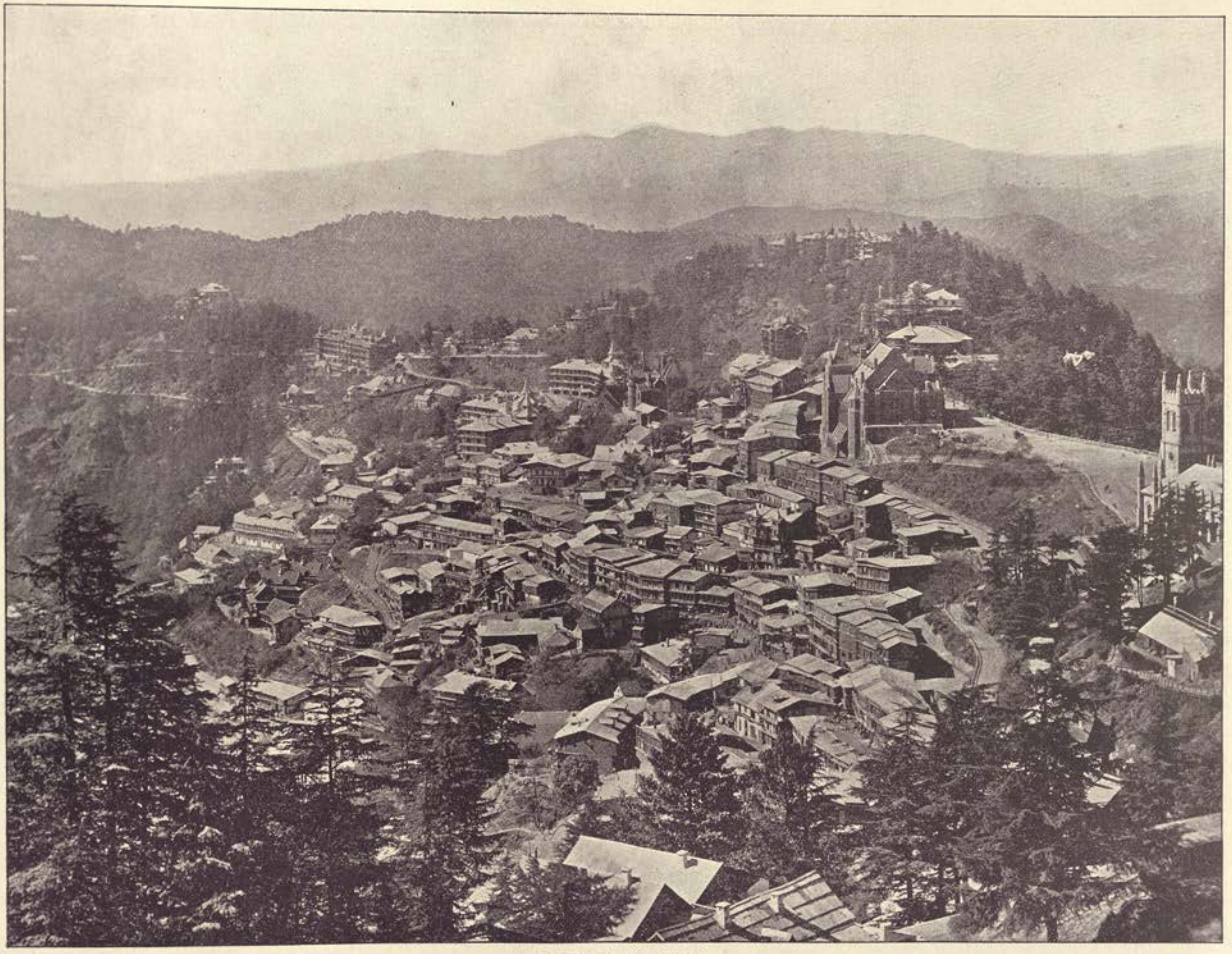
be invited to the fun at Peterhoff, and calls next day on every Mem Sahib from the Vicereine downward; he sees nothing that surprises him except that all his friends who drive in the stations on the plains are walking, and he learns, on inquiry, that only their Excellencies the Viceroy and the Commander-in-Chief drive in Simla! As everyone arrives in the afternoon, the public is first seen at an entertainment after dinner.

There is always something going on in Simla at night. The Amateur Dramatic Club is constantly rehearsing and performing some new piece with topical songs from some late London success. A summer in Simla without performances by the Amateur Dramatic Club, would be—but stop—the thought is too horrible. Anandale Valley is the centre of Simla in the afternoon. Sports of all kind induce the gentleman-rider to bring up his ponies and his steeple-chasers; and many a fine rider has preceded his horse over a dangerous leap. The British soldiers come to Anandale from all parts of India to compete for the Durand Foot-ball Cup. The Gymkhanas at Annandale are very good. A Gymkhana is an afternoon's sport composed of foot races, horse races, high jumping, vaulting, tugs-of-war, obstacle races, sack races, cheroot and peg races, dress-tie races and every other competition that can be devised by an inventive honorary secretary. The Simla people not only desire to be amused, but are easily amused, and, of course, amusement which is not in the programme, often arises as the afternoon wanes.



GENERAL VIEW OF SIMLA, FROM JAKO.

Government House is a very grand place, and is built on an excellent site; but though officials and ladies think a great deal about its levees and drawing-rooms, these do not attract public attention to the same degree as similar functions at Calcutta. Christ Church, with its square tower west of Jako, is a feature of Simla. Bishop Cotton's school, founded in 1859 as a thanksgiving for the suppression of the Mutiny, is a fine institution, and has educated some of the best men in India. The Auckland High School for girls gives a slap in the face to Madame Grand and "the modern woman," when it states that its principal object is "to fit girls for a home life." The Mayo Industrial Girls' School and the Convent, are also excellent institutions. The Imperial Offices of the Government of India are better than



THE BAZAAR, SIMLA.

any single office in Calcutta, and it is a good thing to have them centrally situated. Undoubtedly they are very fine buildings, and, in time to come, may possibly supplant those on the Hooghly.

The Lawrence Military Asylum at Sanawar is not very far from Simla. It was founded by Sir Henry Lawrence in 1847, and after the Mutiny it became a Government memorial of that earnest, able man. It provides for 500 soldiers' boys and girls "an asylum from the debilitating effects of a tropical climate, and from the demoralizing influence of barrack-life wherein they may obtain the benefits of a bracing climate, a healthy moral atmosphere, and a plain, useful and, above all, a religious education, adapted to fit them for employment suited to their position in life; and with the Divine blessing, to make them consistent Christians, and intelligent and useful members of society."

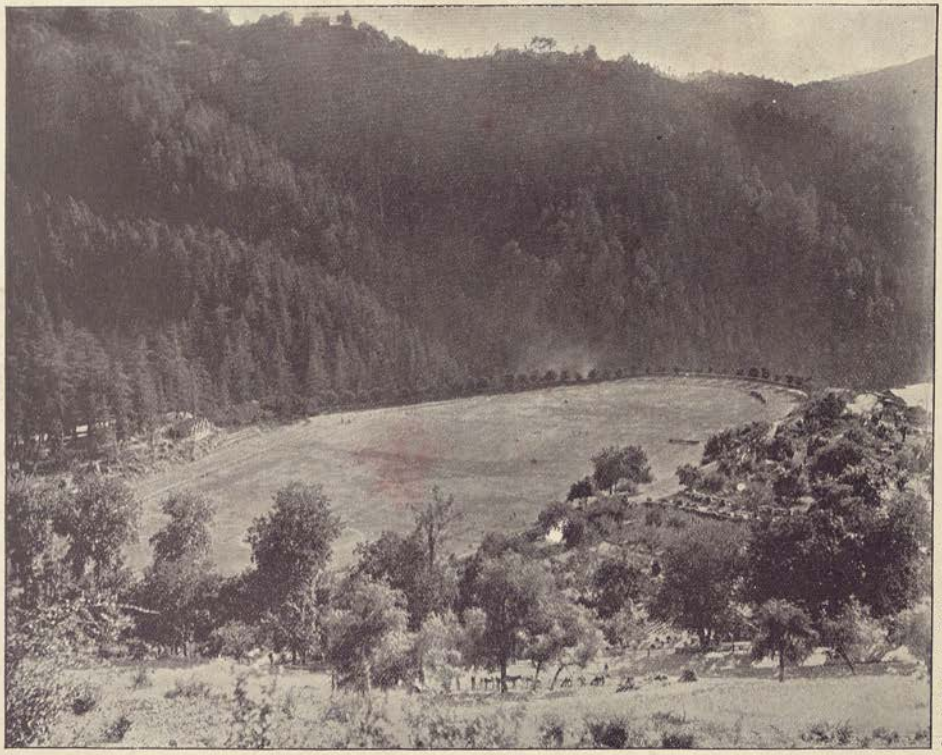
SIMLA IN WINTER.

Simla has a population of some 15,000 but in winter Jack Frost has a chance to experiment with but only few Europeans who remain at their posts. The first residence was erected in the station some seventy years ago, and there are now, in 1895, some 1300 houses. They cluster upon Jako's southern slope, and are scattered for some six miles from one extremity of the station to the other. Simla is 7084 feet above the level of the sea, which is not so near the clouds as Darjeeling; while Ootacamund is higher than either of these Himalayan stations. There is a popular belief that at Simla the Viceroy is perched higher than the Lieutenant-Governor of Bengal, or the Governor of Madras, when they "flee to the hills;" but this is not so. As regards the trees, the shrubs, the scenery of Simla, the views, and the far-off snows, they are only outvied by those of Darjeeling. To a man who has seen both, there is no *plus ultra*.

GENERAL VIEW OF MUSSOORIE.

MUSSOORIE.

Mussoorie is a delightfully situated hill station, and is reached by road from Saharanpore. Leaving the latter town the route passes over miles of waste country and winds about in the most fantastic manner as it approaches the Mohan Pass. This beautiful pass, which is a grand piece of engineering work, is cut through the Siwaliks, the traveller having to traverse a long dark tunnel. There is nothing noteworthy on the route until the bed of a mountain torrent is reached, which in the monsoons becomes so rapid that traffic is often interrupted. Leaving the river, the picturesque Doon is entered. This valley, which is one of the prettiest in the world, is more than ten miles broad, and through it runs many mountain streams. Dehra valley abounds in bamboos and tall shushuns. After journeying through the valley and down the wild country on to the Sal forest, the foot of Mussoorie is reached. It is a lofty, grand, verdant hill, with the houses so high that people seem to live in the air. At the foot is a pretty little native town called Raipore, with a clean native bazaar, more than a mile long, through which visitors to this lovely hill sanitarium must pass. Leaving the toll-bar the ascent is abrupt and steep, and as the traveller goes up, the pretty winding cart road below looks like a silver thread. Three miles up this hill through oaks and pines and rhododendrons, Jarapani, the resthouse



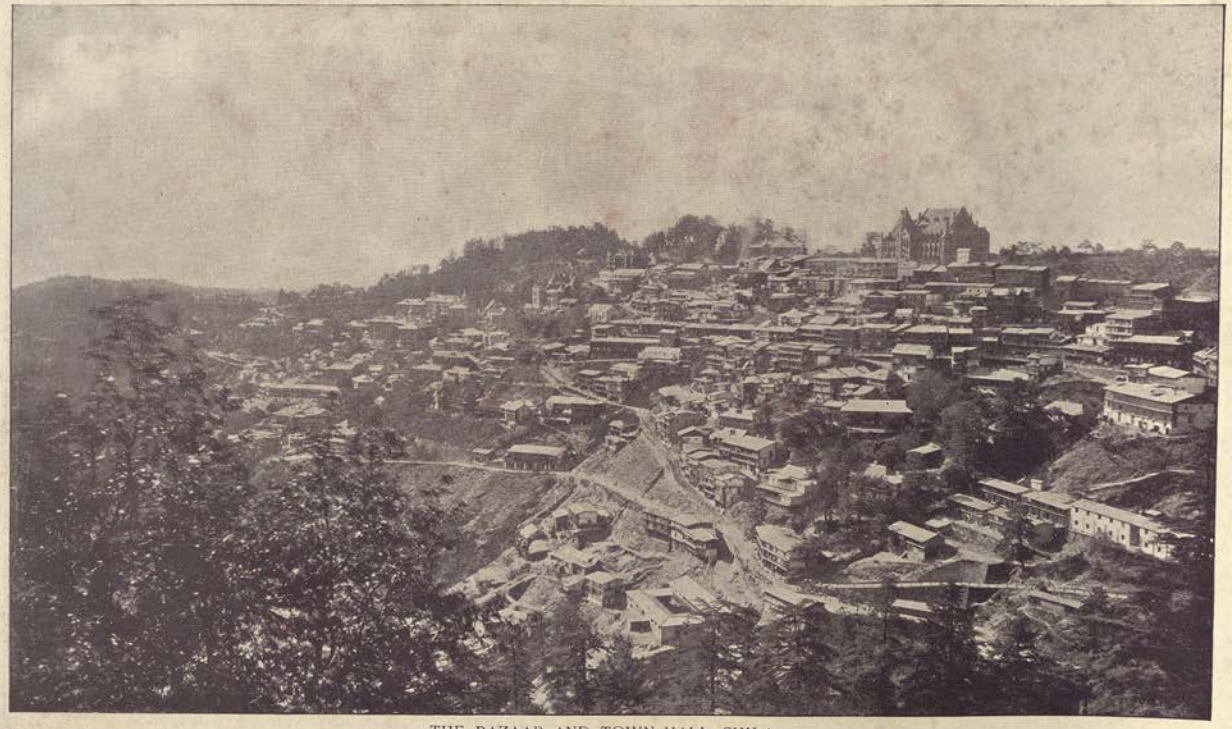
ANANDALE, SIMLA.

for weary travellers and the breathing place of the breathless, tired, exhausted, Dandy-walla is reached. On a high peak overlooking the rest-house, which has twice been struck by lightning, is a white marble pillar erected in memory of an officer who was killed there when Mussoorie was taken. A stranger is struck with the number of schools in this hill station, there being no less than six for boys and three for girls. The first three houses seen on the way up are boys' schools. Winding round and along a road cut in the hill Barlow-Gung is reached, and to the right is a private road which leads to the magnificent Mossy Falls. The path is thickly covered with moss and ferns. Here the ivy grows wild, the ground looks like a rich Brussels carpet, green with soft velvet moss, and studded with wild flowers of every hue and colour. On the way to the falls is the Government nursery, with a pretty substantial building, where entertainments are held.

VICE-REGAL LODGE, SIMLA.

The houses in Mussoorie are all picturesquely located. Kuiri has three pretty churches, one called Sell's Church, is built on a spur of the hill which overlooks the glen, and forms quite a picture for the artist. The wide mall, the library, rink, municipal hall and botanical gardens add to the loveliness of the station. Blucher's Hill stands out alone, and on it a palace is built for the ex-Ameer of Afghanistan, Yakub Khan, where he lives in comfortable isolation. Convent hill, with its convent gardens and little chapel, stands between Blucher's Hill and Camel's Back. The road three miles round Camel's Back is at points so picturesque that passers by are compelled to stop and gaze on its beauties. From a point near the cemetery, looking through the tall oaks and pines, is seen right at the top the figure of a camel, so complete, so natural, that it is almost difficult to believe that it has not been intentionally constructed by artificial means, instead

of being the natural shape of the huge rocks. The road from the library leads straight into the Happy Valley. At the entrance are three arches over three roads, leading to the valley, brewery and Charleville Hotel. The valley is a natural one, and on it is a large race-course, tennis courts, and here the gymkhanas are held. A few miles beyond is a beautiful cataract, and a famous place for pleasure-seekers. The village and Landour Falls are pretty, and there the best ferns are found. Nettles, too, abound in these damp spots. Castle Hill is



THE BAZAAR AND TOWN HALL, SIMLA.

very thickly wooded with several picturesque bungalows on its slopes. Cricket matches, volunteer parades, and sports are held here. A little further down is the lovely lovers' walk. The spot is difficult of access, yet the walkers are many.

Landour, 1000 feet higher than Mussoorie, is the military depot, and Lal Tiba, its highest peak, is a favourite resort for visitors. An enchanting view of the everlasting snows and the quiet sleeping Doon, is obtained here. From here on clear nights, the signalling between

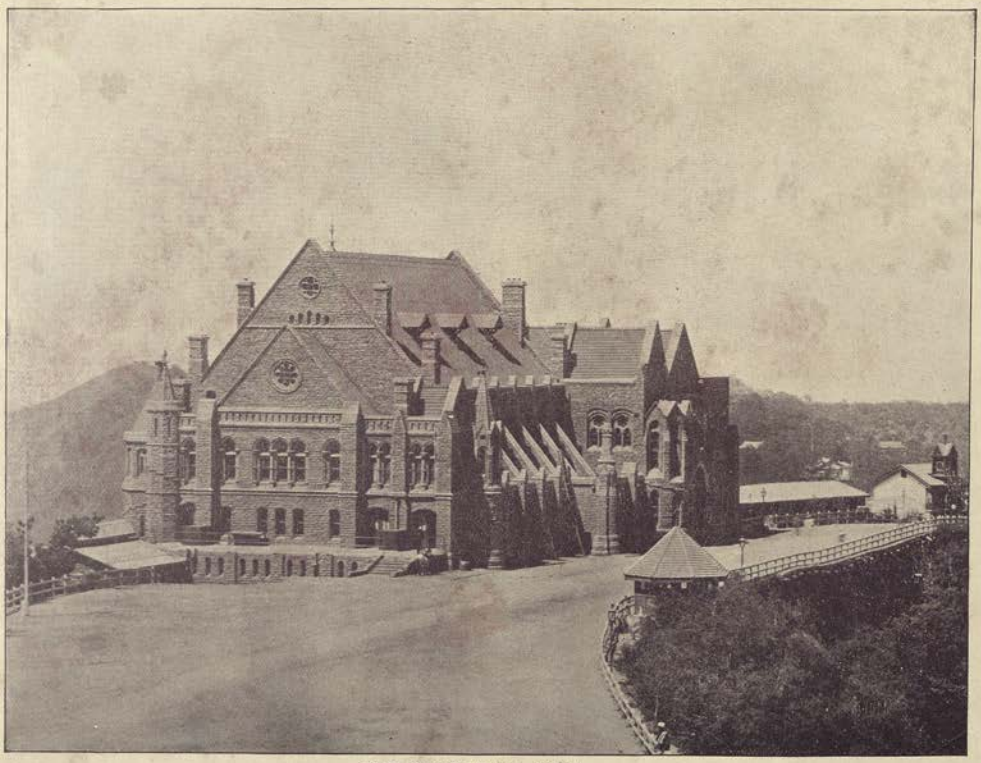
Mussoorie and Chakrata can be seen. Opposite Landour is the Fairy Hill, which is most appropriately named. Three efforts have been made to build on the hill, but the abundance of iron ore makes it difficult, and every house has been struck by lightning. Sansadara Falls, and the sulphur springs, a few miles from Fairy Hill, are places all travellers should see. The view that bursts upon the sight is not easily described. The water takes a leap of over 200 feet and then rushes over a high boulder into the river below. Forty yards further off are the lower falls which are fifty feet wide. The water drops from a height of seventy feet and resembles more a pelting shower than a fall. Penetrating through the falling water a cave is reached, containing arches, with a curious well between. Across the stream, which is the trysting place of two mountain torrents, the strong smell of sulphur is an unfailing guide to the sulphur springs.

A mile away from the foot of Mussoorie is the famous Robbers' Den, at one time the resort of a band of lawless dacoits. Here grew the longest, prettiest and most varied kinds of grasses to be found in the neighborhood. On a little hillock, a mile away to the east, is to be seen the ruins of the fort, from which the hill tribes were shelled and driven by the British forces.

THE MALL, SIMLA.

MURREE.

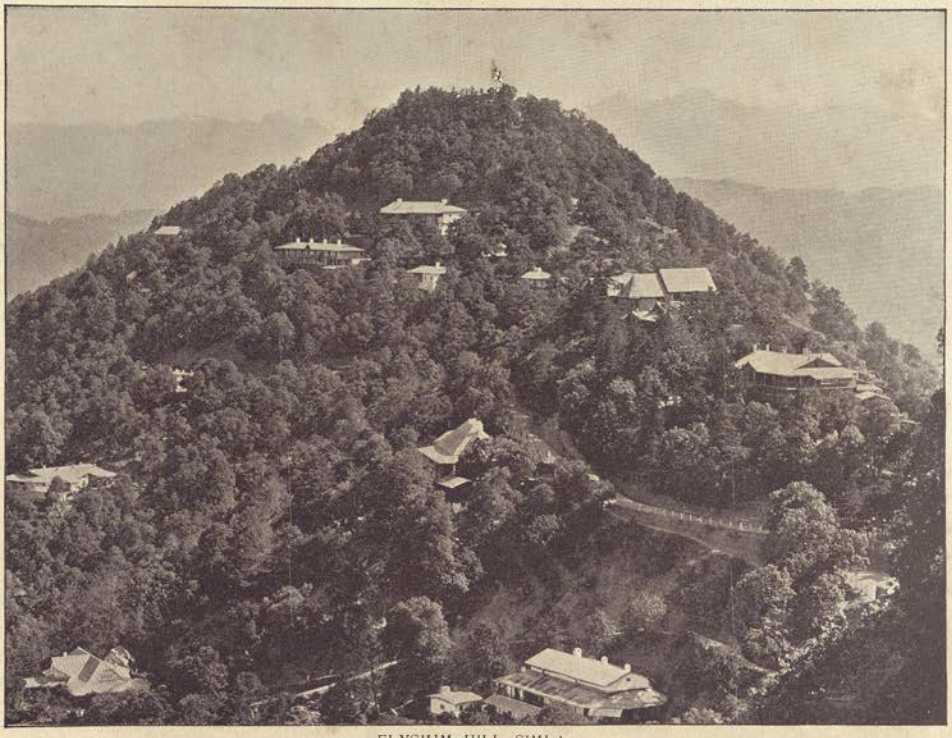
The Sanitarium of Murree is situated on a single ridge, which forms a lateral spur of the Himalayas, running down at right angles to the plains, from northeast to southwest, and flanked on either side by parallel ranges of hills. On his way to Murree, the traveller finds half the journey is on the plains or Pindi plateau, and when he reaches a dâk-bungalow about ten miles from his destination, he enters the region of pines, and feels that he is ascending the great Himalayas.



THE TOWN HALL, SIMLA.

During the months of April and May, the coniferous trees shed their needles (leaves) littering the ground, to the depth of several inches. This checks the growth of grass, and since the village cattle are mostly dependent on the forest preserves, the hill-men set fire to the dry needles, and soon the whole forest is enveloped in a conflagration. It is a grand sight to see these fires by night; extending sometimes over a whole hillside for miles; but causing great destruction to all young trees and saplings. Some of these fires burn for weeks. The Conservator of Forests, and the local authorities have done their utmost to put a stop to this wholesale destruction, but to no effect. The extremities of the Murree range, are known as Pindi Point on the southwest, and

Cashmere Point on the northeast; the latter is higher, but the highest peak is betwixt the two, rising to 7517 feet above sea-level. The Mall runs the whole length of the ridge, and is three and a half miles in length. Murree cannot boast of magnificent buildings. The finest edifice is the Church of the Holy Trinity, which is centrally situated. Below the Mall is the Osiris Hall, a fine capacious building, used by the Masonic lodges, "Stewart" and the "Light of the Himalayas." Here also is held annually the standard examination of the Punjab European School for girls. Above the Roman Catholic Chapel, and crowning the ridge for a distance of 500 yards, are a series of barracks which constitute the depot. These barracks are massive two-storied buildings, and charmingly situated.



ELYSIUM HILL, SIMLA.

To the west of Murree, as far as the eye can reach, mountain range follows mountain range, culminating in the snowy range, beyond which is the vale of Cashmere. Still looking from Observatory Hill, the Scotch Kirk is seen at the far end of the line of barracks. Opposite to the church, and on the off-side of the Mall, are the European and Parsee shops. The shopkeepers are migratory, vending their goods at Pindi in the winter, and at Murree in the summer. Low down, out of sight, below the Mall and European shops, is the bazaar. This is a great improvement on Simla, where the Mall runs through the bazaar, and is a perfect eye-sore to the station. Between the Kirk and the church, and fifty yards below the Mall, is the new Murree Club, a very extensive three-storied building. Beyond the church, and at the extreme end of the view from Observatory Hill, as taken along the Mall, is the Post Office, with a clock-tower attached. This building is the nucleus of the whole station. Here all the principal roads branch off. The Cashmere road turns to the right or east, as the visitor approaches from Pindi Point, passing the Telegraph Office, Commissioner's Court, Lady Roberts' Home,

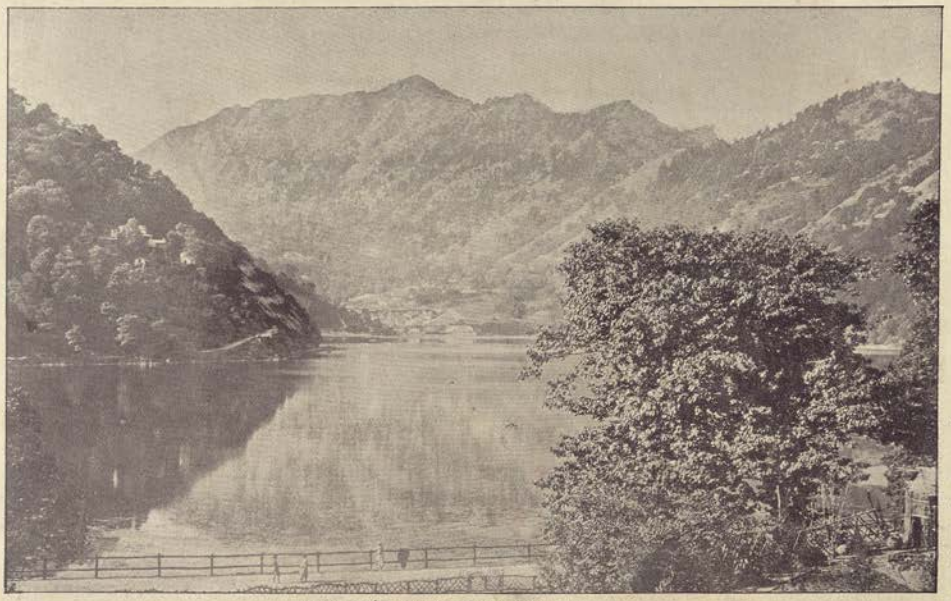
CHADWICK FALLS, SIMLA.

Viewforth or Powell's Hotel, and after rounding the Gharial Camp, four miles from Murree, reaches the first stage, Dewal, which is ten miles distant. The Forest road runs to the left of the Post Office to the Assembly Rooms, tennis courts, Alliance Bank, Fairfield or Manley's Hotel, St. Deny's School, Strawberry Bank, where the commissioner resides, and Ayub Khan's residence. Below the Forest road, and parallel to it, starting from the Post Office, is the road to Kuldunnah and the Gullies. Here where the road strikes off to Kuldunnah is the assistant commissioner's court and treasury. Both the commissioner's and assistant commissioners courts, are held in unpretentious buildings. The assembly room is a large hall, and capable of seating 400 people. This building, though central, is not easy of access, a very steep narrow road leads down to it from the Mall. All the dances, theatricals, concerts and entertainments are held here. Ayub Khan, who was defeated by Lord Roberts at Kandahar, now a State prisoner, occupies several houses near Cashmere Point. Private residences nestle against the hill, among the woods, on both sides of the Murree Ridge, extending the whole length from Pindi Point to Cashmere Point. The best houses are to be found at the Cashmere end of the station, and they are much sought after.

The offshoots from the Murree ridge, and within a radius of four miles, are the Lawrence Memorial Asylum, the Brewery, Cliffden, Kuldannah, Thoba, Gharial and Topa. The Lawrence Asylum is situated below Pindi Point, about two and a half miles from Murree, at an elevation of 6398 feet. Kulhannah, Gharial, Topa and Thoba, are called military camps. Kuldannah, about three miles north of Murree, is the headquarters of a British infantry regiment. Gharial is three miles to the northeast of Murree, on the Cashmere road, and quarters a whole infantry regiment. At the

VIEW OF LAKE NAINI TÂL.

base of the Gharial hill there is an extensive flat of about fifteen acres, where all the gymkhanas, cricket and out-door amusement of all sorts are held. Topa, to the east of Murree, and three and a half miles distant, is generally occupied by a detachment of cavalry. Thobo, six miles to the northwest, on the road to the Gullies, has a detachment of artillery. Cliffden barracks are away to the west, down the Khud, and about a mile from the depot. Here the women and children of the troops quartered at Murree and its neighbourhood are comfortably housed. The permanent population of Murree is 2500, but during the season it increases to 8000. The European population in the season is drawn chiefly from Rawalpindi, but many visitors are drawn from Lahore, Sialkote Peshawar, and Mooltan, and also from other stations on the plains. Murree is one of the principal stages on the high road from the Punjab to Cashmere. The traffic is enormous, and the thoroughfare has been improved since the Russian scare, in the Gilgit direction. It must also be noted that nearly all the merchandise is conveyed on men's backs, except goods from Yarkand, which are brought down on ponies. Hundreds of pilgrims from Central Asia find their way to Mecca by way of Cashmere, and through Murree and Bombay. The numbers of people who are continually arriving from beyond the snows of the upper Himalayas through Cashmere and Murree is incredible.



NAINI-TÁL, FROM THE HOSPITAL.

NAINI-TÁL.

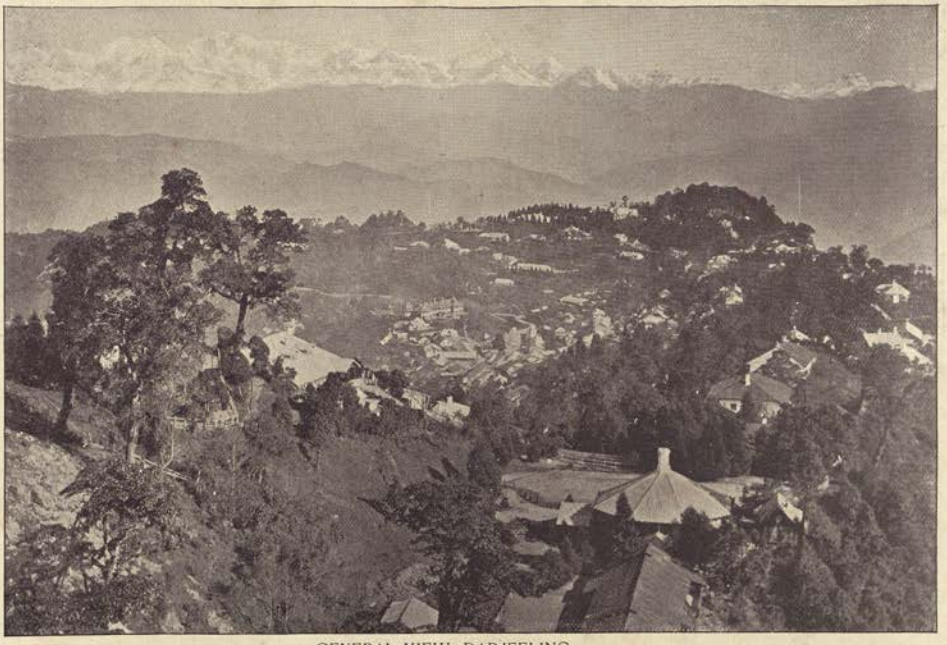
Naini-Tâl is a beautiful well-wooded hill station, situated on the outer slopes of the Himalaya Mountains, in the province of Kamoun. It is a place of rapidly growing importance. It is the summer capital of the Northwest Provinces and Oudh, and has recently been selected as the headquarters of the Bengal army under the new army reorganization scheme. It has an enchanting lake on one side of which is the Ramsay Hospital, where the sick receive good care, and skillful treatment. At the entrance to Naini-Tâl there are sulphur springs, whose waters may no doubt be very beneficial to the health, though very unpleasant to the taste. On one side is a small bazaar, and on the other the Methodist church.

There are six schools in the station, two of them being Methodist schools, Wellesley and Oak Openings, the Girls' and Boys' Schools; The Boys' and Girls' Diocesan Schools, Sherwood and Barnsdale respectively; and two are Roman Catholic Schools; St. Mary's Convent for girls and St. Joseph's Seminary for boys. The Assembly Rooms, at the head of the lake, are used for shops, balls, theatricals, concerts, etc., and close by is the flat, a level bit of ground, where foot-ball, tennis, and cricket are played, where races are run, and where the band plays on certain days of the week.

DARJEELING.

The road to Darjeeling is like no other journey in India or, perhaps, in "the wide, wide world." The start from Sealdah by the Eastern Bengal State Railway seems a very ordinary one, and there are not as many people at the station as are seen at Howrah or the Victoria Terminus, Bombay; but, after some hours, the Ganges river has to be ferried, as at Detroit, from Canada into the States; and, then, the E. B. S. Railway takes the train on a metre gauge to Silliguri, where all passengers have to get into a tiny mountain-train with open cars like those up the Rigi. This portion of the line, the Darjeeling-Himalayan Railway (with a two feet gauge) is popularly believed to belong to the Gladstones of Hawarden; and, as it has brought life and health to thousands of people, who could not have braved the tonga dâk to other hill stations, the thanks of all India are due to the commercial enterprise of "the grand old man" and his family. The zigzags are just as fine as those on the Blue mountains in New South Wales, and the gorges are as terrific as among the Rockies.

The figure of eight, the letter S and the loops are charming things to look at in a picture, and inspire admiration for the engineer who designed them; but on a first journey to Darjeeling they are apt to make the passenger



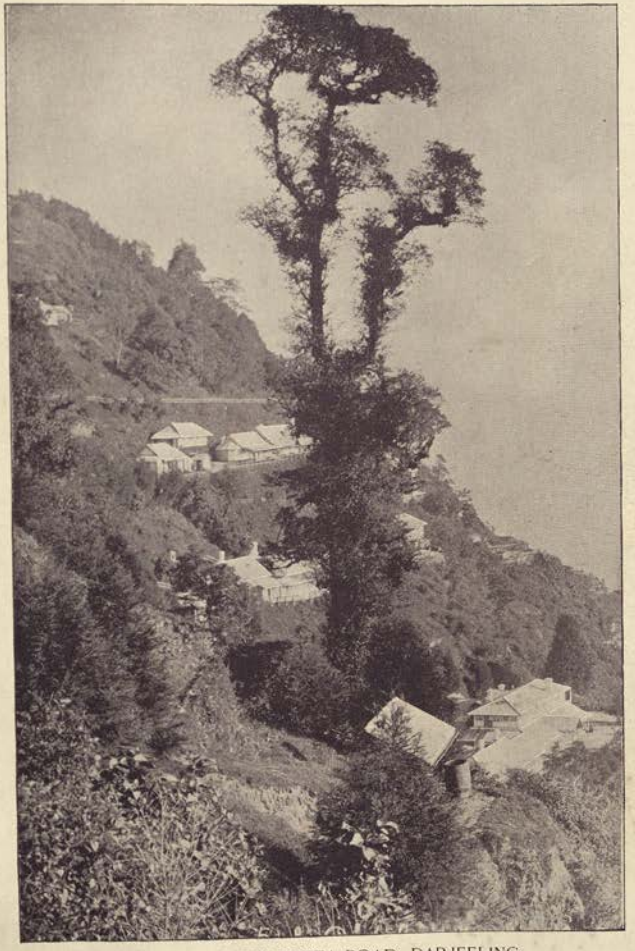
GENERAL VIEW, DARJEELING.

nervous. After this feeling passes away, the varied beauties of the landscape absorb the attention. First, the verdant far-away plains of India, then the oaks and golden bamboos which become giants here, then the peaches and the tree ferns, which are almost tall enough to rank with the tree ferns of Ferntree Gully in Australia, and then after catching glimpses of many tea plantations, which bring to mind the pleasant life in Kurseong, of which all planters speak, one mounts up and up, past terrific precipices, until the top of the range is reached, and one can look over the way at Kinchinjanga, only fifty miles away.

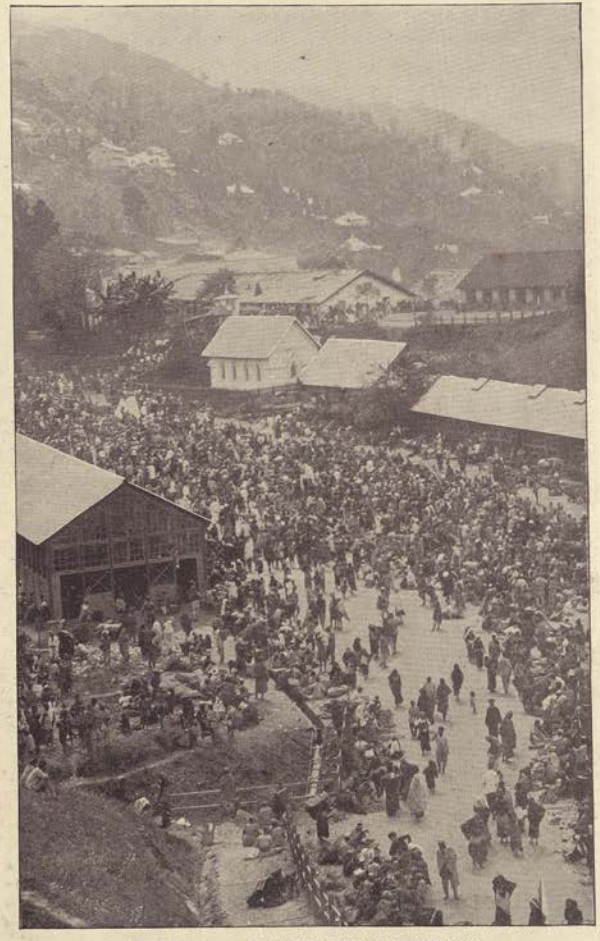
MOUNT EVEREST, FROM SANDAKPHOO, DARJEELING.

There may be other more fascinating hotel windows in the world than those in Darjeeling, but to the average person it is a mind and heart opening experience to stand at the window and see not one, but a succession of the highest mountains in the world.

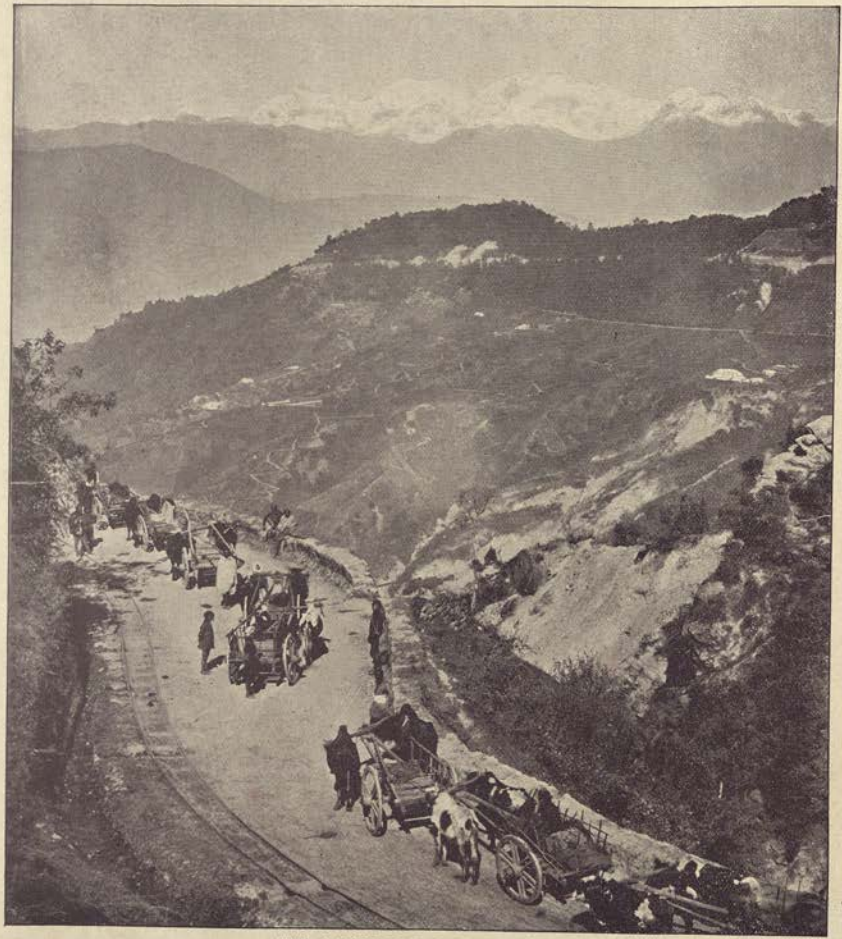
Mount Everest cannot be seen from Darjeeling, but the visitor has only to walk a little way to see the panorama of the Himalayas. After seeing this panorama of snow-clad monarchs in a chain of majesty for quite one hundred and fifty miles, it seems nothing to think of the Alpine panorama from Milan Cathedral or from the Rigi Kulere, except for the beautiful lakes nestling among the Swiss hills. Kinchinjanga, across the Ranjit valley, is 28,000 feet high; and, by riding a few miles out in the early morning, it is possible to see the sun rise on Mount Everest which used to be in the geographies as 28,002 feet. How proud a mountain must be to be two feet higher than Kinchinjanga! It must be as gratifying as to be half an inch taller than your mother! What Sapper officer of the Survey of India decided the feet and inches of these giants; and how did he do it? Some geography ought to



VIEW FROM CALCUTTA ROAD, DARJEELING.



THE BAZAAR MARKET DAY, DARJEELING.



THE CART ROAD, DARJEELING.

state that dear old Kinchinjanga is 28,003 feet 5 inches. Such a statement brought to the notice of the Government of India would cause a fresh survey of the Inner Himalayas, and would enrich the illustrated papers of Europe for months. It might then be discovered that Mount Everest is 28,004. It is not possible, however, for any one in India to admit the possibility of an error in the trigonometrical survey of India even of half an inch in the height of Kinchinjanga—to state such a thing would be an unpardonable sin. Darjeeling is not a little Simla! it is totally unlike Simla.

The Maharajah of Kuch Behar, the popular Indian sporting noble, bought ground in Darjeeling before it became so popular a sanitarium, or perhaps his agents did, while he was a youngster. Rich Calcutta merchants and moneyed ladies followed suit, and on these plots of ground they, as a "spec," built villas, and everyone in Calcutta rushes up to one of these charming villas before May-day. May-day in Calcutta is not a poetic village festival; it is a day of unendurable damp heat.

In May and June one sees every person of note at the Darjeeling bandstand who used to be outside the Eden Gardens in Calcutta; always excepting the Viceroy and the Government of India, who have gone to merry Simla instead of Darjeeling. Simla is a place where the charms of Nature are quite subordinate to those of society.

When people go to Darjeeling they go for health, whether they take a house for the season (seven months) or in the Pujas for fifteen days, or whether they rush up in

THE SNOWS FROM DARJEELING.

June for the ten days prior to the break of the monsoon. A globe-trotter, who has not lived on the plains of India from May-day till June 20, when the rains usually burst, does not know India and has no right to judge the memsahib who leaves her husband to grill on the plains. Very often she does not wish to leave him, as his interests and hers are one, but the recollection of the fortnight in June without a breath of air, day or night, is graven on the mother's memory for ever. She now takes a house in Darjeeling and pleases the bread-winner by true stories of the roses in the cheeks of his boys' and girls' faces, and by wonderful tales of their progress at school. Apropos of schools, St. Paul's School is 500 feet above ordinary Darjeeling. It is the Boys' Public School of Bengal, and is considered, by many, the best public school in India; but, of course, Bishop Cotton's School, Simla, and the Angelican and Roman Schools in Mussooree have their partisans. The Diocesan Girls' School is a good school, but the great place for girls in Darjeeling is the Convent, and it is a well-known fact that some of the nicest women in India received their tone in that institution. The Roman Seminary for boys, however, is a small one, compared with the Convent. The Government Aboriginal School for Lepchas and Bhutias (a most interesting place), and the *Guid auld Kirk o' Scotland's* School for the children of tea coolies, provide education for all classes of native children.

JUNCTION OF THE RANGIT AND TEESTA RIVERS.

As already mentioned, everyone goes to Darjeeling for health; and many people are packed off to Sealdah and into the train in the hope that they may reach Darjeeling before they die, which they certainly would do in forty-eight hours more of Calcutta's steamy heat. The Eden Sanitarium is, therefore, a public boon. It is under the experienced care of the Civil Surgeon of Darjeeling. Private ladies and gentlemen arrive there, and after a week of Darjeeling air, pots of Darjeeling tea, and kind words from the doctor (with as little medicine as possible), the patient feels well again. The reproach levelled at the Government of India, that it rushes away from the heat which ordinary Government servants must endure, cannot be urged against the Government of Bengal, for some of the departments, such as the Accountant

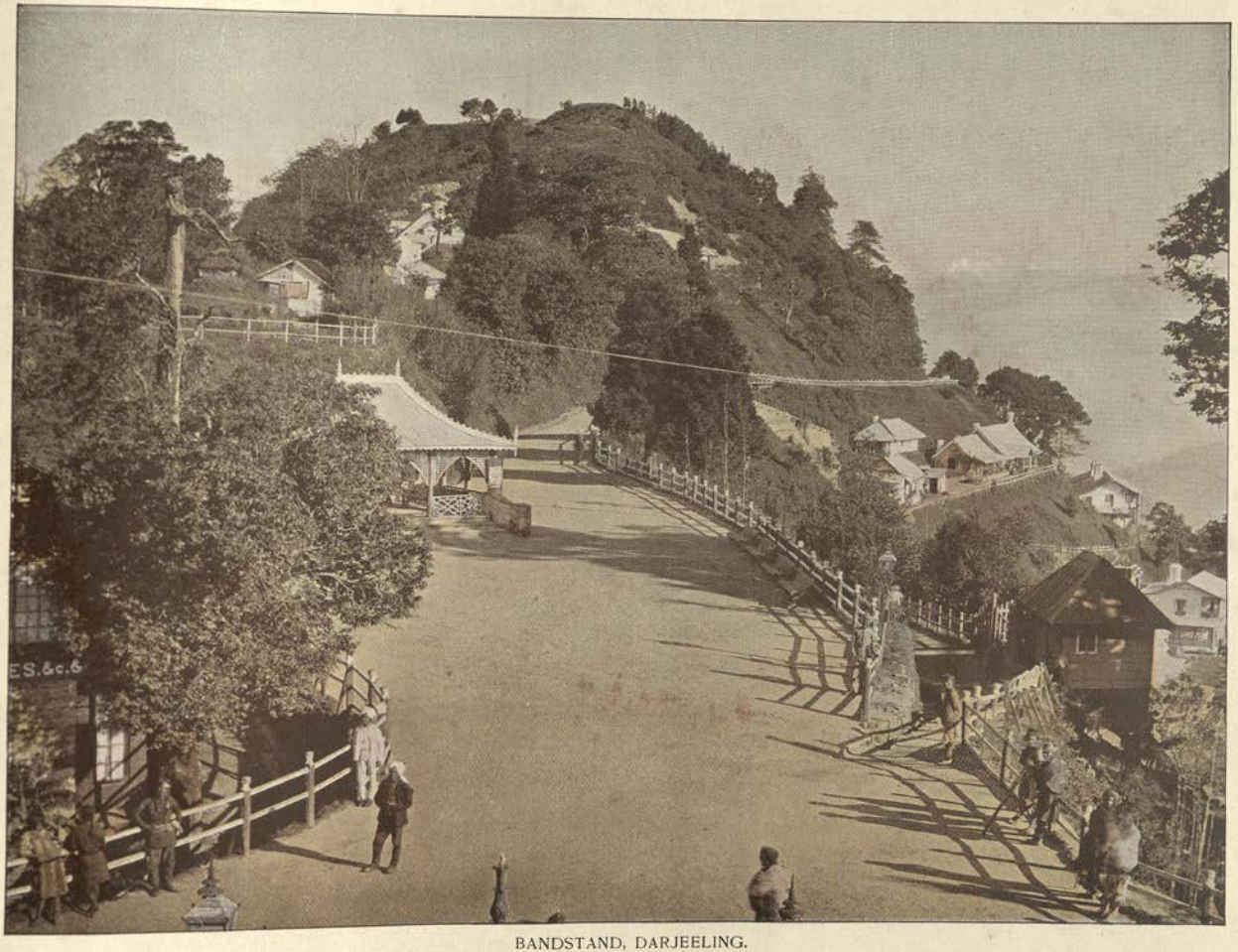
KINCHINJANGA, FROM BIRCH HILL, DARJEELING.

General's, remain in Calcutta all the year round, and the Lieutenant-Governor with his secretaries of great department go up for May and June only, and comes down on tour, as soon as the rains break.

Darjeeling is not a very desirable place in the rains. It is a little cooler than Calcutta, that is all; and those who remain there during this period may not see the sun for days, because of the rain and the banks of fog and mist. When it rains in Darjeeling it does the thing thoroughly. The buildings in Darjeeling are not striking in size or architectural design. St. Andrew's Church is a quiet, homely place, attended by large congregations during eight months of the year, and very often gay with bridal processions; but its chief charm is its homely look outside and inside where the simple old liturgy of the Church of England is joined in by all sorts and conditions of men and women, without great functions, even though the Metropolitan of India worships there daily for five months in the year.

GROUP OF BHUTIAS, DARJEELING.

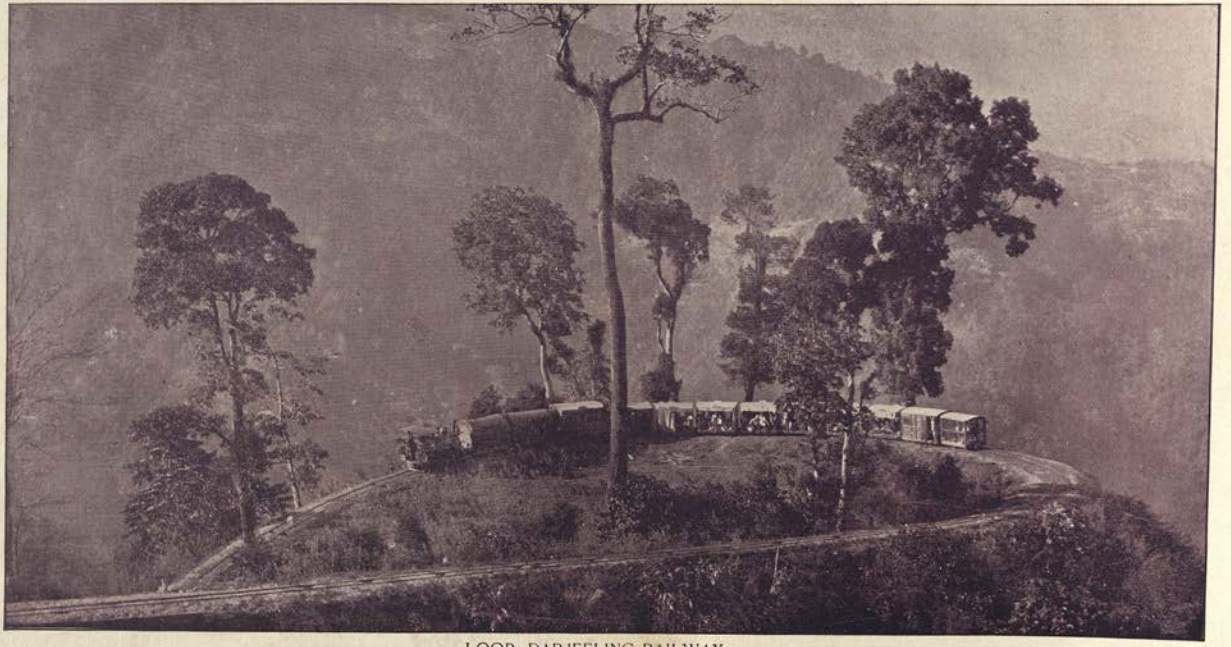
The Secretariat is a useful building nothing like Writers' Buildings at Calcutta, in size. The great thing for the visitor to do in Darjeeling is to go on trips. After he has been through the Bazaar and seen the Nepalis and talked with the Bhutias and the Lepchas, and admired the vigour of the Bhutia women, he rides to Phallut, where the grandeur of the Inner Himalayas is simply beyond word-painting. Many people ask, "What is the best time of the year to see Darjeeling?" The best time is in May or November. European residents in India go in May, but the children, who are the living advertisements of Darjeeling air, go up on the fifteenth of March and come down on the fifteenth of December. It is bitterly cold in November and December, but it is as bracing as Scarborough in January. There are only two great industries in the Darjeeling district, *viz.*, tea and quinine. Tea is, of course, a private enterprise. Darjeeling tea was started a year before the Mutiny, and the gardens now number about 200. The life of a tea-planter is not all beer and skittles—his busiest time, when he must be in the hot drying room, is just



BANDSTAND, DARJEELING.

TIBETAN WOMEN.

the hot months, then mosquito flight and redspider attack his plants, but he has the satisfaction of knowing that he is on the rising tide of popularity for Indian teas, and he has the melancholy satisfaction of knowing that he is fattening on the misfortunes of all his friends; for, as he is paid in gold, his profits rise in a double ratio to the losses of his friends: he gets nineteen rupees for his sovereign and pays his coolies in silver. The quinine industry is principally a Government enterprise. The industry is assuming gigantic proportions through



LOOP, DARJEELING RAILWAY.

the popularity of the pice dose at the Post Office. The Postal Department of India also collects rents from ryots, for Government; so that it is a most useful machine.

It is really astonishing to think of a runner, drawing six rupees a month, conveying from four to ten thousand rupees' worth of big notes after the sahibs' payday. There is very little robbery in the Post Office, because the Postmasters and Superintendents keep a sharp lookout for the slightest irregularity. What robberies there are take place in post offices among well-paid clerks, not among the poor runners.

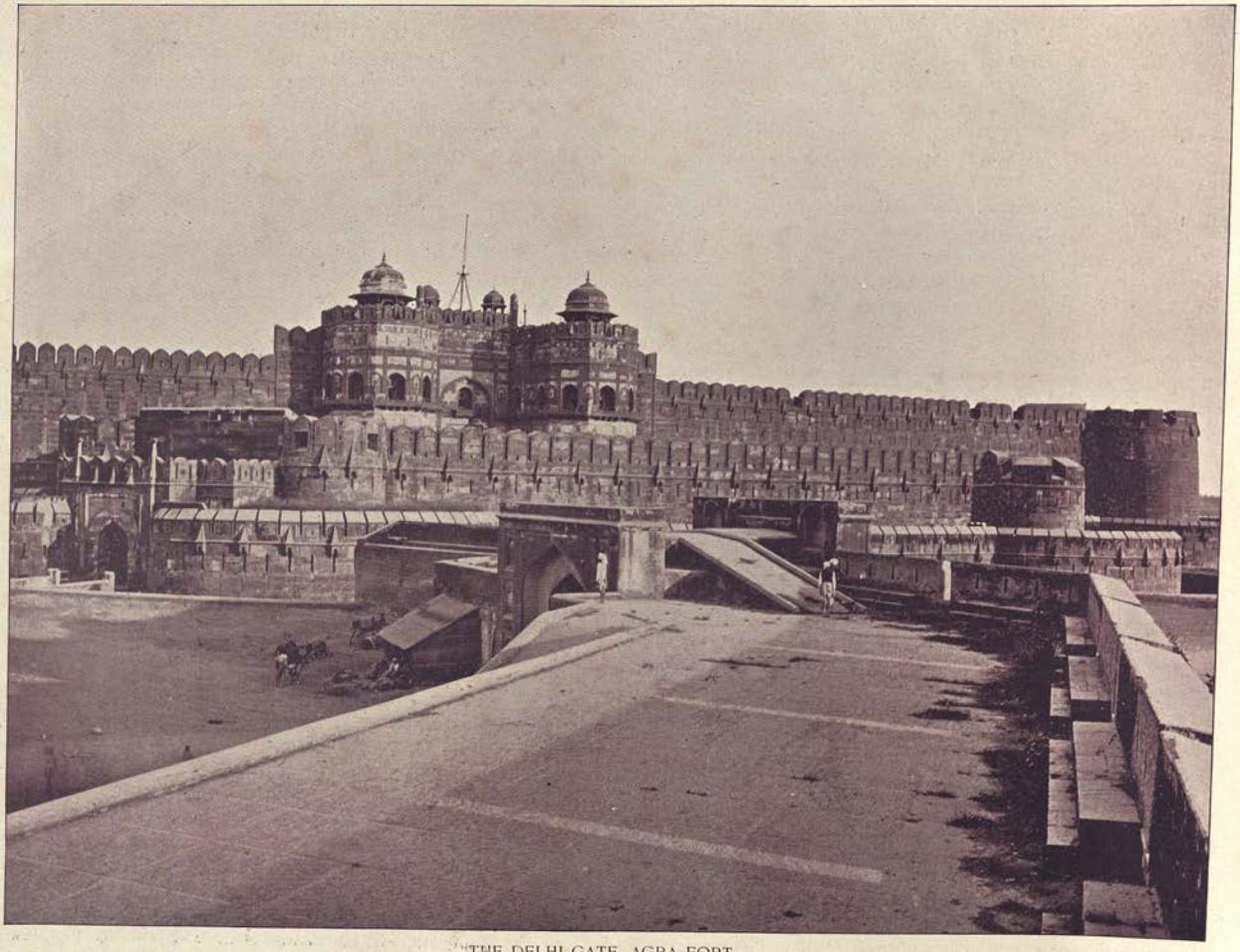
Let the visitor take a last glimpse at the snows and get on the open car: he will never see such snows again. Taking it all together, from the views of Mount Everest and Kinchinganga to the journey up or down, a visit to Darjeeling is a unique experience.

CHAPTER X.

SOME FAMOUS INDIAN CITIES.

AGRA.

THE visitor to Agra is surprised and pleased to find that the railway station is under the battlements of the grand old Fort. Were it not for the perfection of the Taj, there is no doubt that the Fort's praises would be sung as the pride of Agra. The Fort is intimately connected with the history of Agra from 1566 to 1857. Before the time of Akbar, there had been imperial friends of Agra, "the Lodis"—Baber, the establisher of the Mogul dynasty, Humayun, and others; but all these lived east of the Jumna. Akbar, the organizer and ruler, perhaps the best ruler of Orientals the world has ever seen, built the present Agra, west of the Jumna. The Delhi gate is the only entrance to the fort which he built, and as the visitor passes over the drawbridge, and in through the gate, the walls look impregnable, and the old red sandstone is as strong in Agra as Hugh Miller found it in Cromarty; but if the truth be told, the walls are jerry built and are imposing-looking, that is all. The walls, seventy feet high, have a stone face composed of one layer of stone, and the rest of the wall behind is rubble. The crenelated top of the ramparts is very distinct, and resembles the present Saracenic walls of Jerusalem. It is a long way from the outer gate to the inner gate or door, with its octagonal towers of the same rough red sandstone, inlaid with marble; but the whole is evidently part of Akbar's design to awe the Oriental spy with an appearance of seeming impregnability. Within the fort is the Mogul palace. The Moguls believed in peace and prosperity, but, like the German emperors, Williams I and II, they held that peace is best preserved by armed security. The palace within the fort is full of beautiful buildings. The Dewan-i-Am (Hall of Public Audience), built by Aurangzib, was both the Darbar Hall of the Empire and also its high court. The Moguls were a Semitic people, and Semitic races have always believed in a strong personal element in the administration of justice. British justice is based upon the fact that it does not concern the suitor who the judge is, but it works to the good of the people, and it was for the weal of the empire that the Great Mogul sat as a sympathetic, earnest, attentive judge in the Dewan-i-Am of the Agra palace, with power to override the abstract law. The Dewan-i-Am is about 190 feet by 60 feet, and has an immense number of columns supporting the roof, and thus dividing the hall into aisles. To anyone with a fondness for study of history, it is intensely interesting to picture Aurangzib here on his marble seat of justice, inlaid with the finest and most costly mosaics, and then to remember the scene at the Agra Darbar, when the Prince of Wales, acting for the Kaiser-i-Hind, received the nobles and commoners of India. The Dewan-i-Khas (Hall of Private Audience) is an apartment a little more than 60 feet by 30 feet. The walls and pillars are decorated. At least they once were, and Lord Northbrook spent large sums of his own money in restoring the hall to a semblance of its pristine magnificence. The Machi Bhawan (Fish Courtyards), between the two halls, has on all sides small buildings of great beauty. On three sides there is a kind of cloister, but on the river side there is no bar to the emperor's view of the Taj. Here, on the terrace, is the far-famed black throne of the Moguls. It has a crack in it, and the Mussulman theory is that the Mogul stone, frozen with horror, cracked at the thought of a Jat sitting on Akbar's throne. Quite near the courtyards, but down some steps, are the apartments of the seraglio, or imperial harem, and among them is the Jasmine Tower, or Saman Burj, with its beautiful pillars and watch tower, and its tessellated pavement for playing draughts. In the ladies' garden is the Shish Mahal (Palace of Glass); the back white walls are inlaid with thousands of glass mirrors. Just off the ladies' garden is the Jehangir Mahal. It is a magnificent piece of work, but the extraordinary thing about it is that it is Hindu architecture. Picture a large, red sandstone building relieved by lines of white marble. Hunter has pointed out the extraordinary fact that here in the Jehangir Mahal, surrounded by buildings containing every kind of Saracenic art, one finds the Hindu architecture instead of the Arab. Close to the Shish



THE DELHI GATE, AGRA FORT.

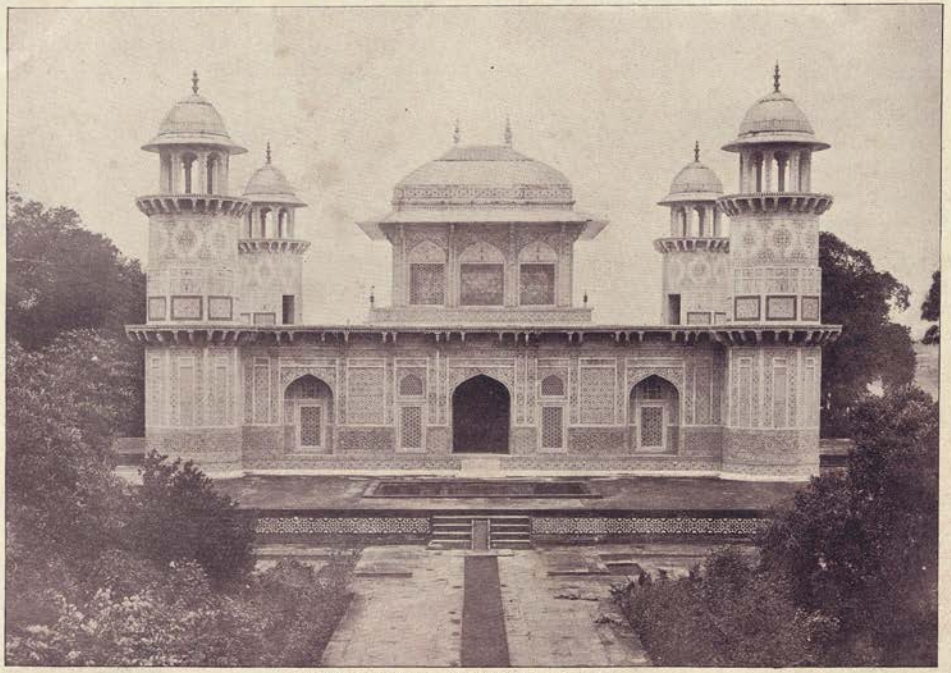
Mahal are the gates of Somnath. Somnath was a thriving, populous town in the Junagarh State, whose people were devoted to the worship of Shiva. Mohammed, of Ghazni, captured the fort, desecrated Shiva's tomb and took away the gates of the fort, in 1026 A. D. The Rathod Rajas acquired Somnath and tried hard to bring back the frightened Hindus who had left the place, but in 1300 A. D., Alagh Khan Shirshah again upset the Hindu rule, and the Hindus finally deserted Somnath for Veraval, a mile away. Somnath is a strong but deserted fort, visible from the deck of a steamer passing to Kurrachee. The British army retook the sandalwood gates of Somnath from Ghazni and placed them in the fort at Agra. Some authorities have doubted the genuineness of the gates of Somnath, but the fact stands that our victorious troops took from Ghazni, in Afghanistan, the sandalwood gates which immemorial tradition in Ghazni stated to be the very sandalwood gates which Mohammed took from Somnath.

Prominent among the beautiful parts of the palace is the Moti Musjid (Pearl Mosque). This and most of the best buildings in the fort are of the age of Shah Jehan, the builder-emperor. The Moti Musjid's vestibule of Saracenic columns, cupolas and domes is exquisite, but the visitor passes on into a courtyard surrounded by a cloister supported by nearly sixty dodecagonal pillars. Where is the mosque? In Delhi, the Jumma Musjid is a regular mosque at one end of the courtyard. Here, in Agra, a columned vestibule looking out on the courtyard, is the mosque of the imperial palace. The marble screens are of world-wide fame because of their tracery; but the walls of the Musjid, with simple black lines laid along the white marble, are eminently restful to the eye and preserve the idea of the simple dignity of a mosque. Shah Jehan's own private mosque, on the north side of the Machi Bhawan, or Fish Courtyard, is a concrete example of the fact oft quoted but never acted upon by ladies, that beauty unadorned is adorned the most. It is a building composed of pure white marble, and nothing else. It is a perfect holy of holies to the man who goes to the house of God to be alone with his God, and whose deep devotion and real prostration require no sensuous aid to rout mind-wandering.

The palace of the Moguls is now seen to be a series of small or large works of art, grouped around a central courtyard 500 feet by 370 feet, but the undoubted magnificence of the great courtyard has been spoilt by the erection of barracks for British troops. After the golden age of Shah Jehan, Aurangzib, his rebel son built the Dewan-i-Am, and with him the building record ceases. The Jats were troublesome. Then the Bhurtpur force, headed by Suraj Mall and drilled by Walter Reinhardt, besieged the fort. Walter Reinhardt married the Begum Samru, and the Begum left large sums of money to both the Church of England and to the Church of Rome. Masses are said for her soul, and once a year a sermon is preached in Rome about her. In 1770 the Mahrattas turned out the Jats, and then came the conquering force, led by Najaf Khan. He ruled the country from Agra, as Wajir of the Moguls. After him came Mohammed Bag, then the Emperor Shah Alum appeared in person, also, Sindhia, the Gwalior Mahratta. With but a single break, the Mahratta held the fort until Lord Lake, in 1803, showed that the walls were really jerry built. Nothing of importance happened at Agra fort until 1857. The Sepoys heard of the mutiny at Meerut, and of the planting of the Mogul standard above the walls of Delhi. They heard this as soon as the Governor of the Northwest Province, Mr. John Colvin, who, after holding a council, addressed the Sepoys next day, stating that he fully trusted them. The Maharajah of Gwalior at this very time was writing that the Sepoys everywhere were about to mutiny. On May 25, Mr. Colvin issued a proclamation, granting a pardon to all but ringleaders throughout the Northwest Provinces. On May 30, some of those Sepoys, who had heard Mr. Colvin's trustful address, mutinied at Mathura, as the answer to his proclamation of pardon, and the bearer of the news was the civilian, Mr. Drummond, who had persuaded Mr. Colvin not to take drastic measures. Next morning the Sepoys were paraded within range of the European cannon, and ordered to pile arms. Many of the muskets were found loaded with ball cartridge, and it was afterward discovered that the Sepoys had intended to rush the stand of rifles piled outside the church, as they did in Meerut. Since 1857 Tommy Atkins takes his rifle and his full amount of ammunition into every church in Bengal and the Punjab, and very properly so. On June 15, the Gwalior contingent disobeyed their hereditary prince, Sindhia, and joined the rebel Mogul forces. The Gwalior contingent in Agra, of course, mutinied and joined them. The native troops in Agra and the native civil population became so anti-English, that on July 3, Mr. Colvin ordered every European, military and civil, into the fort. On July 5, the troops marched out to Sucheta, and were defeated by the Rajputana rebels This was sufficient for the Agra people, "who sat on a rail." Believing that the Moguls were once

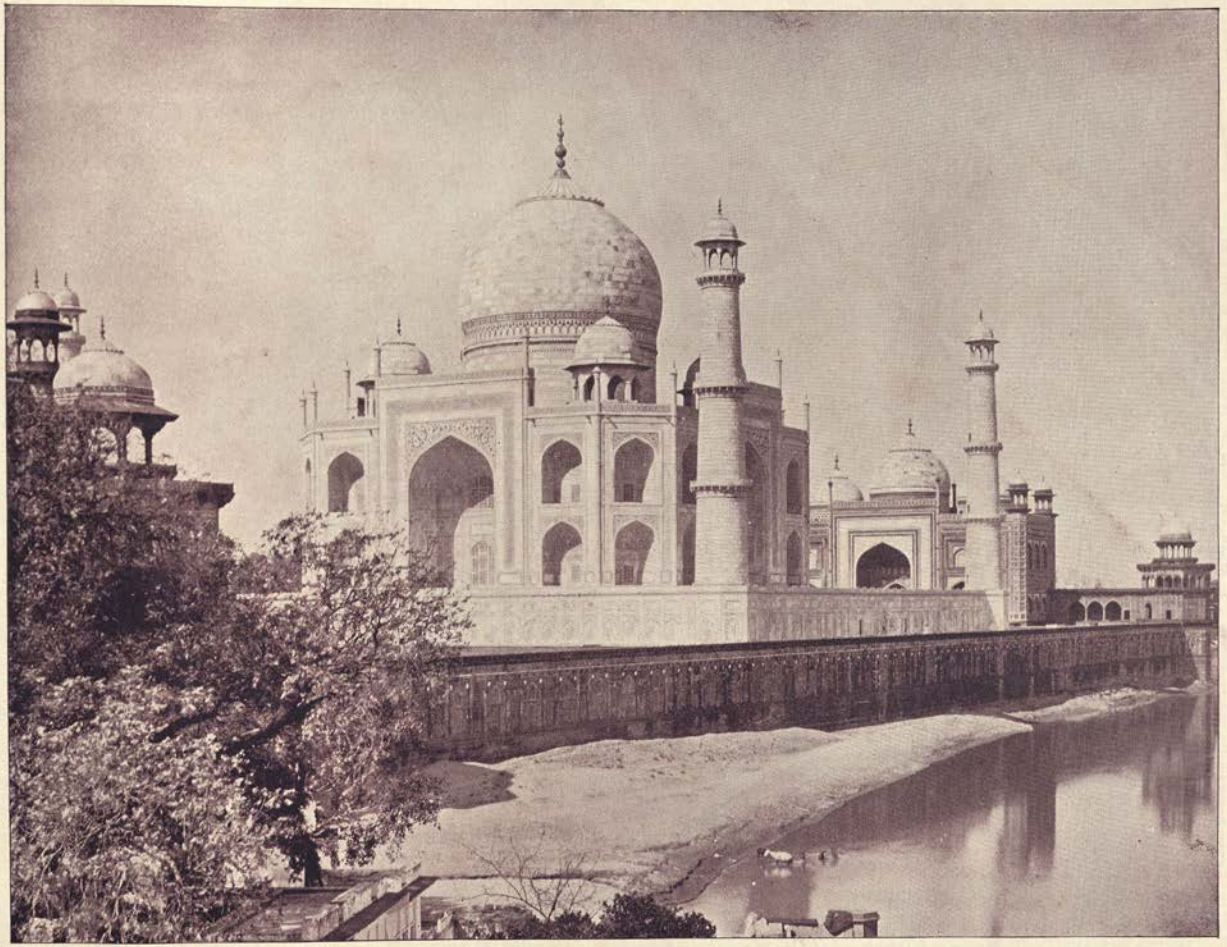
more to rule India, they massacred every Christian in the city. The troops remained in the fort until Colonel Greathed joined them and completely defeated the rebels. By this time, however, Mr. Colvin had died and was buried in the fort. His last touching words to the exiles were, "*Nec patriam antiquam nunc spes est ulla videndi.*" The fort is now garrisoned by British troops. Such is Agra fort and its history.

The Jumma Musjid, 130 feet by 100 feet, is built of white and red sandstone. It is a curious-looking but fine building. It is also a fine example of Shah Jehan's age. He built it in memory of his humble-minded daughter Jehanara, who refused to have any great, grand building over her grave near Delhi, but her father built the Jumma Musjid in Agra in token of her filial beauty of character. She refused to leave her father when his rebel son, Aurangzib, deposed him and drove him out of Agra. Of the modern buildings in Agra the most interesting are the jail and the Roman Catholic mission. The Agra Jail supplies all India with carpets (daris) and coir matting. The Burmese prisoners therein make beautiful carved tables. The Roman Mission in Agra dates back to the Portuguese embassy to Akbar's court, and, as noted above, the Begum Samru, of Sirdhana joined the Catholic Church and supported both the branches of England and Rome. The Church of England has a large cantonment church, and St. John's College, where an enormous work is done in educating the sons of the better classes of native merchants and professional men in Agra. The Havelock Memorial Chapel is a Baptist Chapel, as the veteran warrior for God and his country, after whom the chapel was named, was a Baptist.



TOMB OF ITMAD-UD-DOWLAH, AGRA.

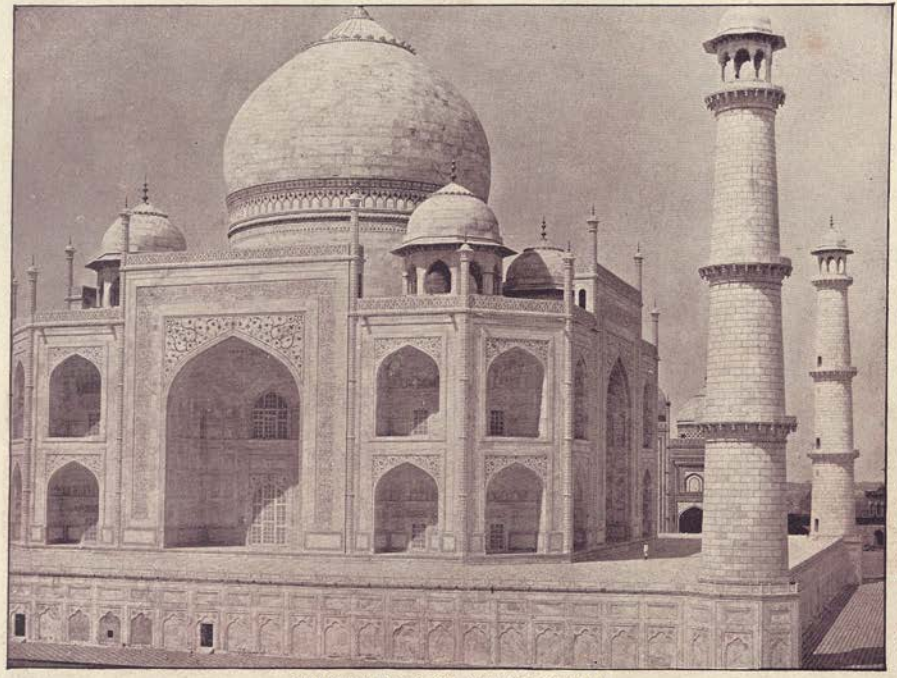
The population of Agra is about 170,000, of whom 100,000 are Hindus, 40,000 are Mussulmans and 5000 Christians. Agra is a prosperous market for grain and sugar, but it is best known to Europeans by its inlaid marble mosaic work, which can be done as well as in



THE TAJ, AGRA.

the golden age of Akbar and Shah Jehan. Given time and a fair price, and the Agra marble mosaic will bear criticism. Agra is now the seat of a Roman archbishop. Along the Strand road, and really outside Agra, is the Taj Mahal, in picturesque repose on the bank of the Jumna. Shah Jehan built the Taj as a mausoleum in honour of his beloved wife, Arjamand Banu Begum, better known in Semitic verse and in bazaar tradition as Mumtaz Mahal, the exalted of the palace.

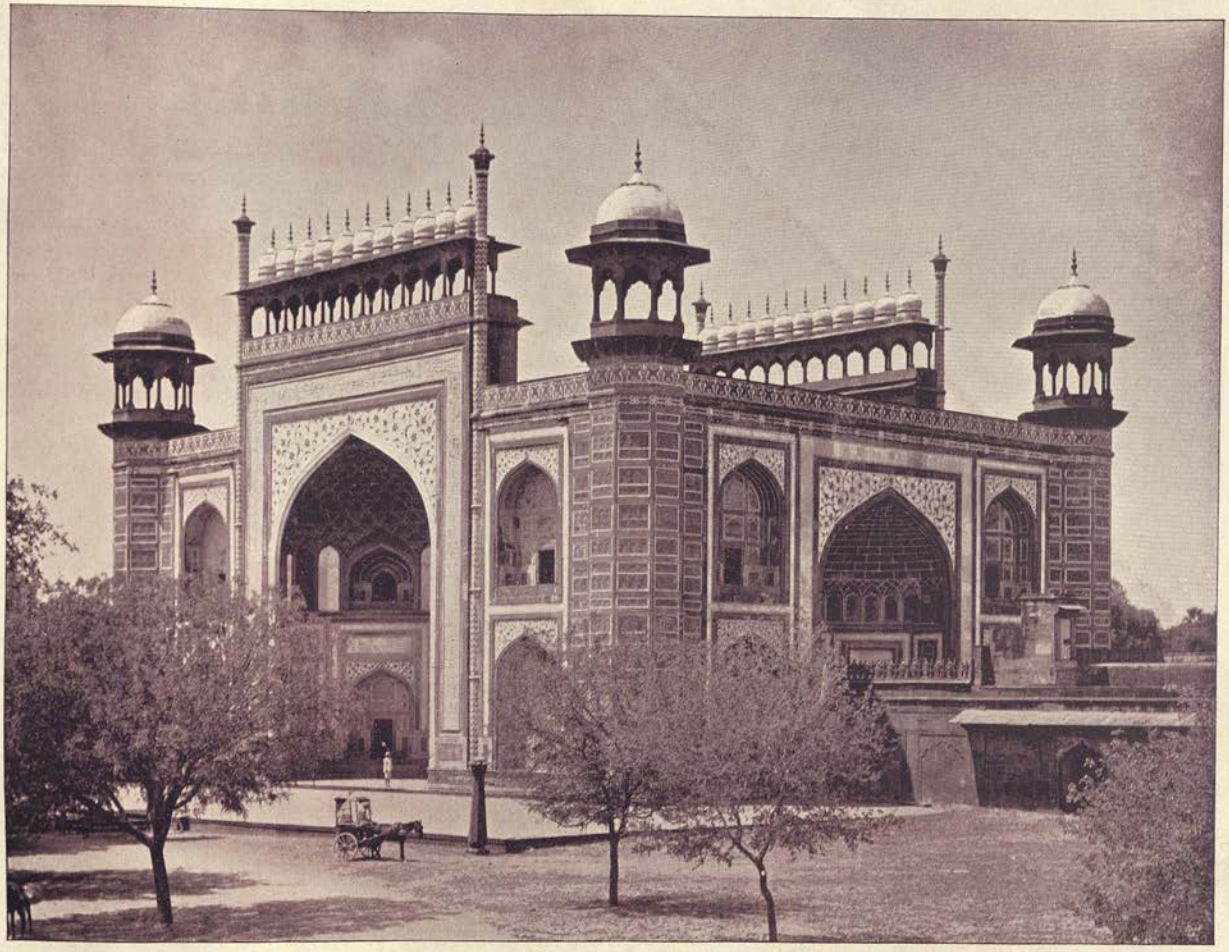
The entrance to the Taj is very pretty. Apart from the four kiosks with their Saracenic cusped arches and the slender, graceful, scaly columns tapering above the gates, it cannot escape the visitor's notice that the architect believed in the curious number eleven. Fore and aft there are eleven domelets and eleven spirelets. There are seven different styles of architecture between the lofty arch and the scaly spire, but few are willing to stay and examine the vestibule, "the outer court of the temple," though it is a magnificent building full of black and white marble: every one passes on to the door. The Taj is within. The moment the visitor passes through the door on foot he is surprised. Instead of seeing a great building close at hand, whose grandeur strikes him with astonishment, he passes into a long narrow garden walled in by thickly planted trees. The pavement is exquisitely though simply tessellated; the centre of the walk composed of a row of shrubs set in a marble reservoir filled with cool water, and outside the tessellated pavements two rows of cypress trees, the Semitic emblem of death—the entrance to darkness and oblivion long.



ANOTHER VIEW OF THE TAJ MAHAL.

The perspective of the narrow garden is so arranged that the Taj looks a mile away; but as a matter of fact it is not a quarter of a mile distant. Let the visitor stand by the fishpool half way up the avenue, forget the dark gloomy cypresses, look at the Taj, not as a worthy home for the beloved Mumtaz but as a building to be thought out, and to see how it can be so wondrous fair.

If seen by moonlight, it is a sight never to be forgotten. It is almost as though a dome of pure snow had fallen from heaven, and there become crystallized forever. In its dream-like loveliness it seems to belong to another order of things, to a simple, severely chaste

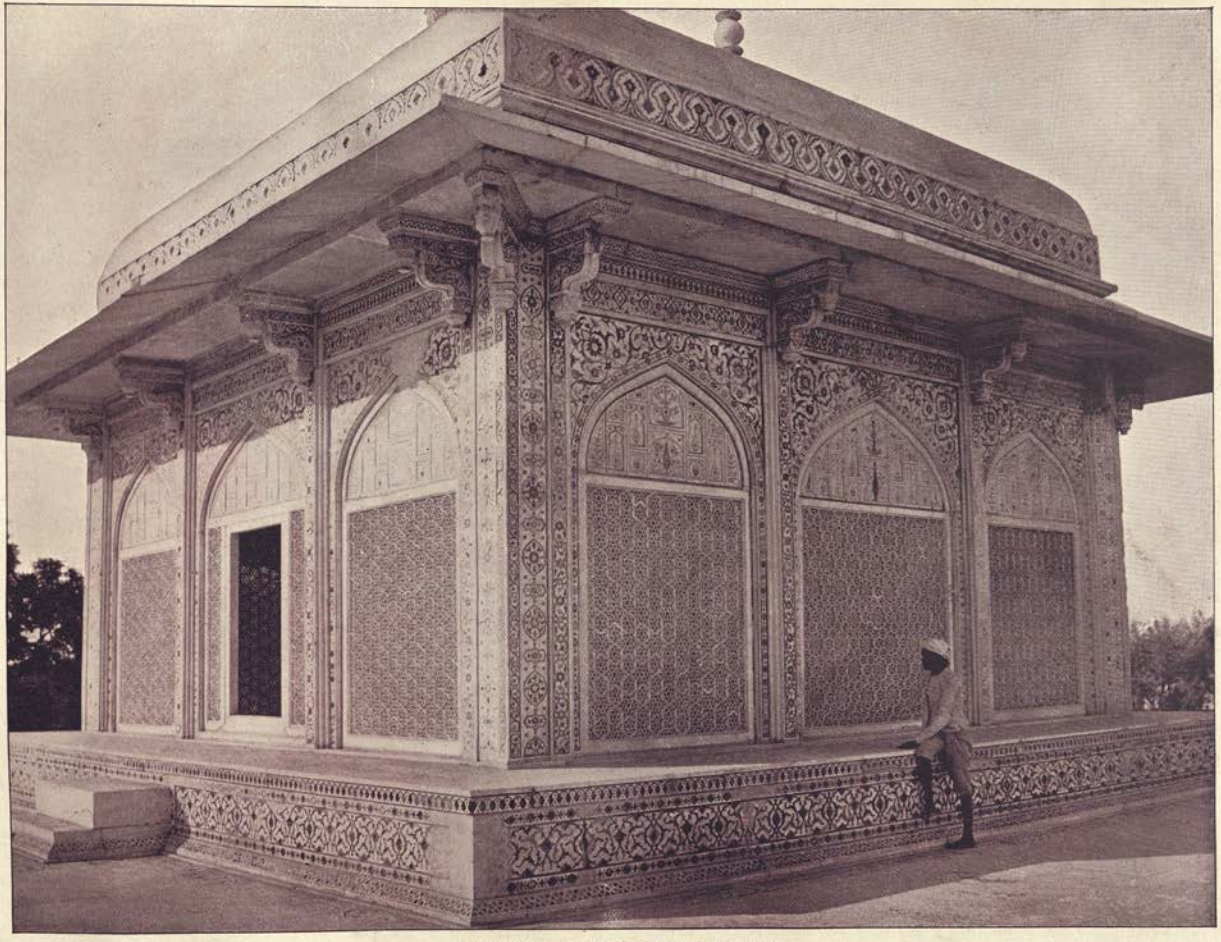


GATE OF THE TAJ, AGRA.

world quite different from ours; and if one goes at different times, it is the moonlit picture of the Taj which is photographed on the memory. For close analysis, however, and also for the purposes of a word picture, the Taj must be seen in the morning before the fierce heat of the Indian sun causes the white marble to oppress the eye. The open arch of the entrance is exactly one-third of the height from the base of the doorway to the crescent which gracefully surmounts the dome.

At the end of the central dark avenue, wide shallow steps lead up to a low terrace of red sandstone, from which rises a smaller white marble platform, about 18 feet high, from the four corners of which spring slender minarets. In the centre of this platform is the Taj itself. A great, pure white lofty dome rises between two lesser domes, among its attendant minarets, to a height of 243 feet from a base, which is 186 feet square. The beautiful swelling curves of the glimmering white marble are broken by a lofty Saracenic arch in the centre, and smaller ones at the sides of the Taj. It is square, but the four corners which face the minarets cut off "the angles shorn," as Sadi, the poet, who sat in "God's garden," has it. The whole of this exquisite building is of purest, gleaming, white marble, and its snowy surface is relieved by beautiful mosaics in cornelian, jasper, agate, and lapis lazuli, with sculptured vases, flowers, and lines of the most exquisite delicate lace-work in marble. No photograph or plan can give an adequate idea of the Taj; partly on account of the flatness of its surfaces which, in the marble original, are relieved by its exquisite mosaics, and also because no copy can do justice to the refinement and softness of the outlines of its dome. No description of plinths or arches, nor comparison—for the world has nothing remotely like it—can give any idea of the spell and beauty of the Taj. It must be seen to be appreciated, and those who look upon it never grasp, until afterward, the beauty of the design, the skill displayed by the workmen, or the splendour of the materials of which it is constructed. "You see it with the heart, before the eyes have time to gaze." There is a secret in the fascination of the Taj which is not easily

AKBAR'S TOMB, AGRA.



MAUSOLEUM OF ITMAD-UD-DOWLAH.

explained. It seems to appeal most to the fancy, and has an individuality of loveliness, a peculiar beauty, an indefinable tinge of evanescence, which seems to remove it far from the category of ordinary architectural works. The Taj has many an imperfection of form and detail, and when the erstwhile visitor is absent from it, and proceeds to criticise it coldly, it is, perhaps, deemed faulty; but when he returns to it again, and sees that swelling white dome rising up into the blue sky, and gazes upon its perfect symmetry and appealing beauty, all criticism vanishes, and the spell of the Taj falls over him again. As a great Russian artist once observed, "The Taj is like a lovely woman; abuse her as you please, but the moment you come into her presence you submit to her fascination." This sentence just describes the charm of the Taj. Its extreme loveliness makes one forget any architectural imperfections it may possess, and its great beauty, although it has not the refined simplicity and grand beauty of a Greek temple, or the sublimity and majesty of a Gothic cathedral, has an enormous attraction.

The Taj with its delicate curves, its lace-work, its soft flowering lines, its exquisite ornamentation, and nameless grace, seems singularly appropriate for the tomb of a lovely and much loved queen. The front entrance bears the date A. H. 1057 (A. D. 1648), marking the completion of the building. The arches are covered with inscriptions in black marble in the Toghra character, taken from the Suras of the Koran, appropriate to mourning and spiritual hope. On the front of the entrance is a passage ending with an invitation to the pure of heart to enter the Garden of Paradise. The entrance leads into a large chamber, in which there is a staircase, leading down into a large square hall, in the centre of which are the tombs, containing the remains of Shah Jehan and his wife Mumtaz Mahal. These tombs are hewn out of white marble, and are covered with most exquisite inlaid work. On the tomb of his wife, the Emperor caused sentences to be inscribed in her praise, in the usual Persian style, and also an inscription regarding her name, together with the date of her death. On his own tomb the date of his death is given, together with a recital of his titles, among which is the curious one of "Sahib-i-Qiran II." Timur (Tamerlane) also bore this title, because at his birth there was conjunction of Jupiter and Venus. This seems to point to the fact that Shah Jehan was the first descendant of Timur, who was born under the same stars as his ancestor.

The Taj contains four of these large chambers which are connected by a corridor which goes right round the interior of the building. There is a deal of beautiful inlaid work in the interior of the building, but the most elaborate and highly-finished work of all, is to be seen on the cenotaphs of Shah Jehan and Mumtaz Mahal, which are in a large octagonal domed chamber over the hall where the tombs are. Mumtaz Mahal's cenotaph is in the centre of the chamber, and her husband's is on the left side of it. The cenotaphs are enclosed by an octagonal screen of white marble, about six feet high which, in its perfect finish and lovely patterns, resembles fine old point lace, turned to stone. This chamber has also a wonderful echo, which produces a charming effect. As an American writer once said, "It floats and soars overhead in a long delicious undulation, fading away so slowly that you hear it after it is silent, as you see, or seem to see, a lark you have been watching, after it has been swallowed up in the blue vault of heaven." Sir Edwin Arnold also says,

And ever in the womb of that white roof,
Echoes sigh round and round, low murmurings,
Voices aerial by a word evoked,
A foot-fall. Yet it will not render back
Ill noises, or a rude and scurril sound;
But if some woman's lips and gentle breath
Utter a strain, if some soft bar be played,
Some verse of hymn, or Indian love-lament,
Or chord of Seventh, the white walls listen close,
And take that music, and say note for note
Softly again; and then—echoing themselves—
Reverberate their melting antiphones,
Low waves of harmony encountering waves,
And rippling on the rounded milky shores,
And making wavelets of new harmonies.
Thus—fainter, fainter—higher, higher—sighing,
The music dieth upward; but so sweet,
So fine and far, and lingering at the last,
You cannot tell when Silence comes; the air,
Peopled by hovering Angels, still seems full
With stir celestial, with foldings down
Of pinions, and those heavenly parting notes,
As tender, as if great Israfil's self—
Who hath the sweetest voice in all God's worlds—
Still whispers o'er the tomb of Arjamand!

TURBINE WATERFALL, TUKVAR.

On the western side of the low, red sandstone terrace which forms the base of the Taj, and to the left of it, there is a mosque with three white marble domes, on basements of red sandstone, decorated like the Taj itself, with coloured stones, and black and white marble. This mosque, apart from its beauty and symmetry, is interesting, as differing entirely from the usual form of mosque of the Mogul period. It has a double row of chambers, six in all, each communicating with the other by arched doorways. Besides the three large domes which constitute the building, a graceful colonnade projects from it at either side, terminating in an octagonal pavilion of two stories, surmounted by a domed cupola which rests lightly, and with an airy grace, on pillars.

A proof of the great feeling for symmetry and proportion which prevailed in the art of those days, is given by the building at the east end of the terrace, called the Jawab, which is, in every respect of size and form, similar to the mosque, and which was placed there merely to complete the uniformity of the whole wonderful conception.

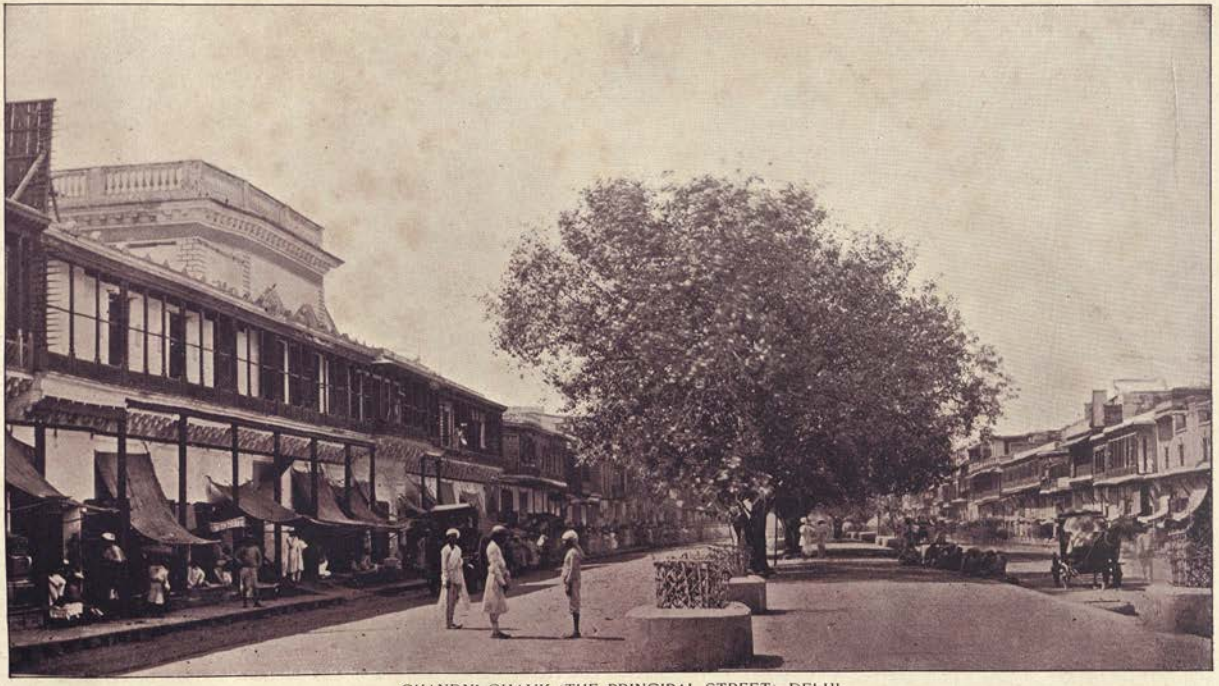
The plans and estimates for the tomb were prepared by a Venetian, who was ordered to furnish an estimate for a building to cost 30,000,000 rupees. At the death of Verroneo, the work was made over to a Bysantine Turk, and the French artist, Austin, was consulted about it. The collection of the materials: the marble and the sandstone and the jewels, which came, as the poet says "by toiling men and straining cattle over a thousand wastes, a thousand hills," and the building of the tomb, took seventeen years, the last inscription on the building being 1648. The labour was all forced, and very little payment was given to 20,000 workmen, who were occupied in the building of this wonderful pile. The cost is said to have been Rs. 41,148,826.

Across the river, *i. e.*, on the left of the Jumna, is the tomb of Itmad-ud-Dowlah, who was the trusted wazir of Jehangir. On approaching it, the red sandstone of Agra Fort is at once apparent, but it has been inlaid with good white marble. The flowering over the doorway is very fine. Apart from this, and the curious panels right and left of the door, the whole of the façade is composed of marble of comebric figures, circular octagons, as in the marble interior screens of the Taj, diagonals, cubes and stars. The niches have painted enamelled vases and flowers. The remarkable thing about the interior is the inlaid marble dado. The garden house, as it were, on the roof, has its fine screens outside. In fact, the walls are composed of these screens set between pillars and surmounted by arches with exquisite ornamentation right and left of the apex. The roof is of simple white marble, with one decorated panel or cornice above the edges. The four muezzin turrets, at the compass corners of the upper piazza, have an ornamentation of their own, squares and rectangles finely inlaid, then above these are chalices, upright and inverted, etc., etc., with the Taj's coping stone as a crown on the cupola above the open pillared platform. Akbar's tomb is not worthy of the great Mogul. He was a man who knew how to rule men, who was stern to repress evil, and who personally inquired even into small things. Akbar governed Orientals as they should be governed. He commenced his own tomb, and it was finished by Jehangir, his son and successor. The building at the entrance to the garden is of the usual red sandstone, but at each of the four corners are lofty white marble minarets. Entering through the gate, the visitor passes along quite a broad road, and at the plain pool in the marble tank, the visitor scans the tomb. Is it worthy of Akbar? Well, it is not to be mentioned in the same breath with the Taj, and, indeed, from an architectural point of view Akbar's tomb is not complete, it lacks a dome, and even without a dome the doorway is too high for the building.

With a smaller doorway the different stones might be considered to taper in sufficiently, particularly if the building be sketched in perspective from the lodge far away; but ordinary people look at it from below, and undoubtedly they see a doorway far too high, far too staring white. As regards the building itself: the lowest terrace is a square of 320 feet, built 30 feet high, with great gaunt arches on either side of the door; the next portion of the building, looking upward, is a vast colonnade supporting another smaller terrace, and so on until you come to the fifth, a white marble enclosure with screens and trellis work. Within is a colonnade, and in the centre of all is a platform, and on it the tombstone of Akbar, the great Mogul. The stone is traced in the finest Arabesque style. It is rather annoying to the visitor to be told, after he has climbed to the stone, that Akbar is buried in the basement in a most cavernous room. There are many good points in Akbar's tomb, but it is not worthy of Akbar.

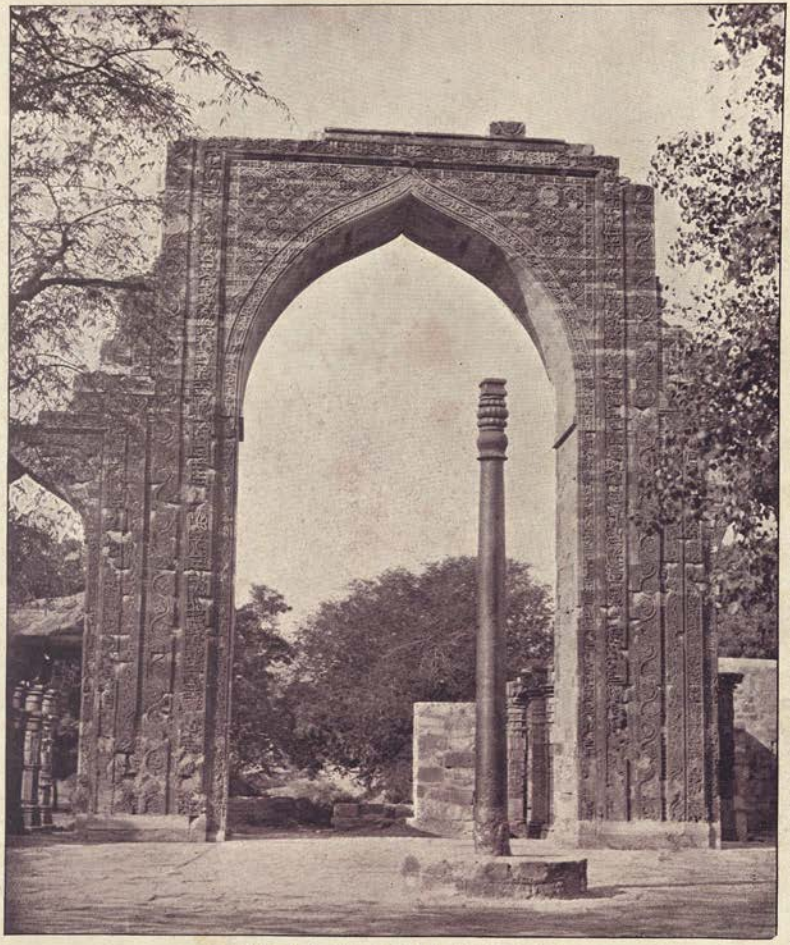
DELHI.

Ferishta says that Delhi was founded by Rajah Dilu, the last of the Mayuras; but, as Hunter points out, Rajah Dhawa's iron pillar, erected in 319 A. D., is the earliest historic fact to go upon. Mr. James Primsep deciphered its inscription and found that it emblazoned the warlike prowess of Rajah Dhawa, "who obtained with his own arm one undivided sovereignty upon the earth for a long



CHANDNI CHAUK (THE PRINCIPAL STREET), DELHI.

period," and Primsep thinks that the extraordinary letters appear to be symbolic of the cuts inflicted on his enemies by his sword, these cuts writing his immortal fame. Rajah Dhawa was one of the warriors who caused the downfall of the Gupta dynasty. Inferior tradition, knowing nothing of Rajah Dhawa, has handed down the statement that this pillar, 50 feet high and 16 inches in diameter, is a

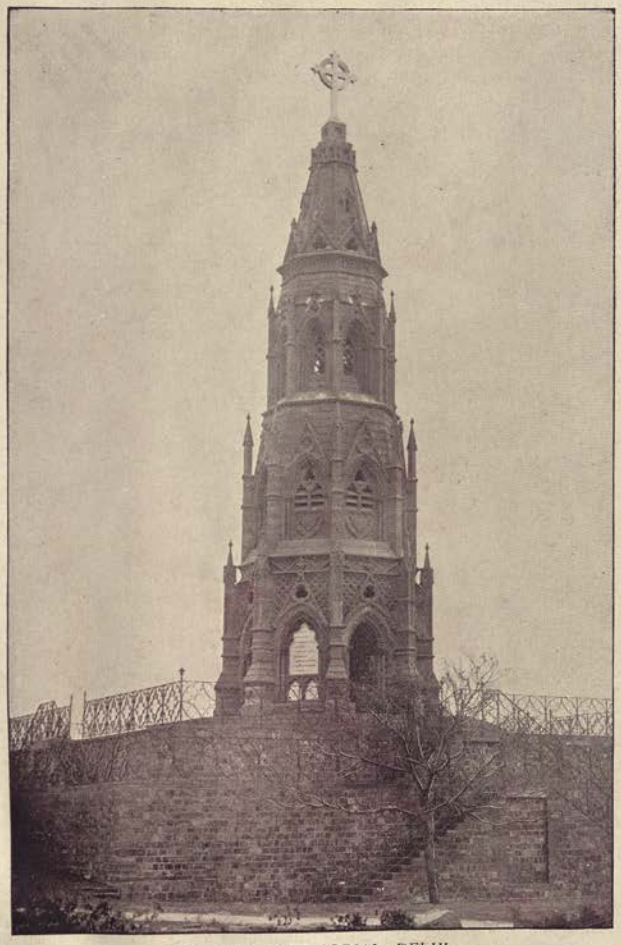


IRON PILLAR AND GREAT ARCH, DELHI.

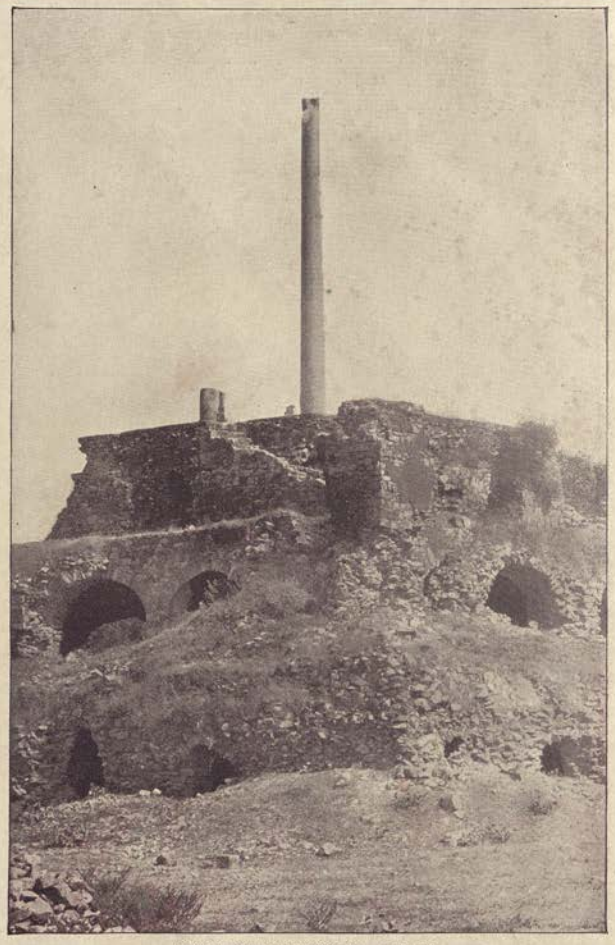
souvenir of Anang Pal, 700 A. D. Century after century the history of Delhi is a series of struggles for its capture; but authentic history regarding them is only found from the twelfth to the nineteenth centuries. In 1194, Muhammed of Ghor, brought Islam into Upper India. Kutab-ud-Din, his viceroy, is better remembered in Delhi, because he erected a beautiful mosque, about 1193 A. D., and the famous Kutab-Minar, a splendid tapering tower, in its courtyard.

The glory of Delhi culminated in the residence of Aurangzib there. The Mahrattas took it in 1788, and Sindhia held sway over it until the British took it under Lord Lake, in 1803. Holkar tried to take it, but he was unable to do so. All went well until the Mutiny, when the Meerut mutineers marched to Delhi and seized it, on May 11, 1857, massacreing the commissioner, the collector and the commanding officer at the Lahore gate. The rebels then went to every European bungalow and massacred every one, old and young, on whom they could lay their frenzied hands. In a few hours they had command of the whole of Delhi, barring the magazine and the main guard. As soon as possible, the Fifty-fourth native infantry were marched from their lines for the protection of the main guard, but they mutinied and shot their officers. The troops originally at the main guard, however, together with the reinforcing native artillery, remained loyal. The insurgents made every effort to get possession of the magazine, but Lieutenant Willoughby and eight friends presented a bold front, and at midday on May 11 they heroically blew up the magazine, a course which should have been followed everywhere.

Five of the magazine guard died in the saving of the magazine by explosion and four



20 THE MUTINY MEMORIAL, DELHI.



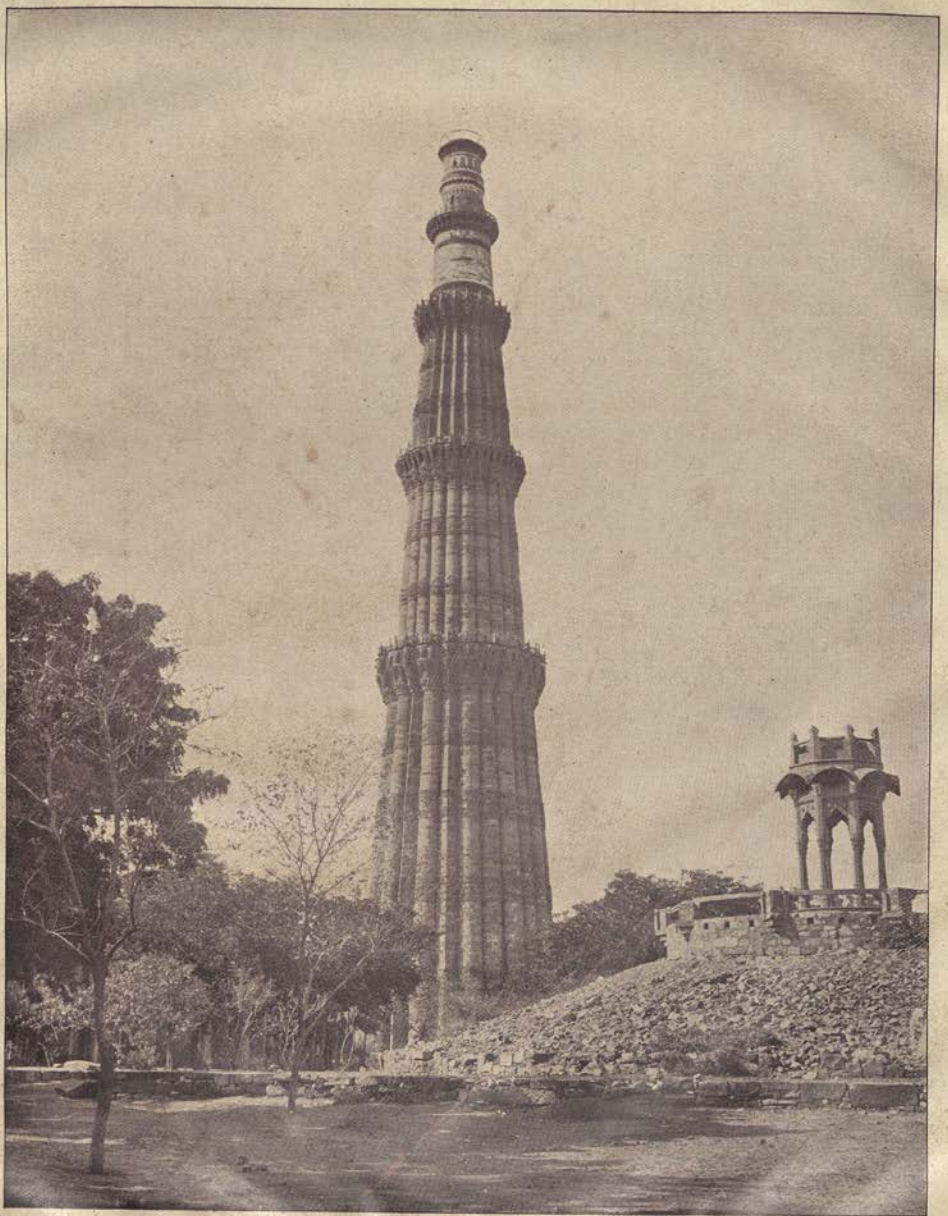
FIROZ SHAH'S KOTELA, DELHI.

escaped. Although the Sepoys had mutinied at Meerut, they had done so like frenzied children, and they quite expected to be followed to Delhi and punished like bad children. A single regiment marching on Delhi could, it is asserted, have suppressed the rising in that city, and all would have been well; but unfortunately circumstances prevented this being done. When May 11 came to a close, and the wavering Sepoys at the main guard saw no signs of the avenging British troops, they began to believe the wonderful tales told by the Meerut mutineers of what they had done, and they began to dream of what Delhi would be again in the revived Mogul Empire. The waverers, therefore, went over to the side of the malcontents, butchered their officers, the ladies and children, and thus unmistakably showed that they had revolted against the British Raj.

MAUSOLEUM OF SUFDUR SINGH, DELHI.

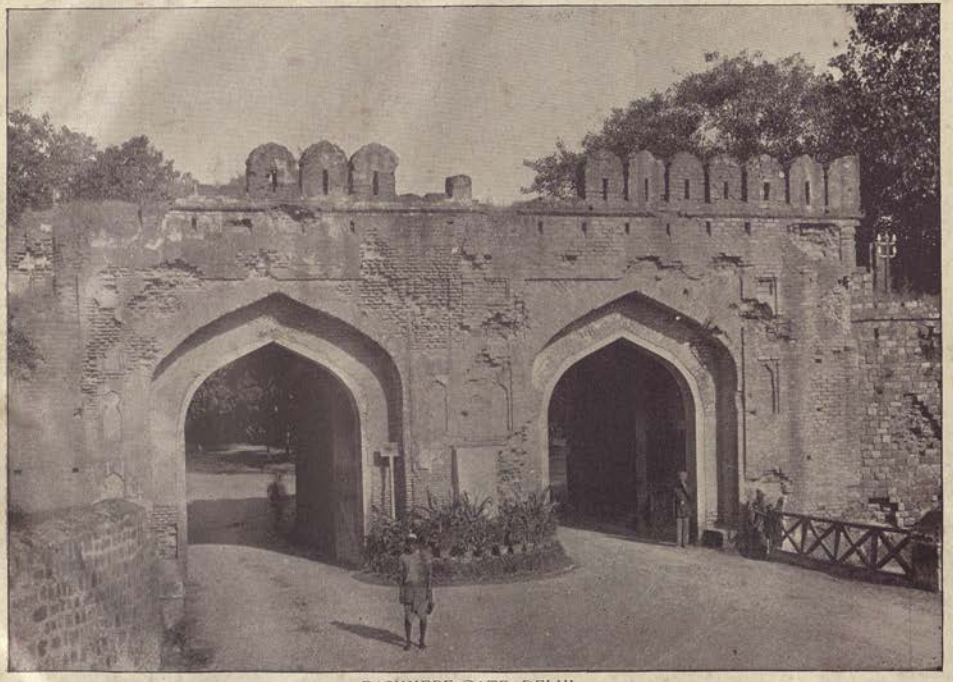
The British general, Nicholson, had to wait for troops before he could venture to attack such a strong city, with five and one-half miles of walls and a moat and a *glacis* behind it.

The British troops began in earnest, on June 8, 1857, by driving the rebels from the ridge and occupying the cantonments, but as Malleson shows in his history of the Indian Mutiny, these troops were as much besieged as besieging. They had to keep watch on all sides. Finally, however, they were reinforced from the Punjab by Chamberlaine, Hodson, and other heroes, sent by Sir Henry Lawrence, and on September 14, 1857, the British stormed the gates and the bastions and occupied the eastern quarter. Every day some new street had to be carried, but by the 19th the city was cleared of the mutineers, and on the 20th of September the palace was taken, and the new Mogul sank into speedy oblivion. A view from the ridge of the city, with its fortifications and artillery, soon shows, even a casual observer, how fearfully hard the work of retaking the city must have been. How well it was done, in the midst of an Indian summer, has been narrated.

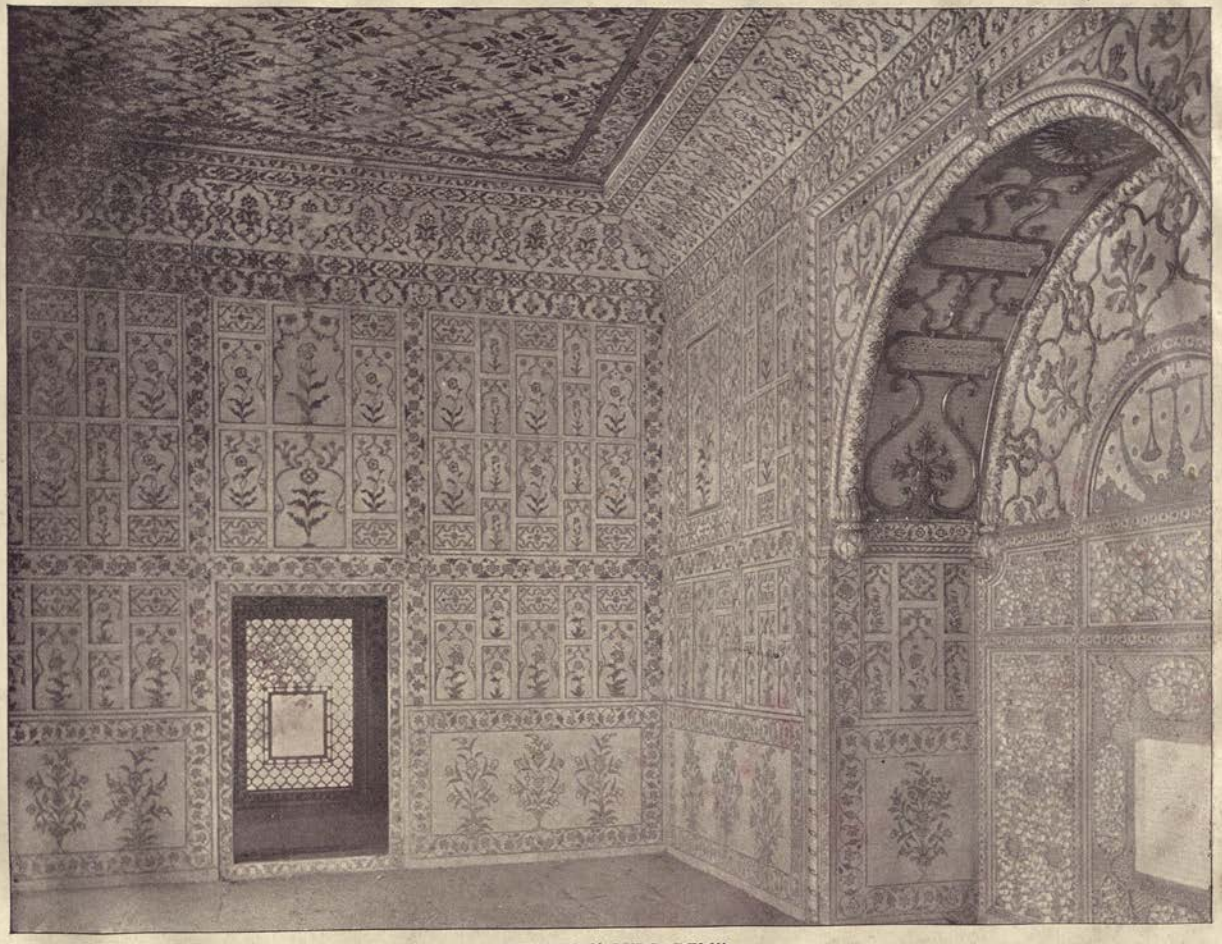


THE KUTAB MINAR, DELHI.

There are a number of monuments of historical interest in the vicinity of the city, but the two buildings in Delhi worthy of detailed notice are the Fort, formerly the palace of Shah Jehan, and the Jumma Musjid. The visitor at once turns to the palace. Its gateway, "The Lahore Gate," and inner hall behind the gate, is one of the finest lodges or entrances to any building in the world. It is 375 feet long, with a vaulted roof. This gate has always been known in history as "The Lahore Gate," and it is absurd that its name should have been officially changed to "The Victoria Gate." As no native would ever dream of calling it anything else but "The Lahore Gate," it is to be hoped that orders will be given for the historic old name to be restored in European documents. Shah Jehan changed the city's name from Delhi to Shahjehanabad, but the city has always been and always will be called Delhi, or Dilhi. So, also, the great gate, with its magnificent building beside and behind it, will always be "The Lahore Gate." Passing through the gate into the courtyard of the palace, it is discovered to be an immense rectangle 3200 by 1600 feet. Planted in the midst of the great courtyard are huge, brick barracks for English troops, on the sites of the Burj-i-Shamali, the Mitiaz Mahal, the Nanbat Khana, the Golden Mosque, the Harem Court, the fountains and gardens, which formed part of the most splendid palace in the world. Unfortunately no plan or photographs of the buildings destroyed have been preserved. The Dewan-i-Am, the Dewan-i-Khas, the Rung Mahal and the Moti Musjid are worth noticing. In the Dewan-i-Am the public gatherings of the Mogul court were held with considerable pomp and splendour. The Dewan-i-Khas is a beautiful marble hall, also with a history, but it is a history of spoliation, for the Mahrattas looted the silver ceiling in 1760 A. D. On the dais of the Dewan-i-Khas once stood the gorgeous Peacock Throne, whose jewels excited the admiration of Oriental and Portuguese ambassadors to the Mogul court. Its praises were sung too far and too wide, for it excited the cupidity of adventurers. Nadir Shah took the whole thing away in 1739 and realized a fortune from the sale of

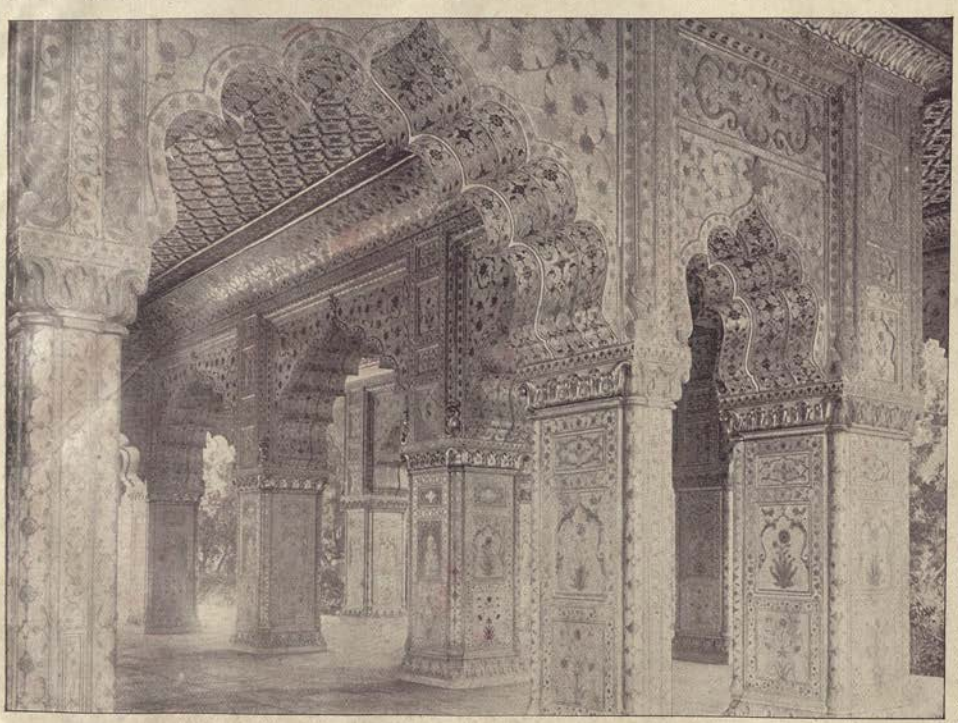


CASHMERE GATE, DELHI.



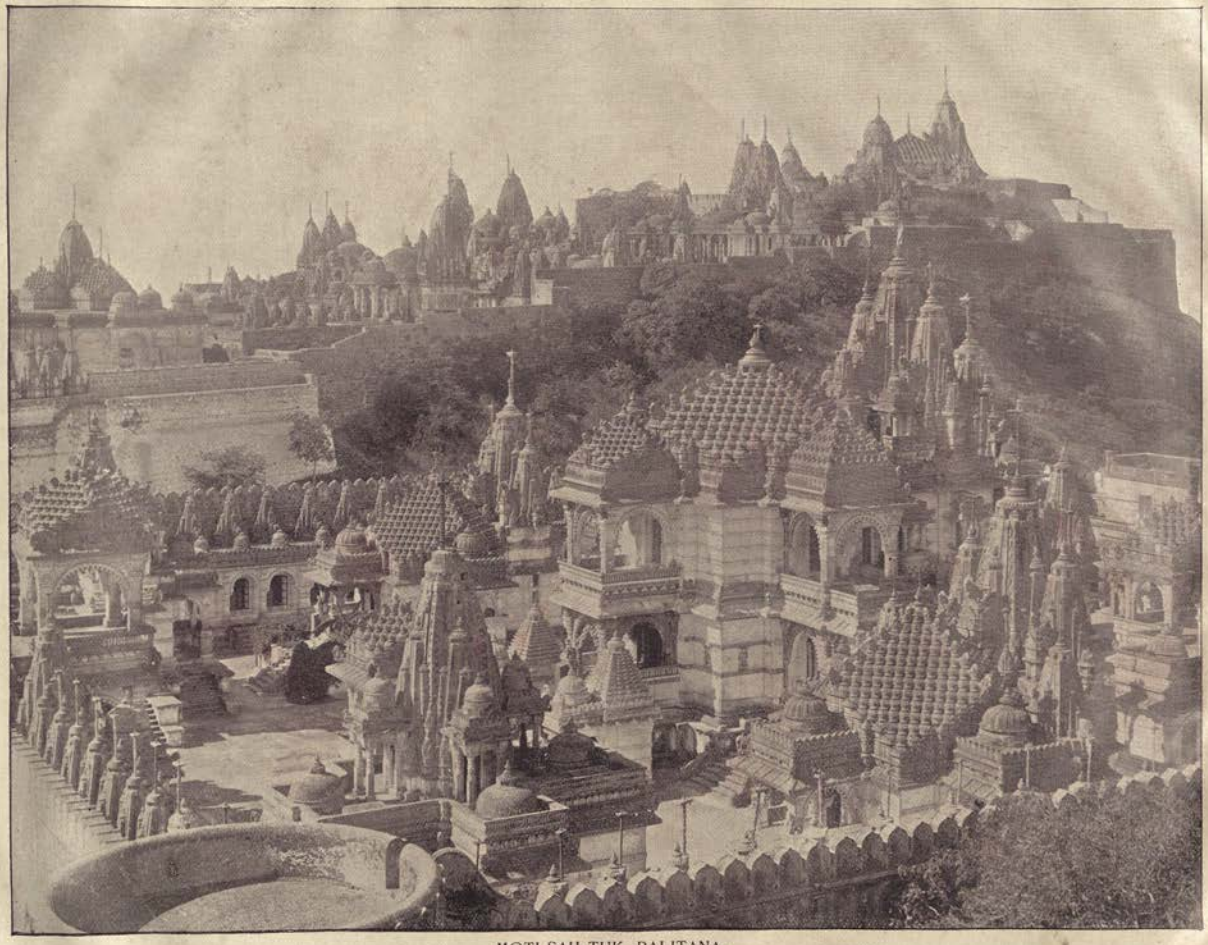
THE SAMAN BURG, DELHI.

its tail, bejewelled with sapphires, rubies, diamonds, emeralds, etc. The hall itself is larger and finer than that of Agra, and the Persian inscription above it, which must have been written by the architect or by the builder, hoping for future favours, asserts that "if there be a heaven on earth, it is this, it is this, it is this." Most of the beautiful Rung Mahal is now occupied by the officers' mess. The Musjid is, luckily, against the wall and escaped destruction, a circumstance for which every lover of the beautiful ought to thank Providence.



INTERIOR OF DEWAN-I-KHAS, DELHI.

The inverted corolla capitals of its pillars and its perfection from pillar to arch, and arch to pillar, as the eye travels inward from the vestibule, at once arrest the attention of the visitor. It was built by Aurangzib as the coping stone of his work in Delhi. Passing out at the great gate and through the sacred pipals and nims, the visitor reaches the Chandni Chauk, the street par excellence in all India for beauty and for good things well made. The Delhi silver work is of the most beautiful designs. The Cashmere shawls are good and so are the phulkaris (wall hangings), but these are best bought in the upper Punjab. The woven stuffs and the embroidery with gold thread running through it are the things that charm the rich merchants; the jewelry and the ornaments cause the women's eyes to brighten; and the quaint old armour of the Native States interests the Sepoys, and reminds the up-country gentlemen of the days of yore when Might ruled instead of Right, and every Rajah and Nawab thought himself mighty. Agra is the great historic town of the Moguls; Benares is enshrined in the hearts of Hindus; but Dehli is the admiration of all, for its varied work, for its history, and because of its mosque. The Jumma Musjid is a glorious building built by Shah Jehan on high ground. Begun in 1632, it took six years to finish. The Moguls did not hurry over a good thing, they built mosques, palaces, and mausoleums to last, and even their foes



MOTI SAH TUK, PALITANA.

respected their buildings. The very steps up to the gateway of the Delhi Musjid are 150 feet long, and, as there are forty of them to climb, the visitor turns and admires the prospect at various elevations, hoping that his weariness or weakness will be thereby concealed. The gateway and building above it are not on as large a scale as those of Shah Jehan's other buildings. Passing in, the visitor sees the usual Mogul cloister, or colonnade, round the great space 450 feet square, but the cloister is curiously open on both sides. The blocks of sandstone in the roof of the cloister, though, of course, much smaller, remind one of the stones in the Temple of the Sun at Baalbek on Mount Lebanon. These Delhi stones are 15 feet long, those at Baalbek are 61, 62 and 63 feet, and the largest in the quarry is 71 feet. The floor

THE JUMMA MUSJID, DELHI.

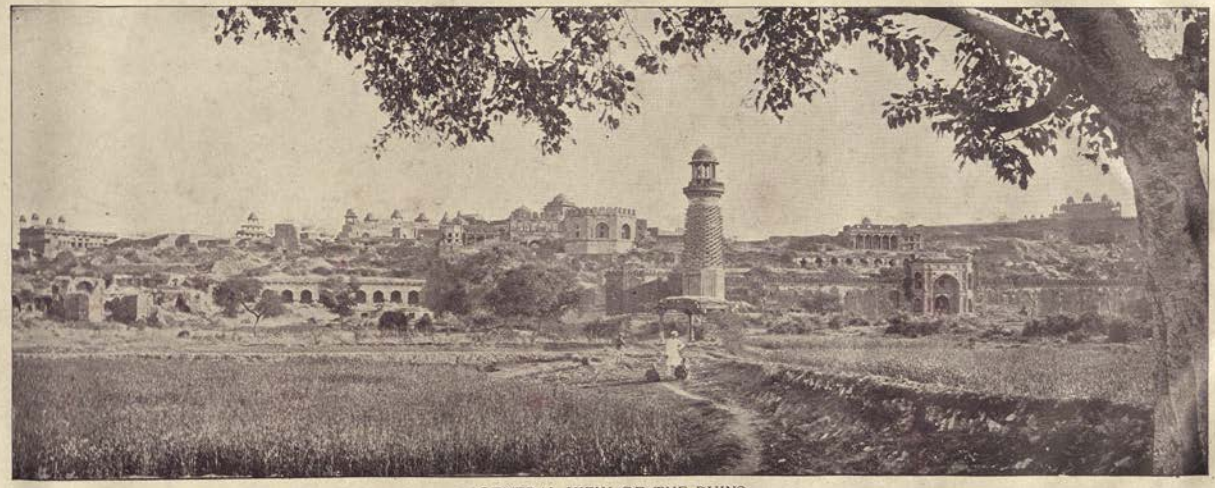
in the cloister in the Jumma Musjid is paved with granite, a most unusual stone in Mogul buildings. The mosque is much larger and grander than other public or private ones in India. It is over 260 feet long, and holds at least 10,000 Mussulmans on a Friday. One of the moulvies of this mosque created a sensation by becoming a Christian, under the teaching of the Cambridge missioners in Delhi. One thing, in Delhi, which grows upon the resident, is the charming open space known as the Queen's Gardens. They are well laid out and full of people, particularly in the evening. Every visitor goes out to the Mutiny Memorial, and climbs to the top to see the ground where our troops had to stay so long in 1857, before being strong enough to deal the fatal blow to the new Mogul Raj. Perhaps the most interesting thing about the Memorial is the inscription round it.

CHAPTER XI.

FUTTEHPUR-SIKRI.

THE road to Futtehpur-Sikri, which is about twenty-two miles from Agra, is bordered, like the Sikranda road, with tombs, the most interesting of which is that of Mirza Hindal, son of Baber, and father of Akbar's favorite wife, Sultina Roquia. This monument was erected by Akbar himself, and although ruined, is a beautiful specimen of sandstone carving, and has at the head and foot monoliths seven feet high, richly carved, and the remains of a plinth, bearing the date 978 H., and a Persian epitaph.

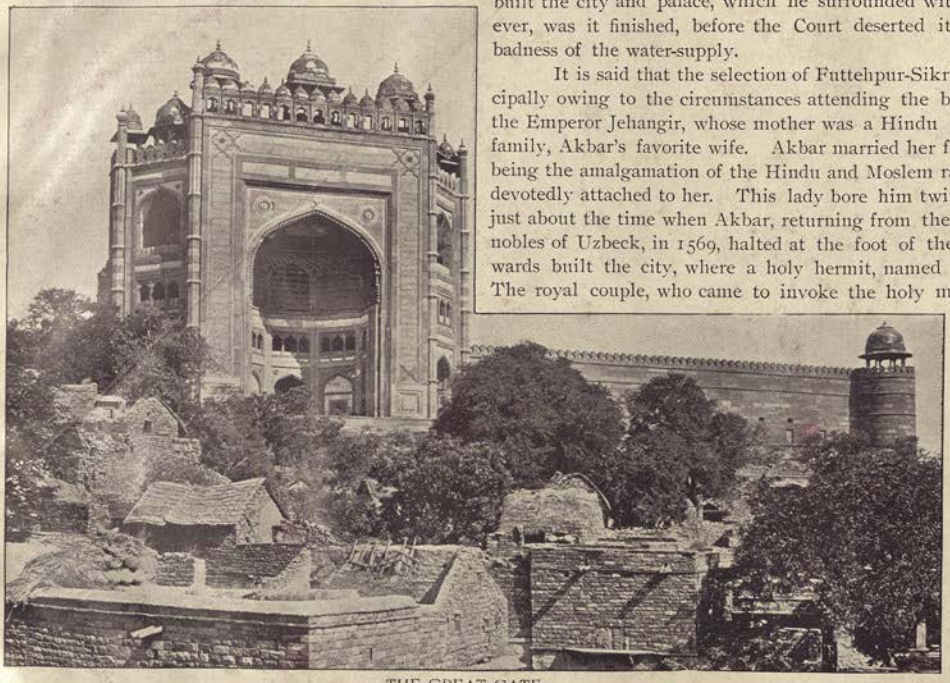
Besides its monuments, the Futtehpur-Sikri Road is interesting from a historical point of view; the village of Suchetra, through which it passes, having been the scene of a very severe action in the Mutiny between the British garrison of Agra and a party of the rebels. The British force was a mere handful, consisting of eighteen volunteer cavalry, three guns, and a few men of the Third British Infantry



GENERAL VIEW OF THE RUINS.

and Seventy-second Rifles, while the enemy were over 200 strong, consisting chiefly of guns and cavalry. The British force distinguished themselves by a display of dash and gallantry which, however, availed them little, for, although they broke through a crowd of the rebel horsemen and occupied the village in the face of a terrible fire, forty-one men were killed and ninety-nine wounded, and the small remainder, being short of ammunition, were forced to retire into the fort, under a heavy fire.

After passing Suchetra the road becomes less interesting, the only relics along it being the remains of some irrigation works of the old days, when it was one of Akbar's great imperial roads. At the twenty-first milestone the towers and enclosures of the deserted palace become visible, and soon the whole city comes in view. Futtehpur-Sikri is situated in a walled but not fortified enclosure, about seven miles in circumference. It was built by the Emperor Akbar, who, taking a fancy to its high situation, chose it as a summer residence, and built the city and palace, which he surrounded with a strong wall. Hardly, however, was it finished, before the Court deserted it, owing, it is believed, to the badness of the water-supply.



THE GREAT GATE.

It is said that the selection of Futtehpur-Sikri, as a royal residence, was principally owing to the circumstances attending the birth of Mirza Sulim, afterwards the Emperor Jehangir, whose mother was a Hindu princess, a Rajput of the Amber family, Akbar's favorite wife. Akbar married her from political motives, his object being the amalgamation of the Hindu and Moslem races; but afterwards he became devotedly attached to her. This lady bore him twin sons, but they died in infancy just about the time when Akbar, returning from the campaign against the revolted nobles of Uzbeck, in 1569, halted at the foot of the rocky hill, on which he afterwards built the city, where a holy hermit, named Shaikh Sulim Chishtee, lived. The royal couple, who came to invoke the holy man's prayers that another heir should be born to them, remained, by his advice, some little time on the hill, and often visited the hermit, whose baby son, aged six months—so runs the legend—asked his father one day the reason of his sorrowful looks, and of his having sent away in despair the conqueror of the world. The holy man replied that his grief was unavoidable, as all the Emperor's children must die in infancy, until some one should be found who would be willing to give up a child of his own instead. This high-minded but precocious infant immediately declared his willingness to die rather than his majesty should want an heir, and instantly expired. The tomb of this wonderful baby is still shown behind the mosque. The sacrifice was accepted, and in the following year a son was born to Akbar, who was called by his grateful parents, Sulim, after the Fakeer, which name he bore for thirty-five years, until he came to the throne in 1605 as the Emperor Jehangir. The palaces and mosques of Futtehpur-Sikri, that were raised in consequence of the prince's birth, are situated, as already stated, in a walled but unfortified enclosure, seven miles in circumference, embracing the two villages of Sikri and Futtehpur, and having in its centre a huge rock above a mile in length.

THE ELEPHANT TOWER, FUTTEHPUR-SIKRI.

The walls which encircle it, and all the buildings of Futtehpur-Sikri, with the exception of one tomb, are of the red sandstone, which is found in such abundance all about its neighbourhood, and all have the square Hindu pillars.

The principal building of Futtehpur-Sikri, is the Mosque, which is Akbar's grandest and largest, and an accurate copy of the one at Mecca. The *Dargah*, or sacred quadrangle, is of vast size, being 433 feet by 366. The principal entrance was originally to the east and facing the Mosque; but the southern gateway far exceeds it in size. This last is called the Baland Darwaza or "Gate of Victory." It is raised on a lofty flight of steps from the south foot of the hill, and towers 130 feet above the upper plateau; from its great height and grandeur it has the effect of somewhat dwarfing the mosque and other buildings. It was built, as a triumphal arch, long after the mosque was erected, to commemorate one of Akbar's greatest Deccan conquests. Entering to the left, and just below the springing of the splendid bold arches, is an inscription in relief upon the sandstone:—"His Majesty, King of Kings, Heaven of the Court, Shadow of God, Julal-ud-din Mohammud Khan, the Emperor. He conquered the kingdom of the south, and Dan Des, which was afterwards called Khan Des, in the divine year forty-fourth, corresponding to the Hajri year 1010. Having reached Futtehpur he proceeded to Agra." This inscription is followed by the usual extravagant praise of the emperor, and then comes a quotation, in quite a different tone, from the Arabic *Hudees* or sacred traditions: "Said Jesus, on whom be peace! 'The world is a bridge, pass over it, but build no house there; he who hopeth for an hour, may hope for an eternity; the world is but an hour, spend it in devotion, the rest is unseen.'"

THE MOSQUE.

The Baland Darwaza leads into the quadrangle of the mosque. The mosque proper is, as is usual in India, on the western side of the inclosure, and consists of seven halls of redstone, each communicating by an arched doorway on lofty pillars with the next one

adjoining. The central hall of assembly, is a vast dome, paved with white marble, its walls also ornamented with white marble, inlaid in geometrical patterns, and painted in the same designs in delicate tints, the spaces between being filled up with flower designs in fresco painting.

The whole of this mosque is decidedly Mohammedan in style, while the six lateral halls are essentially Hindu in character. Four of them have flat roofs, supported on pillars reaching from floor to ceiling, and the remaining two have small domes.

Although the Hindus do not in their architecture make use of the true structural arch, like the Mohammedans, it is interesting to learn from Fergusson and other writers on the subject, that it was known to them long before the Mohammedan conquest, but, that like the ancient Greeks, they did not make use of it in buildings of a monumental character, which Fergusson explains as follows:—"Even in the present day Hindus refuse to use the arch, for, as they express it, 'an arch never sleeps,' meaning that by its thrust and pressure it is always tending to tear a building to pieces, and thus hastens the destruction of a monument, which, if constructed on more simple principles, might last for ages."

PALACE OF AKBAR'S TURKISH WIFE.

At the back of the mosque is the tomb of the Saint's marvellous child, who sacrificed its life to its Emperor, also the cave, where the holy man lived among the wild beasts who never injured a hair of his head, and the rude mosque, and school where he taught his followers before the Emperor built Futtehpur-Sikri. In the courtyard of the mosque is the tomb of the Saint, a beautiful white marble monument or chamber, surrounded by a deep dripstone in the cornice, supported by curiously carved brackets, shaped like the letter "S." There are most beautiful white marble screens all round it, of the finest pierced, lace-like

designs. The tomb is within this marble chamber, which on the inside is only of marble to a height of four feet. At this point there is a sort of dado, the walls above being wainscoted with red sandstone, all the panels being covered with paintings in floral designs. The tomb itself is very like a four-post bedstead. The supports and canopy are all encrusted with mother-of-pearl, which in the dim light of the mortuary chamber, has a very pretty effect. On the pavement of the quadrangle near the Saint's shrine, are a number of smaller tombs, said to be those of the women of Akbar's household, and beyond these again, is a large red sandstone mausoleum, containing the tomb of Islam Khan, the Saint's grandson.

There is a Dâk Bungalow at Futtehpur-Sikri which was once the Emperor's record office. Like all the other houses occupied by the Emperor, his ladies and ministers, it is entirely of stone, not a particle of wood having been used in its construction; the apertures for light (windows were unheard of at Akbar's Court) are in stone, perforated in the usual geometrical patterns, and the doorways seem to have been closed by heavy rugs, or *purdahs*.

THE DEWAN-I-KHAS.

On the north side of the square, containing the record office, is another very large quadrangle where there are some very interesting buildings, namely, the Khwabgah, and the Turkish Queen's house.

The Khwabgah is a large square stone building open on all sides and supported by many pillars; it is supposed to have been the place where the Emperor talked with his intimate female friends, with whom he took his usual afternoon siesta there. Just above it is Akbar's bedroom, an enormous, massive and very simple apartment, with a huge bedstead, carved out of a single block of stone on which his *charpoy* was placed. A wide sloping colonnade runs all round this room, which is roofed with enormous stone slabs, supported on pillars.

Akbar had, so tradition says, not only a Portuguese Christian lady, but also a Mohammedan-European, among his wives, and the house of the latter (the "Stamboli Begum") is a most beautiful building, containing the finest and most exquisite work without and within. It has colonnades all round, and under the wainscoting of the walls is a sort of plinth about four feet high, of a very curious fashion. The panels are most exquisitely carved in intricate and varied designs; one panel representing a forest view from the Himalayas, with tigers, elephants, and all sorts of birds and trees; another has graceful palm-trees nodding their stately heads; a third has the conventional willow pattern. A pillared colonnade leads from this house to another court, where is the Dewan-i-Khas, or privy council chamber; also the Dewan-i-Am, or public hall of audience, and another building, which is supposed to have been Akbar's treasure-house.

The Dewan-i-Khas is, although built in the same style as the other buildings, so singular as to merit some description. As seen from without, it appears to be a two-storied building, but is in reality open from floor to roof, and a single pillar rises in the centre of the interior to the level of the first story. This pillar has an immense capital, several times its diameter, and from this start four stone causeways, each ten feet in length, and resting on huge brackets in the centre of the hall. A small staircase leads up to a narrow gallery running all round the building. Tradition says that the Emperor himself used to sit at the top of the centre pillar, while in each corner was perched a minister who there received his commands for the four corners of the world. Another story says that Akbar used to deliver his judgments from this

centre pillar, and to listen to criminal cases, and on this account a minister had to sit in each corner at the end of the causeway to prevent any chance of an assassin approaching the great Emperor.

The Dewan-i-Am, or large hall of audience, consists of a small hall, with a slab veranda beyond, looking out into another vast courtyard 340 feet by 180, having colonnades all round, where the people could sit, sheltered from sun and rain, and witness the Emperor's administration of justice, the Emperor himself being seated in the veranda at a height of 10 feet from the ground; there, too, the parades of animals, horses, tigers, etc., that were such a favorite amusement at Akbar's court, took place, while in the Dewan-i-Khas the story-tellers would daily assemble, to amuse the Emperor with their tales, when he had ended his work for the day. Close to these buildings is the Panch-Mahal, a quaint, five-storied little building, in pyramidal form, ending with a small kiosque. Each story is open and supported on slender, graceful pillars. The bottom story is plain, but the upper ones are richly carved. This building commands a view of the women's courts and apartments, and was probably the station of the female servants and the royal children, where they could take the air and view the country round and still maintain their privacy. The capitals of the columns are curiously and beautifully carved.

Due south of the Panch-Mahal, and quite close to it, is the house known as the Mahal Sonari, or Bibi Mariam's, the Christian lady's house. The doors of this house are surmounted by mosaics, in which the remains of colour are clearly to be seen, and one tablet has the remains of an annunciation, of which, however, the Moslems have destroyed the figure of the virgin and part of that of the angel, whose wings and head only remain.

This is a plain and unadorned house, and forms a great contrast to Birbal's (or rather his daughter's house) which is a perfect gem, from the extreme delicacy and minuteness of its finish, both within and without.

Rajah Birbal was one of Akbar's Hindu peers, and a man of letters. It would have been better for him to have been content with these distinctions, but being very ambitious he chose to undertake the command of an expedition to the Northwest frontier and, mismanaging the affair, he perished, together with 8000 men and officers. His death was long mourned by his master, Akbar. At the back of Birbal's house are the stables, consisting of fifty-one large stalls, each with accommodation for two horses. The stalls are of stone, down to the mangers and rope-rings.

On looking down from the raised platform near Birbal's house, the visitor sees a singular tower just outside the walls. It is round and bristling all over with imitations of elephant tusks. Akbar used to resort to this tower whenever he wanted to have some easy sport. The tower is called the "Hiran Minar" or Elephant Tower, and stands within the walls, immediately under the hill in a northwesterly direction. It was Akbar's wont to ride to it on an elephant, and, accompanied by a crowd of courtiers and officers, some on horseback, some on foot, followed by a troop of cavalry and a band of music.

Passing under the *Hathi Pol* or Elephant Gate, the gay cavalcade halted at the tower, and the Emperor ascended to the top of it, accompanied only by an old chuprassie who carried two matchlocks, with which Akbar amused himself by firing at deer, which were driven across the open country at a fair distance from the Minar.

Akbar, of course, loved sport on a superior scale to this, and was, on frequent occasions, a renowned and mighty hunter, but at Futtehpur-Sikri he lived a *dolce far niente* life, and undertook few sporting expeditions from it, simply using the tower to keep his hand in practice.

The Hathi Pol, or Elephant Gate, is worthy of mention. It is a massive structure, the spandrels of the main arch, which is one of the earliest specimens of the true arch with a distinct key-stone in India, are flanked by two colossal elephants, one on each side, the trunks of which, interlaced, as in the act of fighting, no doubt once surmounted the keystone of the arch, till Aurungzeb, in the true spirit of Mussulman bigotry, removed the animal's heads. Adjoining this grand gateway are the bastions and remains of fortifications begun by Akbar, which, however, were discontinued on objections being raised by Sulim Chishti. Near the Hathi Pol are the ruins of a great stone caravanserai, where merchants from Bengal, the Deccan and Kabul brought their wares, jewels, shawls and rich and rare embroideries in gold, silver, precious stones and silk, with which to tempt the ladies of the palace, who were brought over to the caravanserai through a closed gallery

over a colossal viaduct, so that the eye of man could not see them coming or going, and they sat in a veranda above the caravanserai, behind a pierced marble screen through which they could see the wares spread out before them.

The ladies of the palace had plenty of amusement, and their royal lord occasionally indulged in a game of "hide and seek" with them in the Ankh Michauli, a large pillared hall near the women's apartments, which was also used as a record office, and regalia treasury. The building is a very strong one, and contained, unlike the other houses, which are merely curtained, stone doors of which the hinge-holes are still visible, also the recesses with massive sliding, padlocked stone slabs in which the secret coffers were kept. There the Emperor often shook off the cares of state and indulged in a romp with some of the dark beauties of his harem, who seem to have been numerous. The principal of the women's palaces was appropriated to the *Zun-i-kulan*, or chief wife, Rogia Sultan Begum, daughter of Kindal, the Emperor's uncle, and mother of Jehangir, who survived her husband. This house is the largest of all the female quarters and consists of a large quadrangle, round which runs a gallery, from which rise, to north and south, rooms roofed with sloping slabs covered with blue enamel.

CARVED PILLARS, PANCH-MAHAL, FUTTEHPUR-SIKRI.

Near it were the houses of Abul Fazl and his brother Faizi, Akbar's most intimate friends and companions, whose advice he took on all matters of importance, and with whom he spent his leisure hours in the day, and most of his evenings. Abul Fazl, who was the great writer of his day, has given us a most interesting insight into the mode of life and the thought and opinions of his royal master, for whom he appears to have had an unbounded respect and admiration, almost amounting to veneration.

Besides those buildings already mentioned, the only other building of interest in Futtehpur-Sikri is a small pavilion, of the purest Jain architecture, which was occupied by a Hindu teacher, whom Akbar tolerated and even consulted, on account of his great learning.

This pavilion has two very singular architraves, each of which is supported by two very singular struts, which issue from the mouths of the monsters, and meet in the middle like the apex of a triangle. It has a very quaint effect, the building was originally built for the Hindu wives of the heir apparent but was occupied by the teacher, to whom Abkar delighted to put difficult questions, which he would think out, in company with his friends, Abul Fazl and Faizi, during his siesta hour.

At the time when Akbar built the mosque at Futtehpur-Sikri, he was attempting to work out his religious system of so-called "Divine monotheism," by attempting to throw off the rules laid down by Mohammed, and substitute a religion founded by putting together the system of Zoroaster, the Brahmins and of Christianity, only retaining some Mohammedan forms. He was singularly free from bigotry and was always inquiring into new doctrines, new theories, new objects of veneration but in religious matters he seems to have been more superficial than deep. Birbal influenced him a good deal in religious matters, and did much to estrange him from Islamism, and was the only Hindu who became a member of Akbar's "Divine Faith Association."

Akbar first appeared in public as the exponent of his new religion, and as Mujtahid of the age, on Friday, the 1st Jumad-ul-uwwul 987, in the Jamma Musjid, as the mosque at Futtehpur-Sikri was called, and mounting the steps, from which the *Moulvie*, or priest, usually preached, he began to read the new *Khutbak*, or public litany, embodying the new faith in a poem composed by Faizi.

The new religion did not gain ground rapidly, only a few Moslems and one Hindu embracing it, and at the death of Akbar, it fell away altogether, owing to the indifference of Jehangir on religious matters, and to the opposition among the true followers of the Prophet. The deserted city of Futtehpur-Sikri is so full of interest and there is so much to see in it which cannot be exhausted in one visit, that the traveller will do well to spend a few days there, if possible, in the DâkBungalow, or in one of the stone houses of Akbar's lairs, for which permission is easily obtained.

LAHORE.

Lahore, the capital of the Punjab, is a large and important city with a population of 160,000; and, according to the Hindus, it was founded by Rama of the Ramayana. According to Hunter, however, Lahore is a corrupt form of Lohawar from Lohawarana. It is first noticed by Hwen Thsang, the Chinese pilgrim, at the end of the seventh century, and it probably existed in the fifth century, A. D. The Ghazni and Ghori Sultans made it their capital, but Lahore came to the front, under the ægis of the Moguls. The Emperor Akbar walled the city, repaired the fort and extended the suburbs. Jehangir loved Lahore, and built a fine palace in the fort, and when he died, his mausoleum became a concrete example of the Mogul greatness. In Lahore, Khusru unfurled his impious rebel

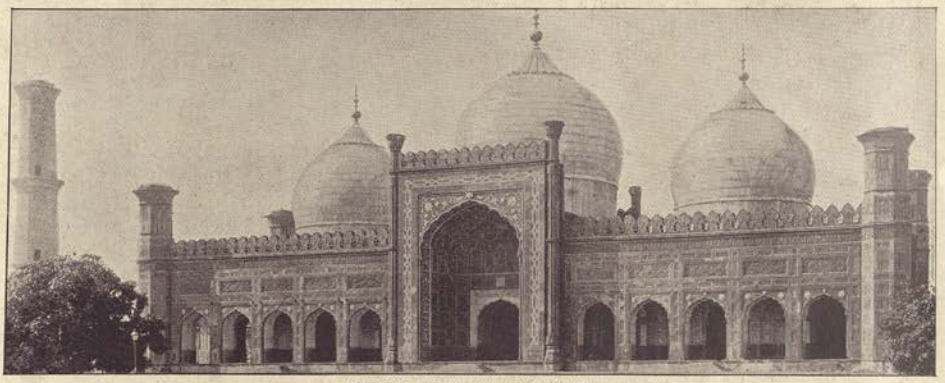
FORT AND RANJIT SINGH'S PALACE.

BRIDGE OF BOATS.

standard against his father, Jehangir, and Jehangir's famous wife, Nur Jahan. She was buried in Lahore, but her tomb is gone. After a decline of centuries Ranjit Singh raised Lahore to its pristine power. He was, however, a devout Hindu, and so, although he upheld the power of Lahore, he sent many of its decorative gems of architecture and art to enrich Amritsar. The Punjab was made over to Queen Victoria in 1849.

This slight sketch of the peaks in the mountain range of old Lahore history may well be followed by a few words on the city as it is in 1895. The places and buildings of historic interest in and near Lahore at present are the fort, with Ranjit Singh's palace therein, Shah Jehan's Shalimar Gardens, some distance away, and the Padshah Mosque of Aurangzib, while across the River Ravi is Jehangir's mausoleum, the Shahdra and its Jawab, or answer tomb.

The fort is still a real fort and garrisoned by British troops. The collection of old Sikh armour and weapons is most interesting. The palace of Ranjit Singh was originally a gaudy building in the matter of interior frescoes, but the frescoes have sadly decayed. The view from the top of the palace is extensive. The Shahdra, Jehangir's mausoleum, stands out on the landscape, especially when seen from the fort, and the tradition is that, seen from this coign of vantage, the building is architecturally perfect, because only from there can the faithful see the full and proper number of minarets. The Shalimar Gardens used to be considered the finest gardens in Hindustan, simply because Shah Jehan considered them the home of his joyous emotions; at any rate he felt at peace in Shalimar, but any honest critic must place them far below Sibpur Gardens, as kept by Dr. George King. The Cathedral of Lahore is a splendid specimen of architecture. Between 1840 and 1850 divine service was held in the Hall of Audience, in the citadel. In 1851, service was held in an old tomb which, in 1857, was consecrated as the Church of St. James, Lahore. Sir Henry Havelock held temporary services in Burmese Buddhist temples, but in Lahore a pagan tomb has been consecrated as a Church of England. For nearly twenty years St. James remained the Church of Lahore, but in 1874 Archdeacon Balj laid the foundations of another church, with both Anglican and Masonic ceremonial. Lahore was then a far off portion of the Diocese of Calcutta, and for want of funds the walls went up only three feet. In 1877 Bishop Valpy French, the first Indian missionary consecrated to be an Indian Bishop, became Bishop of Lahore, and he at once started the idea of having a cathedral. The competition in the matter of designs finally resolved itself into Mr. Oldeid Scott (son of Sir Gilbert Scott) *versus* the rest, and even without Mr. Scott's western towers, the present building is the best building in Lahore, and the only real cathedral in India. On January 25, 1887, Bishop Valpy French consecrated the Cathedral Church of the Resurrection, Lahore. It measures 226 feet from the east end to the west door, and 152 feet between the north and south walls. It may be described as a brick cathedral in the decorated early English style, but the word "decorated" must be used in the Pickwickian sense. The true



GRAND PADSHAH'S MOSQUE.

beauty of the building lies in its accurate proportions of chancel to transepts, transepts to lantern, tower, arches, etc., and the proportion of all these to the nave. The original design has been foreshortened by three bars, even though these should not be added for a century, the building is a thing of beauty. The look of the building from the northeast corner of the compound is very fine, showing as it does the buttresses, flying buttresses, long lancet windows, clinging vestry, north transept and carriage porch, all in harmony with and adding to

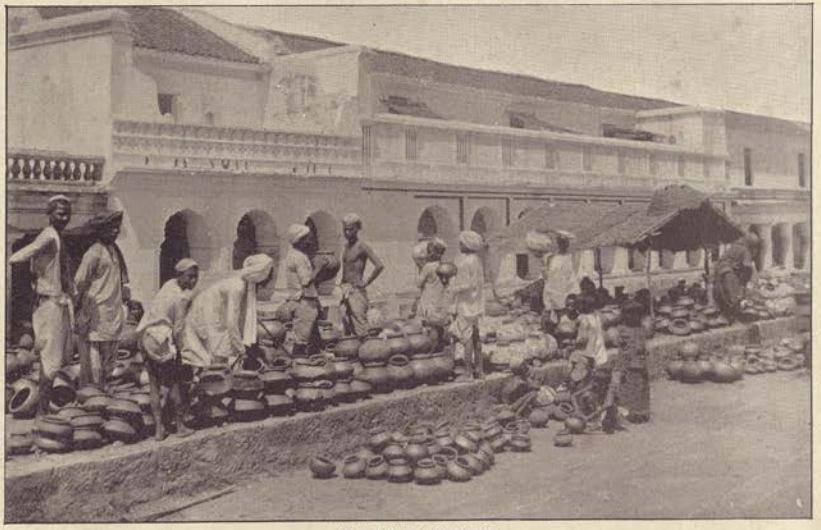
LAHORE, FROM WAZEER KHAN'S MOSQUE.

the massive simplicity of the great building, and not interfering with the perspective of the building as a whole. The interior of the edifice is beautiful. It is not a very nice way of estimating the value of buildings by their money value, but in the words of the Yankee who asked "How many dollars do you sympathize," the church, even of the Punjab, must have sympathized with Bishop French and respected him when they gave over five lakhs to make and beautify Lahore Cathedral. It needs but one lakh to complete it according to the original design. The Chief Court, as it is called, is a good architectural specimen of the Kipling School. Mr. Kipling, as head of

the School of Art, designed the Law Courts, and they are a great airy, roomy, massive building. The School of Art, the Old Museum, the New Museum, the Divinity School of the Church Missionary Society are among the other public buildings of the city. Driving round Lahore the visitor is surprised at the number of railway employes in the place and the care bestowed upon their housing and comfort by the Northwestern Railway.

ALLAHABAD.

Allahabad is a large scattered city of 150,000 people, situated at the confluence of the mighty Jumna and the mightier Ganges. It was named Allahabad by Akbar, in 1575, which means "the abode of God." The fort is on a ridge exactly at the confluence of the Jumna and the Ganges, and the finest view of its walls, *glacis*, and general commanding position, is obtained when crossing the Jumna by the great bridge of the East Indian Railway. Megasthenes came to see Allahabad in the third century before the time of Christ, being accredited thereto as an ambassador from King Seleucus. Then Allahabad is heard of again in the diary of Hwen Thsang, who came 800 years later from China. What the Chinese traveller admired most was the very large banyan tree in Prayag, or Allahabad. Rashid-ud-Din also mentioned the great tree when he went back to Afghanistan. The tree is still shown by Hindu priests to the devout as the undecaying banyan tree; but Hunter thinks that it is a log with fresh bark renewed from time to time. Though Allahabad was Hindu in origin, and in name Prayag, still it was made a city by the Moguls. Its growth of power culminated in Akbar's time when he built the fort. Jehangir lived in the fort and delighted in its strength and beauty. When the Mogul's sun set throughout India, Allahabad fell into the hands of the Mahrattas and the Pathans, and after the battle of Buxar, in Lower Bengal, its real owners were British. In 1857, though the troops were strangely moved by Hindu priests and Mussulman fakirs, nothing was done till the news arrived from Meerut and Delhi. It is the same sad fact, which has to be chronicled all over India, that the week's delay at Meerut turned 100,000 waverers into fanatical opponents. The Allahabad troops then, as now, were in separate places five miles apart, namely, the fort and cantonments.

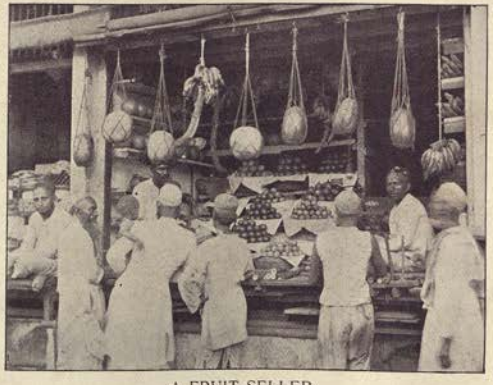


CHATTY VENDERS.

The native troops in cantonments were the Sixth Native Infantry, a Sikh wing, say 300, and 400 Oudh Horse. The Bengal Infantry were disturbed in their plans of seizing Allahabad by the timely arrival of a European Battery of Artillery from Chunar. For three weeks

A SWEETMEAT SELLER.

the Sepoys did nothing, and then on June 6, they offered, through their officers, to join the European besieging forces outside Delhi. Lord Canning telegraphed from Calcutta, thanking the regiment for their devoted loyalty. This was read to the regiment at their afternoon parade, and in a few hours these same Sepoys murdered their officers and looted the treasury. The Hindu and Mussulman people in the bazaar now thought it safe to join the rebel Sepoys. They at once massacred every Christian European, or Eurasian, to be found in the civil lines, or in the city. The Sikhs went into the fort, and, though distrusted at first, they gained the confidence of their European brother soldiers in much the same way as the Goorkhas do nowadays with the Highland regiments. On June 11, Colonel Neill arrived with the Madras European Fusiliers. Neill at once sallied forth and smote the natives in the bazaar hip and thigh, and after sending the women and children in a steamer down to Calcutta, he raked the European and native quarters with the heavy guns of the fort. On June 18, Neill and his troops marched through Allahabad unopposed. Allahabad was saved by a little timely powder and shot from a coign of vantage. The fort was as fine a building to look at within the walls as it is outside now from the bridge. Nowadays, the most historic thing is Asoka's pillar, which was erected in 240 B. C. Asoka was a virtuous Buddhist King in Behar, who thought a great deal about his people and their welfare, and bade them observe that all benefits and prosperity were bound up with his welfare. Then came Sammudra Gupta, 400 years afterwards, and he chronicled his victories. In 1605 Jehangir re-erected the pillar, and after centuries of neglect, one of John Company's officers put it in the fort near the famous old banyan tree. Outside the fort everything is modern except the Khusru Bagh, where Akbar's European wife from Istambul lived, and where Khusru was buried. On looking at modern Allahabad, the visitor is struck by the fact that every European lives in a good house, and that the shops are large bungalows, surrounded by immense compounds. The merchants and banyan traders of Allahabad are a contented, self-reliant people. They manufacture nothing themselves, they trade with everybody and in everything. Since the Government of the Northwest Provinces has located itself in Allahabad, some fine buildings have gradually been erected. Of these, the Government Offices, the High Court, and Mayo Hall would be well described as large useful buildings, and the Lieutenant-Governor's residence (Government House), Muir College and All Saints Cathedral have elements of beauty either natural or acquired by art. Government House is in the park on the road to the fort. Its beauty lies in its surroundings, the shrubs and grass are refreshing to the eye, and the drives are well cared for.



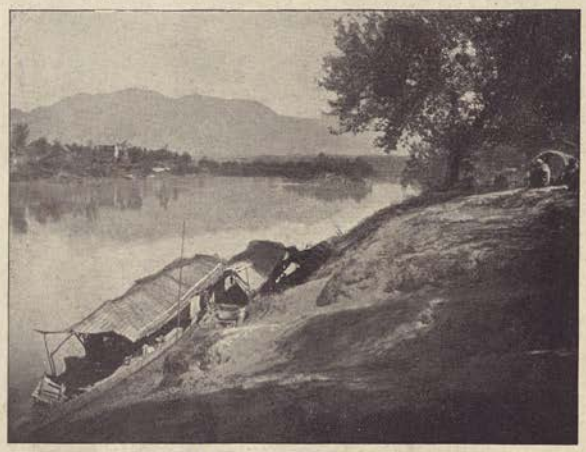
A FRUIT SELLER.

Muir College is the concrete centre of the abstract Allahabad University. All Universities in India are the same, namely, vast schemes by which thousands of young men go up for the university matriculation examination, and by which a smaller number go up for the examination in arts, etc., and by which a still smaller number, but still a very considerable number, of young men take the B. A., M. A., M. B., M. D., LL. B., etc. The buildings of the University and Muir College are a well merited memorial of Sir William Muir, the scholarly Lieutenant-Governor of the Northwest Provinces, now Principal of Edinburgh University. The buildings

KHUSRU BAGH, ALLAHABAD.

stand in vast grounds of their own, far out on the road to the "Pioneer" office, or rather row of bungalows. Muir College, in its style and surroundings, reminds one of Toronto University.

The Khusru Bagh, or garden of Prince Khusru, situated near the railway station, is very beautifully laid out and carefully kept. It is a favourite resort of the people of Allahabad, especially of an evening. Prince Salim, the son of Akbar, who afterward became the famous Emperor Jehangir, was also fond of passing his time here. In the centre of the garden is the tomb of Khusru, the son of Jehangir. He took up arms against his father, and, being killed in the rebellion in 1615, was buried in this beautiful spot. The tomb on the outside is after the usual domed style of Mogul architecture, somewhat like the Taj, while the interior contains some exquisitely executed paintings of flowers and birds on plaster. On these, however, the impression of the ruthless hand of time can now be seen, for their beautiful colouring has become quite faded. Two smaller mausoleums, those of Khusru's mother and sister, are close by.

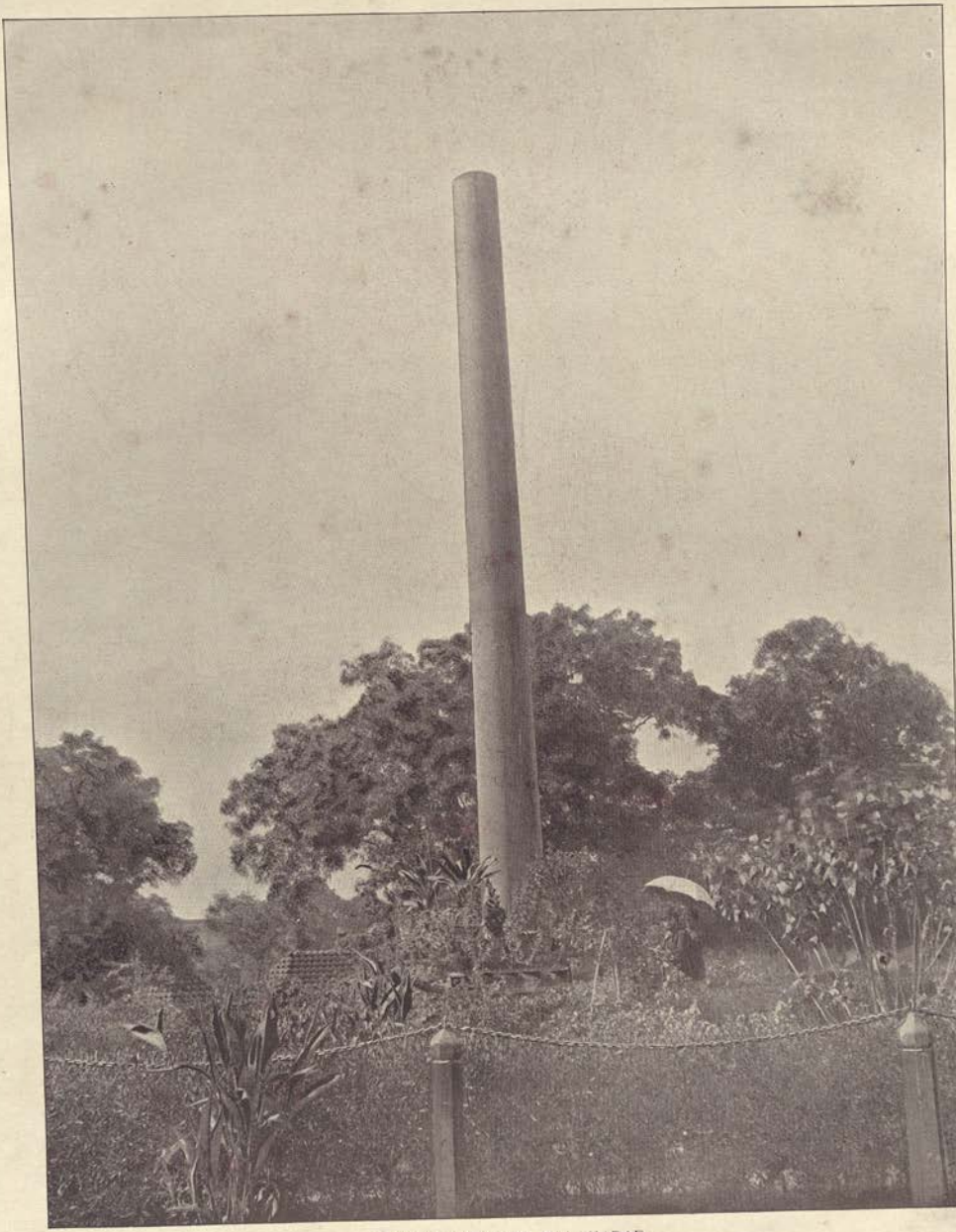


DHAL LAKE, SRINAGAR, CASHMERE

DAHL CANAL, SRINAGAR, CASHMERE (From First Bridge).

As the Italians say that all roads lead to Rome, so in Allahabad, all roads pass All Saints Cathedral. It is a lofty, heavy, solid, *soi disant* cathedral. It is the Cathedral of the Church of England Diocese of Lucknow curiously enough. No other cathedral has such extraordinary different heights of sanctuary, lantern and nave. The pulpit is a magnificent one, and the organ was built by Mr. H. Robertson, the East India Railway's Chief Engineer, builder of Sukkur bridge over the Indus, and is in various parts of the church. Perhaps the most cathedral-looking part of All Saints is the tabulatory. In time to come, when the lantern tower is raised so that it will not be what it looks at present, a third roof, and when the nave is elongated so as to be in proportion to its enormous height, then the massive, well-decorated, internally "ornamented" All Saints Church may be a real cathedral like that of Lahore.

To the pious Hindu in any part of India, Allahabad is the holy junction of Rama Ganga and Rama Jumna. Every year, in December, the pilgrims come on foot, in boats, in bullock carts, in ekkas, on ponies and on donkeys, for the *mela*. Once in twelve years, over a million pilgrims come to bathe at the sacred confluence of the god-like waters.



ASOKA'S COLUMN, ALLAHABAD.

CHAPTER XII.

MUTINY MEMORIES.

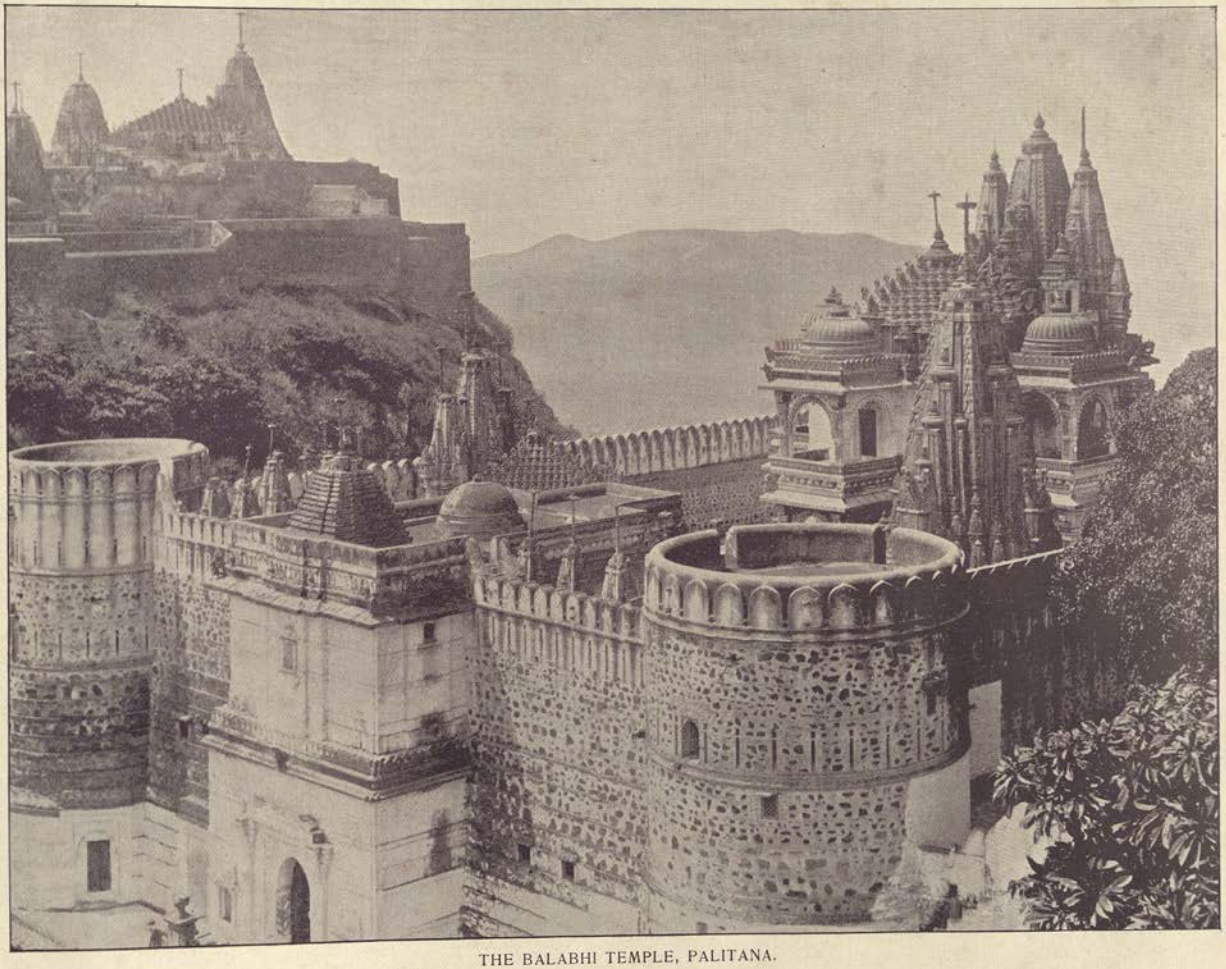
LUCKNOW.

LUCKNOW is the most important inland city in India. The Mussulmans of India, fifty millions in number, regard Lucknow as their capital, whence they take their fashions and where all that is beautiful in art and theology can be learnt from holy men. Among Europeans it is so much liked as a station, that very many servants of the Crown have protested against being transferred to Calcutta; they were happy in Lucknow and liked the good English sober fashion of Lucknow Society.

In certain lights and with a particular far off perspective, Lucknow is a perfect picture, but it is a picture which will not bear detailed examination. The palaces and public buildings are jerrybuilt. They were not made to sell, but each successive Subahdar of Oudh wished to spend more money than his predecessor, particularly on buildings, and he wished as much brick and stucco as possible for his money. Saadat Khan, the founder of the dynasty, must be exempted from this statement. He was the next great Mussulman after Akbar who interested himself in the city's welfare. Saadat Khan came from Naishapur, and settled in Lucknow as Subahdar of Oudh, in 1732, A. D. He began in a very small way by hiring two small houses as his official residence, and he rested his claim to the rule of Oudh, not by his warrant from the dying Mogul dynasty, but by his mighty sword, and his strong right arm. He lived in great simplicity like William I. of Germany, and his soldier children never knew when they were beaten, as long as they could see his long, white holy beard. Saadat Khan could not bear to think of any Rafir (infidel) rule stamping out the Raj of the true believer; he therefore opposed the British army, and he left this as a legacy to his war-like son-in-law Safdar Jung; but Safdar Jung was more of a Mogul than Saadat Khan, so he lived in Delhi and ruled Oudh as an absentee. His son Surajah Dowlah hated the British, and had to be pacified in the Cæsarian sense by the battle of Buxar in Bihar. He went to Faizabad after his pacification by shot and shell; so Lucknow saw little of him, though with him in spirit. Asaf-ud-daulat saw that times had changed, and he like a wise man changed the *public* policy of Oudh. In personal power and policy he was the Akbar of the Oudh family. The English gave him Rohilkhund, and both in external and internal domestic policy Asaf-ud-daulat did so well that his head was turned, and he went in for magnificent buildings. The Imambarah, the Rumi Darwaza, the Daulat Rhana, and, most interesting of all, in fact of holy memory to every British subject, the Residency.

In 1784, the people could not live after paying their taxes which had been increased to a galling extent, and the Mussulmans say that their ancestors became common coolies working on the buildings in order to live; and Asaf-ud-daulat entered into the spirit of their proud poverty and allowed the gentlemen-coolies to be paid at midnight. The Imambarah mausoleum is now the arsenal for British military property. Fancy how the English would howl, if a conqueror in the twenty-fourth century made Frogmore—the Mausoleum of the Pious Albert—an arsenal for ramrods. Of the other buildings erected during his reign, either by himself or by others, *La Martiniere* stands pre-eminent to the present day as a building of grand design considering its purpose, viz., to be a school or orphanage. It is a concrete example of the principle laid down above that, given a certain light and an artistic perspective, and La Martiniere's Italian Renaissance style looks as well in the eyes of the visitor as it did to Asaf-ud-daulat, who offered £1,000,000 to General Martin for his school palace. It makes one's mouth water in the last decade of the nineteenth century, to think of an army man amassing a million or two by honourable means in the despised backward eighteenth century; and then perpetuating his memory in Lucknow and Calcutta by such fine schools.

General Martin knew Asaf-ud-daulat well and also the religious superstitions of the Mussulmans, so he has himself buried in his own school in order to perpetuate his charity, and it was only in the terrible outbreak of 1857, when we had to bring the whole of our military power to take, retake and re-retake Lucknow, that General Martin's good deeds were forgotten or perhaps classed as English, and his bones



THE BALABHI TEMPLE, PALITANA.

scattered. It is an extraordinary fact if, after so many years, his bones still remained to be dug up and scattered, as Hunter avers. It is the Lucknow of the latter end of the eighteenth century which appeals to the oriental poetic Mussulman, when Asaf-ud-daulat's elephant, and Asaf-ud-daulat's diamonds, or sapphires, or tiara, were the finest in India—yea! the finest in the world. The native princes of India are wiser nowadays. They know that the Government of India is displeased with such reckless display at the ryot's expense; and they are therefore publicly believed to have no such things; and if, like the Nizam, they have ordered a world-renowned diamond, they are induced to cancel the order.

EASTERN GATE, KAISER BAGH, LUCKNOW.

At the marriage of Wazir Ali Khan, *soi disant*, son of Asaf-ud-daulat, the said Wazir had on tiaras, fringes, stars, etc., worth £200,000. Saadat Ali Khan, half brother and successor to Asaf, was not a soldier, and he was not a ruler. He was an Oriental prince who spent his money on palaces. He built the Farad Baksh with a magnificent reception room for darbārs, and here every king of Oudh was placed on his throne by the British Resident. The only good thing that Saadat Ali did was to let Lucknow spread out east and north. He built the Dilkusha, such a watchword in 1857 and 1858; for it was the first post retaken by Sir Colin Campbell.

Ghazi-ud-Din, son of Saadat Ali, was the first King of Oudh. He was a real Oriental and built the Shah Manzil for wild beast shows and fights. The Oudh fights were famous and were well worth seeing, but the business of purveying tiger fights, etc., is gone for ever. To the Mussulman the greatest feather in the cap of Ghazi-ud-Din was his erecting a masjid (mosque) for the holy stone with the footprint of Mohammed. Shazi-ud-Din heard that a pilgrim had brought it from his pilgrimage, and he at once secured it for Lucknow by housing it in the Kadam Rasul—the name speaks for itself.

THE "PALACE OF LIGHT," HUSAINABAD, LUCKNOW.

The only good that Nasir-ud-Din, his son, did was to build an observatory, get out scientific instruments and appoint Colonel Wilcox Astronomer-Royal. The fat appointment lasted till the Mutiny.

Passing by one or two kings, we come to Wajid Ali Shah, the last and the worst King of Oudh, "by merit raised to that bad eminence." The building by which he is known is the Kaiser Bagh, which is really one palace after another, one garden, one quadrangle after another. Its bad architecture and stucco villa style are not at once evident because of the immense size of everything and the distant perspective when driving through the gardens—the Kaiser Bagh, the Chini Bagh, the Hazrat Bagh.

Most of the wives and concubines lived in the Chaudlakkhi, an extraordinary-looking building, sold to the king by the royal barber for four lakhs. It is a curious survival that, even in the present day, among the few jats which grow rich in India are the barbers. A battery barber shaves the major, the captain, the subalterns, the doctor, the chaplain, and half a dozen civilians for Rs. 2 each, the sergeants for Rs. 1 each, and the privates for four annas each. He thus makes close on Rs. 50 a month, and lives on Rs. 10, if a married man, or Rs. 4 if single. He lends out his savings at one anna in the rupee per month—the usual rate of interest in the bazaar; and, by the time that the battery leaves, say in three years, he has saved £100, which is probably more than many of his patrons have done.

But the Lucknow every one knows is the Lucknow of 1857.

Why did Lucknow mutiny, and why was it so fiercely resistant, and why did it take the whole power of the British Raj to conquer the fierce men of Lucknow? Well, it was the Mussulman city of India, and the Mussulmans were not only fanatic fighting men, but they were warlike men who felt wronged. But, as Malleson says so aptly, the annexation of Oudh did far more than alienate a class already disaffected. It alienated the rulers of native States, who saw in the annexation indulgence in a greed of power to be satiated neither by unswerving loyalty nor by timely advances of money on loan to the dominant power.

It alienated the territorial aristocracy, who found themselves suddenly stripped, by the action of the newly introduced British system of land registration and computation, sometimes of one half of their estates, sometimes even of more. It alienated the Mohammedan aristocracy, courtiers of the King of Oudh; it alienated the British sepoys recruited in Oudh, and also the peasantry. In a word, the annexation of Oudh converted a country, the loyalty of whose inhabitants to the British had become proverbial, into a hotbed of discontent and of intrigue. Sir Henry Lawrence was appointed Chief Commissioner of Oudh in March, 1857. He noted that there was discontent, and that the discontent was reasonable. The sepoys throughout Bengal were foolish to believe the story of greased cartridges, but Oudh was the home of the sepoys, and they saw that the Government had broken faith with the land owners of Oudh. The Hindu sepoys believed the cartridge tale, and the Mussulman sepoy had now no faith in British truth and justice to compel him to resist the Hindu sedition. Every land-owner, every Zemindar, said foster the disaffection, inflame the bigotry; and undoubtedly the cartridge scare did inflame the sepoys.

Sir Henry Lawence went over the list of his troops as soon as news from Meerut was received, and he found that he had her Majesty's Thirty-second Foot, 700 strong, and a company of European artillery, and 7000 native infantry, artillery and cavalry. Just before the mutiny at Meerut, the surgeon of the Forty-eighth Native Infantry was about to give a bottle of medicine, and he put the bottle to his mouth to taste it, as he would have done in England; but the men present connected it with the cartridge scare and said that it was all of a piece to break down caste, and they went one night and burned down his house.

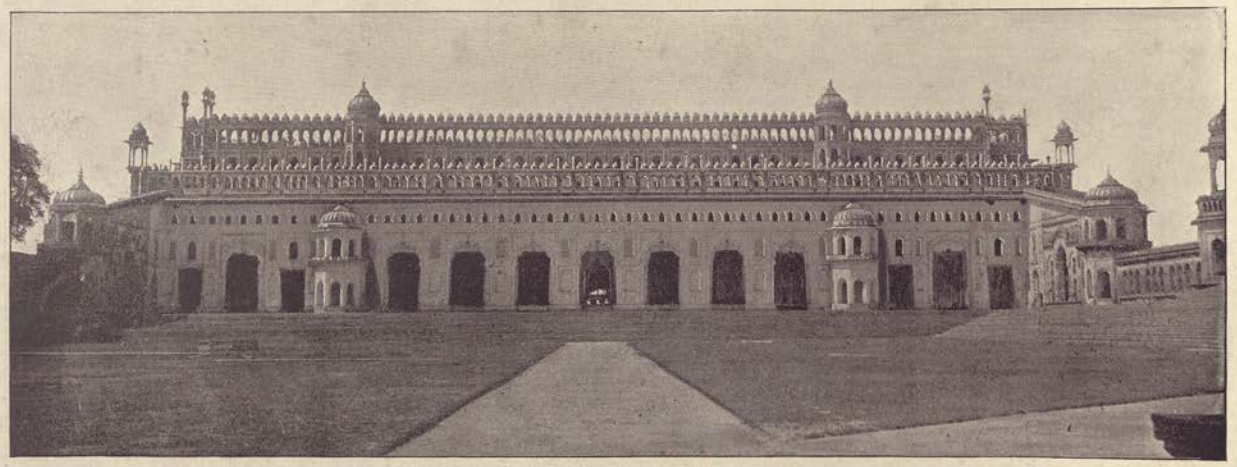
Sir Henry Lawrence did everything that was possible to preserve the soldiery in their duty and the people of Oudh in loyalty. He employed firmness with conciliation; firmness of speech with fairness of action; prompt punishment with prompt reward; but he came too late to save the Mutiny, only in time, as Malleson says, to save British honour and to save Oudh. Sir Henry Lawrence invited the Europeans and the native aristocracy to a Durbār on May 12, a few days after the Meerut disaster; and, after an impassioned, though logical and patriotic speech in Hindustani, he caused the Government military rewards to be distributed: *O tempora! O mores!* some of these decorated soldiers were within the year hanged for disloyalty. Sir Henry Lawrence's policy was to be prepared for the worst, but not to seem so. He telegraphed to the Viceroy for plenary power in Oudh, for troops from China, Ceylon and Nepal. He was allowed to ask for

LA MARTINIERE COLLEGE, LUCKNOW.

Nepaul gurkhas. On May 19, Sir Henry assumed military command; had fortified the Residency, the Machchi Bhawan, and the cantonment of Mariam, and had European infantry or artillery in all three.

On May 30, the Seventy-first Native Infantry mutinied after gun-fire, 9 p. m., and murdered some of their officers. Only the Thirteenth Native Infantry marched up with their officers and joined the few European soldiers. Any officer of the Seventh Native Cavalry, of the Seventy-first Native Infantry, of the Forty-eighth Native Infantry, would have staked his life on the fidelity of his men. Any officer of a native regiment would do so to-day. It is wonderful the trust a staff corps officer has in his men.

Just at this critical moment the bitter cry of Cawnpore was heard, "Come over and help us." It grieved every one in Lucknow not to be able to help those in a worse plight in Cawnpore, but it was impossible to cross the Ganges to do any such foolhardy thing. The mutineers had been reinforced by rebels from all parts of Oudh, and Sir Henry, hearing of one force about to arrive, marched out to Chinhat



THE GREAT IMAMBARA, LUCKNOW.

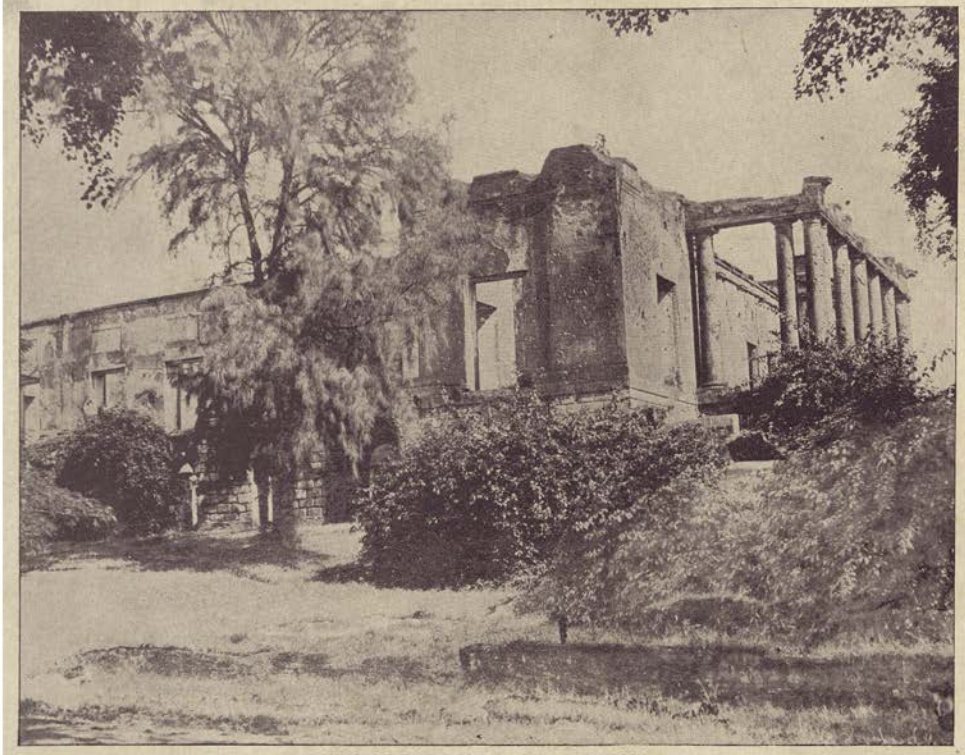
with 700 men and ten guns, six of them served by the native gunners turned traitors. Sir Henry's force was badly beaten. The traces of some of the guns had been cut! The defeat at Chinhat caused every waverer to turn rebel.

Sir Henry Lawrence now caused the Machchi Bhawan to be blown up, and ordered the small garrison to come into the Residency. The fortifications of the Residency were incomplete; the enemy had loopholed the houses outside—the west and south faces were practically undefended, their connecting bastion being unfinished.

Sir Henry Lawrence went round the Residency grounds with his staff, and came to the conclusion that fifteen days would be a fair time to hold it against such great and increasing odds; and a careful survey of the ground in 1894 causes the visitor to marvel at the brave litttle garrison holding it for four and a half months. The Residency was not defensible if the enemy had been well led, but, as the clear-sighted reasoner shows in his "History of the Mutiny," the mutiny produced no general, no tactician. The mutineers began their attack on the Residency on July 1, 1857, and the very next day an eight-inch shell, fired from our own Chinhat howitzer, fell into the room where Sir

GATEWAY HUSAINABAD BAZAAR. LUCKNOW.

Henry Lawrence was lying on a bed resting, and wounded him mortally. He died on July 4, and desired that they would write on his tomb "Here lies Henry Lawrence, who tried to do his duty." His tomb in the Residency Compound is still visited by hundreds of thousands. His successor, Brigadier Inglis, wrote in his official report of the sad event, "Few men have ever possessed to the same extent the power which he enjoyed of winning the hearts of all those with whom he came in contact." Were it not for Sir Henry Lawrence's foresight the Residency would have been lost in a week. While every staff corps officer was passionately declaiming about the fidelity of his men, Sir Henry was laying in stores, collecting the treasure, ammunition, etc., of Lucknow, strengthening the fortifications, clearing away spots for ambuscades. Malleson says that "The Lucknow Residency was the key to India." The siege of the Residency kept in Oudh immense masses of mutineers for five months. This defence gave England time to send out reinforcements. It enabled England to maintain her hold on India.



RUINS OF THE RESIDENCY, LUCKNOW.

Brigadier Inglis, in his report to Calcutta, considered that Sir Henry Lawrence's first wise, strategic measure was the blowing up of the Machhi Bhawan by its European garrison, thus putting out of the enemy's reach 240 barrels of gunpowder and 6,000,000 ball cartridges. Had not the Machhi Bhawan garrison come into the Residency, both would have fallen immediately. The tale of the defence of Lucknow is simply an incredible, providential fact. From July 1 to 20, the 8000 assailants simply poured in shot, shell and bullets. Had they persisted in rushing the outworks again and again, they must have carried the place on July 1. Not only were hundreds shot—officers, men, surgeons, chaplains, women and children, but that Indian fiend, cholera, was busy—the heat was terrible and the air was full

of cholera-germs, arising from dead animals, until it was seen that these must be buried by night. On July 21, the enemy sprung a mine close to the Redan battery and attempted to rush the Redan. They also attempted to storm Innes' house, garrisoned by only twenty-four soldiers, twelve European and twelve natives, commanded by Ensign Loughnan. Immense numbers of the enemy came up again and again, and to be repulsed by these few brave men. In another quarter the enemy made a fierce attack on the Cawnpore battery, on Anderson's and Germon's outposts.

Although a sharp fire was kept up until four or five o'clock, the enemy fell back at 2 p. m. beaten, and so badly beaten and disheartened that they did nothing for twenty-one days. Ensign Loughnan, with twelve men, twelve sepoys and six volunteers, demoralized the whole 7000 of the enemy by their bravery and marksmanship.

In the midst of all the exultation over this victory, the garrison had to say: "In the midst of life (and hope) we are in death." Major Banks, Sir Henry Lawrence's successor, was shot through the head next day while reconnoitering. Mr. Martin Gubbins, C. S., at once said that he must be Chief Commissioner, but the Brigadier said that the office would not be filled up. There is not the slightest doubt that Mr. Gubbins, in supreme command, would have irritated the loyal sepoys, whom he distrusted and actually turned out of the Residency in July, until Sir Henry Lawrence sent for them again. In time of bullet-hail only military authority is of any use.. Brigadier Inglis assumed chief command, but only until the arrival of a greater man. On the very same day, a pensioned sepoy, Angad, came into the Residency saying that the English soldiers had arrived at Cawnpore and had smashed the rebels, that one of the English regiments had square buttons and that the other had light blue caps. Not a man in the Residency could confirm this sepoy's statement, not even the Brigadier could tell what British regiment wore square buttons on the tunic, and everyone scouted the idea of a British regiment with the light blue cap of a German student. But the sepoy was absolutely correct in his curious description. The Seventy-eighth Highlanders wear square buttons and the One Hundred and Second Foot; then the First Madras Fusiliers had the un-British headpiece.

This loyal sepoy went out with a letter to Sir Henry Havelock and brought back an answer in three days, "Havelock will arrive in five or six days."

Many more than six days went by, and then the besiegers again attacked Johannes' house, occupied it, and again attempted the Cawnpore battery; but they were then exposed to a front fire from the battery garrison and a flank sharpshooter fire from the officers of the Brigade Mess, who coolly pegged away with their rifles, and each shot a man nearly every time. The enemy's loss at the battery was simply incredible, and when the other branches of the attacking force came back from Innes', Anderson's and Gubbins' posts and told that Loughnan sahib and the others were still shooting the sepoys like gods fighting against men, then the attack ceased. Hundreds of rebels, probably a thousand, were killed and only five Europeans.

On August 18, the enemy exploded a mine under the Sikh square. The officers and sentries on the roof were only slightly injured, except one sentry, but the guard within the house were all killed. This was curious. The enemy at once rushed the breach, but the same Brigade Mess officers garrison with their deadly precision shot the leaders down and cowed the bulk of the attacking force, at the same time that a nine-pounder was got into position commanding the breach. No man ever quitted his post except the one man told off to get food. There could be no relief, no retreat. The most marvellous point about the defence of the Residency was that the 7000 besiegers and the 700 besieged were only 100 feet away from each other.

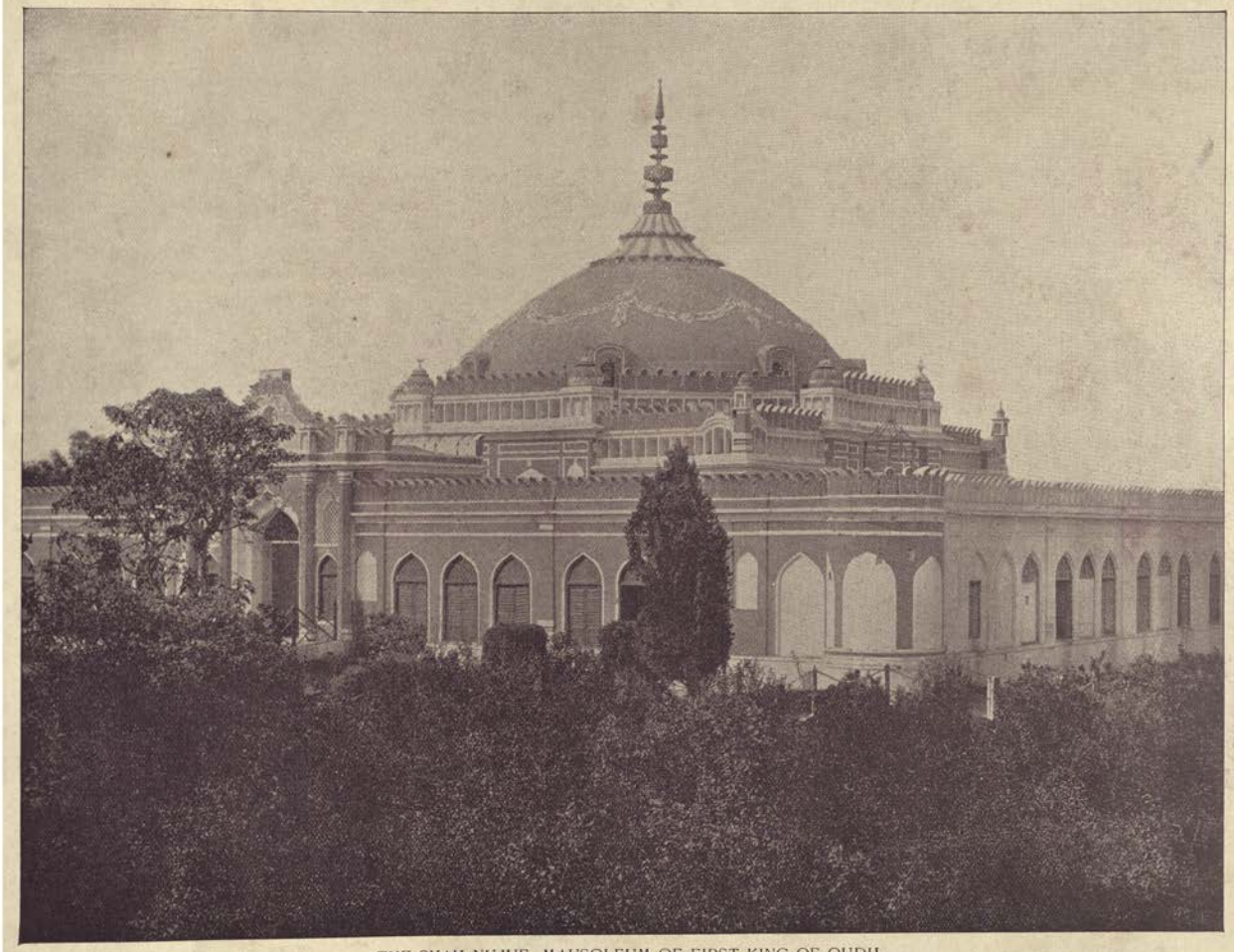
It is difficult to realize this when going round Lucknow in 1895, but such is the remarkable fact. One small point in which both officers and men took the greatest pride, was in looking up all day and every day at the Union Jack floating proudly above the Residency. This same flag was the very thing that could always be calculated upon to fill the mutineers with frenzy. They shot down the halyards, they riddled the flag, they split the flagstaff. One is reminded of John G. Whittier's impassioned Federal poem, on the moral courage of old dame Barbara Frietchie, who leaned far out on the window-sill and shook the Stars and Stripes in the face of Stonewall Jackson's rebel troops:

> "'Shoot, if you will, this old gray head,
> But spare your country's flag,' she said."

For a time the flag was shot down every day, but next morning it floated again. Willing hands of brave men and brave women toiled at it during hours of rest from attack, in order to see the Union Jack up again when the sun rose.

Next day the rebels tried to burn the gates of the Baillie guard; but they were repulsed thence and also were enticed into Johannes's house after it had been mined, and then when the house was crammed full of rebels it was blown up—an appalling sight, but a magnificent element in the defence of the Residency. On September 5, the rebels made their last and most determined attack, having ruined the Mess House, whence so many sharpshooters had picked off thousands of their number. They had been heavily reinforced, and from 8000 to 10,000 men joined in the assault which, on this occasion, was based on Gubbins' post—they had had enough of Loughnan sahib. They reached the bastion and mounted it, but they lost so many men that they fell back disheartened. The Thirteenth Native Infantry had by this time learned to work guns, and they worked an eighteen-pounder to terrible purpose. Altogether the mutineers had a terrible time of it on September 5, 1857. They used enough shot and shell to kill any European army. 280 enemy's shot and shell were gathered from the roof of the Mess House! On September 16, Angad said that he would go out and get news of Havelock. On the twenty-second he returned saying that Havelock was coming, and on the twenty-third the sound of cannon behind the rebels was a startling joyous, not incredible, but a gladsome sound. Picture the maddening excitement of those men and women within the Residency, compelled to listen to the fight for hours. But finally British officers in shooting coats and solah topis (hats), and the familiar rough diamond faces of Tommy Atkins were seen. Then from every pit, trench, and battery rose the British cheer.

ENTRANCE GATE, SECUNDRABAGH, LUCKNOW.



THE SHAH NUJUF, MAUSOLEUM OF FIRST KING OF OUDH.

The tears of joy and grief at good and bad news, the meeting or not meeting of husbands and wives, etc., had better not be described. To the relieving forces the greatest blow was the loss of General Neill when fighting in towards the Residency. He was the greatest soldier developed by the Mutiny, but not connected with Lucknow. When the relieving force had entered the Residency with Sir Henry Havelock in command and Sir James Outram as Chief Commissioner, until the relief was accomplished when he became Brigadier-General, it was found that the relievers were also besieged. The mutineers pressed into Lucknow until there must have been 30,000 men against Havelock's force and the garrison, a total of 3000 men all told. The great stronghold which the relieving force had to take was the Alam Bagh, before they could get in. Sir James Outram signalized his advent to power by occupying the Alam Bagh, the Chattar Manzil and the Farhad Baksh, all places and buildings of strategic importance. These three thousand gallant soldiers upset all the besiegers' calculations by assuming an offensive attitude and making sorties daily. This they did until Sir Colin Campbell arrived with 3400 men—that was all. Inside and outside Lucknow there were not more than 7000 men of all arms.

THE CLUB, LUCKNOW.

As soon as Major McIntyre, with his Alam Bagh 1000 men, had joined him, Sir Colin Campbell marched on the Dilkusha palace in its park, and then rushed La Martiniere. The Secundrabagh was a terror to take, but it was stormed with wild cheering by Highlanders and Sikhs, first through a cannon-ball breach by Lieutenant Cooper, Colonel Ewart, four Sikhs and four Highlanders, and then by the whole of the Ninety-third Highlanders and the Fourth Sikhs through the door burst in by them, and by the Fifty-third through a window. Neither Ewart nor Cooper ever received the Victoria Cross. The rebels fought like demons in every room of the Secundrabagh, and only four escaped of its tremendous garrison. Two thousand men had to be slain before the Secundrabagh was announced as ours. Sir Colin Campbell then ordered the taking of the Shah Nujuf, a large mosque near the more famous Kaddam Rasul. When the naval brigade under Peal and the artillery under Middleton could do nothing, though they worked hard, Sir Colin called on the gallant Ninety-third, and the quick iron Highlanders rushed the Nujuf, but the wall was too high and too strong; the Highlanders were being mowed down there in the lane, when Sergeant Paton told Colonel Adrian Hope that he thought there was a damaged

spot away to the right in the jungle. Hope got helped up, then one by one, a dozen men got in and rushed the place. As soon as the rebels saw the terrible kilt inside the walls they bolted. After a good sleep, Sir Colin Campbell ordered Captain Wolseley (General Lord Wolseley) to take the Thirty-second's Mess House, although it was walled and had a moat 12 feet broad in front of a strong scarp. It is a matter of controversy whether Lord Wolseley himself or another great man hoisted the Union Jack on the Mess House. Mallesom simply says that the party did it.

Wolseley then pressed on to the Moti Mahal, and after a terrific fight thrust out the defenders. This double victory in one day by Wolseley's party was the final act in the relief of Lucknow. Sir James Outram and Sir Henry Havelock saw this at once, and crossed the half mile under galling fire to meet and shake hands with their commander-in-chief. Next day, and for several days, the artillery pounded away at the Kaiser Bagh, and when breaches had been effected and the rebels expected an attack, the commander-in-chief used the respite to have the wounded, the women and children conveyed to Cawnpore. Just before they set off Sir Henry Havelock, the saintly soldier, died of dysentery. One other curious feature of this relief of Lucknow is, that it is popularly believed that a Scottish servant heard the pipes in a day-dream and told her mistress. She could not have heard the Macgregors' slogan, the grandest o' them, and not the "Campbells are coming," though Sir Colin Campbell was not far off; for respectable officers and soldiers, who were in the relieving and also in the relieved force, have written to well-known journals that the Highland regiment in question did not march with their pipes.

The Indian climate causes people to have treacherous memories, but no man of Highland blood will believe that the Ninety-third Highlanders would have done such deeds of daring without their pipes, and no pipe major will for a moment credit the Sassenachs' assertion that Sir Colin Campbell was without his pipers. Jessie's day-dream was telepathic, for the pipes played through the streets of Lucknow in October, 1857, just as they often did before, have done since, and will do. It was not till March, 1858, that Sir Colin Campbell could come back to re-retake Lucknow, but in seven days the Highlanders and the soldiers and Frank's Goorkhas took Lucknow.

The present garrison is three English regiments of cavalry and infantry and three Indian, also three European, batteries.

Of the various goods manufactured in Lucknow, the most famous to European residents, are the clay figures of nankars (servants), Baskets containing the usual twelve servants of a house with a memsahib can be bought for one rupee, but some other kinds better painted and with cloth above the clay are much dearer. These baskets of Lucknow clay figures are much admired in England.

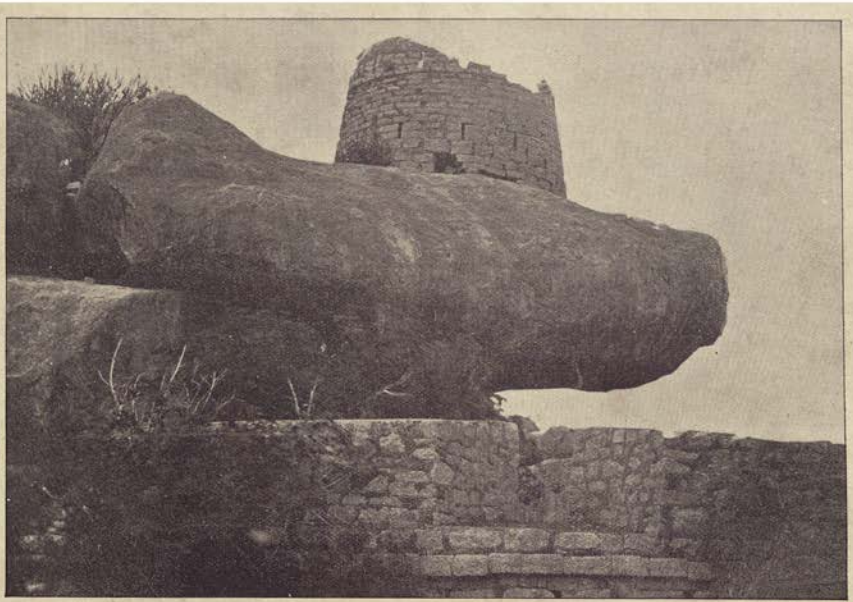
The gold needlework on velvet is charming to look at, and causes much heartburning in those who do not possess it.

The gold and silver brocades of Lucknow are very much admired in Europe, and they are considered the high class trade of the city, in much the same way as the goldsmiths of London considered themselves the *haut ton* of retail trade.

The Hindus number say 170,000, the Mussulmans about 100,000, Christians about 10,000. The Mussulmans belong to the Shias. There are very few Sunnis. Attempts have been made to show that, taken as a whole, the people of Lucknow are a degraded set, but this is not so. The visitor to Lucknow ought not to leave without seeing Christ Church, simply because of its monuments. It is the Valhalla of India. The cemetery in the Residency is a heart-stirring place.

The Jumma Masjid is a very fine building. Its minarets are real Islamic, but its domes are Mogul. The great outside walls and the inner rectangular entrance gate of the mosque proper reminds one, by their shape, of Agra and Sikandra; but the material is not the same, and the Mogul art work in marble was not domiciled in Lucknow. And then it must be remembered that although the Oudh Wazirs wished to build expensive buildings, it would not have been safe to outdo Delhi or Agra, the headquarters of the Emperors. The Lucknow Jumma Masjid is higher than that of Delhi. Delhi's is more massive in its simplicity, and yet it is more truly Saracenic.

As compared with Delhi's, Lucknow's Jumma Masjid shows that money cannot buy everything, and it demonstrates the fact that an architect's fee is a very small price to pay for a good thing such as Delhi's, and it shows that without a genius of an architect you may pay lakhs and miss the prize of a fine building.



TIPPU'S ROCK, BELLARY.

ELPHINSTONE COLLEGE, BOMBAY.

CAWNPORE.

IN the middle of the eighteenth century, A. D., Cawnpore was, perhaps, waste land, but in 1750, A. D., Hindu Singh, Rajah of Sachendi, came, on the eighth day of the moon, in the month Bhadarva Jnamashatami, to bathe in the Ganges, because it was Krishna's natal day. Pleased with the place—he must have been easily pleased—he founded the town, and it became known as Kahanpur, the city of Krishna. Singh's Ghât, where the Rajah bathed, still exists. The present Cawnpore, three miles to the east of Hindu Singh's pious hamlet, arose as a military cantonment, when Surajah Dowlah, Viceroy of Oudh, joined Shah Alum, the Mogul, in attacking John Company's forces. Having been defeated at Buxar and routed at Korah, he was allowed by Clive to retain his vice-sovereignty and his territory, except Korah and Allahabad; and he was compelled to allow Cawnpore and Fatehgarh to become company cantonments, in 1765. As there was then no railway, the military government of the company's country was held together by the river transit of men and material, and vast quantities of stores were kept in a fortified magazine, which was further fortified and surrounded by a moat, in 1819 and 1825, and was still in use in 1857. People on the spot wonder why General Wheeler did not occupy the magazine, in 1857, during the sad days of the Mutiny, when Cawnpore was the scene of some of the most shocking tragedies of that painful rebellion. At the close of the Mahratta war, in 1818, the Peshwa, Baji Rao, who was granted a pension of £80,000 a year, settled at Bithur, outside Cawnpore. When he died, in 1853, he left £280,000 to his adopted son, Dhondu Pant, Nana Sahib, who also claimed the Peshwa's pension. The directors of John Company refused to continue it, and, in consequence of this refusal, Nana Sahib began to hate the English. His hatred so sapped his mind and heart, that he resolved to exterminate them, as far as his power went. Up to 1857, Nana Sahib simply brooded over his imagined wrongs, but, when the opportunity came, he wreaked his vengeance in the most fiendish manner. In that year the Pandits gave forth that the Company's Raj had lasted the hundred years predicted by the astrologers, and, as Meadows Taylor says, this horoscopic astrologic statement has to be reckoned with, in measuring the thoughts and feelings of people who, all day and every day, begin, even trifling duties, with a consultation of the planets. Then again, the Sepoys had their grievances, and it was rumoured, in a land where lies are believed sooner than truth, that England was about to Christianize India by force. After the annexation of Oudh, the English regiment at Cawnpore was transferred to Lucknow, so that when the mutterings began at Barrackpur, and the storm burst at Meerut, the garrison of Cawnpore was composed of sixty English gunners and four regiments of native soldiers, both cavalry and infantry. The general commanding the division, Sir Hugh Willoughby Wheeler, had served over fifty years in India and had commanded only native troops. He trusted them implicitly, but, like many other brave, trustful Christian soldiers, he paid dearly for his confidence in them.

The Second Light Cavalry, which had been removed from the army list after Parwandarah, and had been reinstated, was the first to mutiny. The First Light Infantry refused to butcher any officer, European or native. The Fifty-third and Fifty-Sixth then joined their fellows, and marched to the Treasury at Nawabganj, which Nana Sahib was guarding for Government. It must not be thought that General Wheeler knew nothing of sieges, and did nothing. He entrenched the long, low, old hospital; but anyone who knows the plains of India will not be surprised to hear that, in the month of May, the ground was simply hard-baked, while the rampart rose only four feet. Such as it was, the entrenched space measured 500 by 300 feet, and it contained a well.

On June 5, the entrenched garrison, protected by two nine-pounders of the Oudh Artillery and six European field guns, numbered 950 persons all told. The siege lasted from the 6th to the 26th of June, during which the attacking force was daily increased, while the numbers of efficient fighters within the entrenchment were daily reduced by deaths from gunshot wounds, from fever, and from thirst.

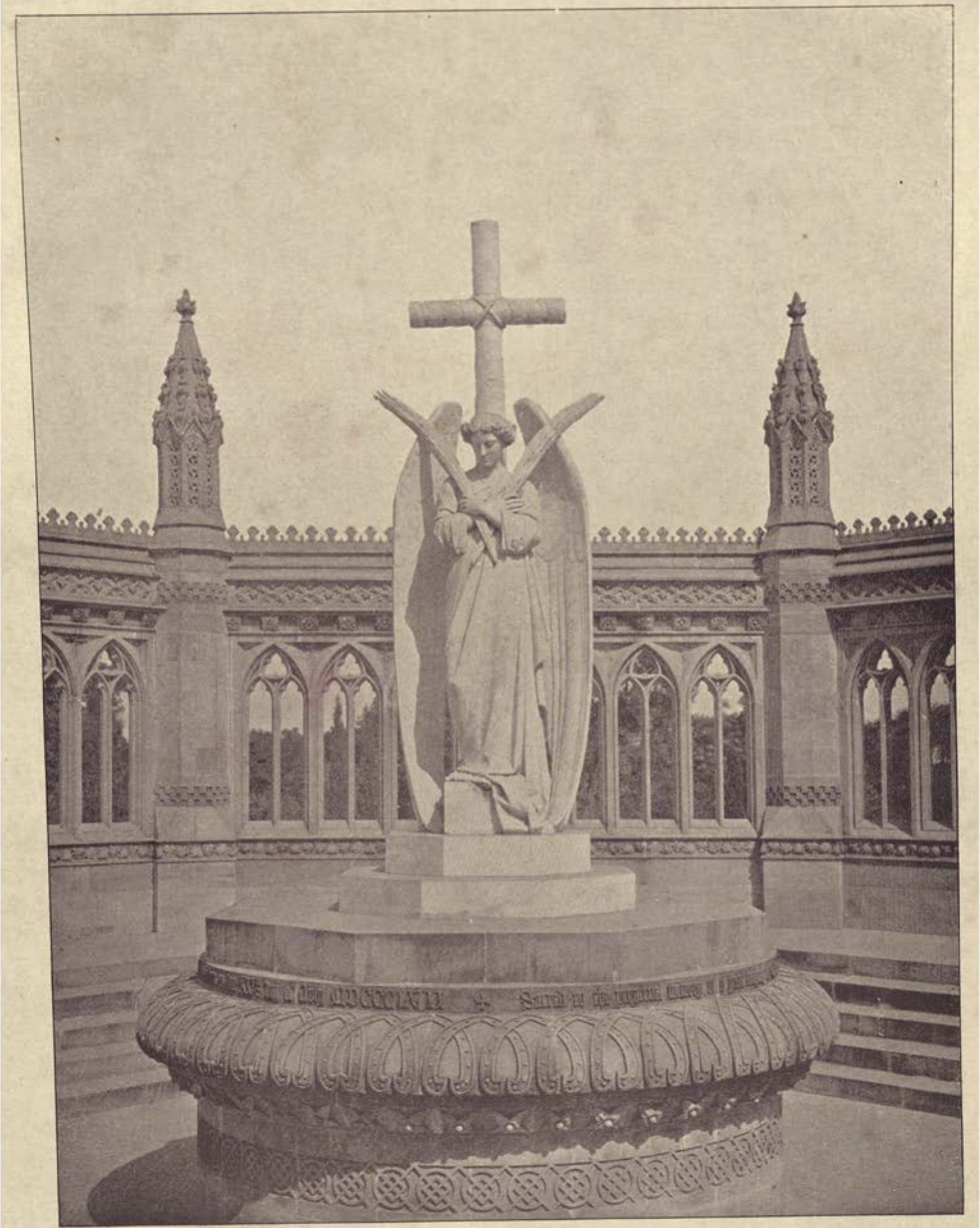
At the close of the siege, there must have been over 8000 rebels in the besieging force. They were not well drilled in such work, and they were frightened by mines, but they crept up under cover of St. John's Church, the library and the barracks, and poured in a deadly fire on the brave defenders, but were held in check.

The well used for drinking purposes was one of the greatest points of danger. Mr. John Mackillop, of the Civil Service, told the authorities that he could not fight and he could not shoot; but he could become captain of the well. He went regularly to the well to draw water for the garrison, for the women and for the children, and whenever it was wanted, for the wounded. He did his glorious work for a week, amid a rain of bullets, before he was wounded in the groin by a grapeshot. His last wish was that a lady to whom he had promised a drink should have it. The want of water, in June, caused terrrible sufferings, but the men and women knew, like King David of old, that each cupful cost a life, so they tried to endure thirst. The cries of the babies were heart-rending, and children were seen sucking leather straps in the hope of getting out a single drop of moisture.

RUINS OF NANA SAHIB'S HOUSE, CAWNPORE.

On June 13, the besieged, were in a perilous state, for a shell set fire to the thatched roof of one of the buildings, which was used as a hospital, and the forty wounded perished in the flames, as no man could leave his post even to save his wounded, dying countrymen. The 8000 rebels, outside, expected the English to give in, but though the heat ranged to 120° Fahrenheit in the shade, or 150° to the fighters in the sun, the British soldiers, and the noble women within, held the place. On June 21, the rebels made a grand attack, which was repulsed with heavy loss. Oriental trickery eventually accomplished what cannon and rifles could not do.

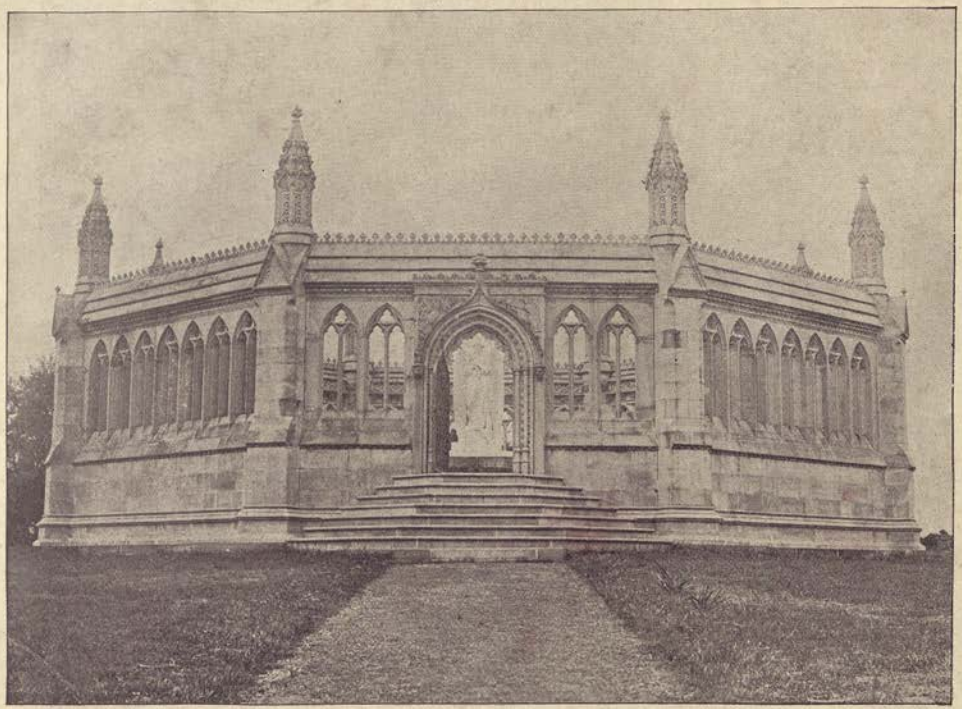
Nana Sahib gave Mrs. Greenwood, or Mrs. Henry Jacobie, a note with a white flag of truce, to take into the entrenchment, offering honorable terms of capitulation. The besieged believed Nana Sahib, and it was agreed that the entrenchment should be



MEMORIAL WELL, CAWNPORE.

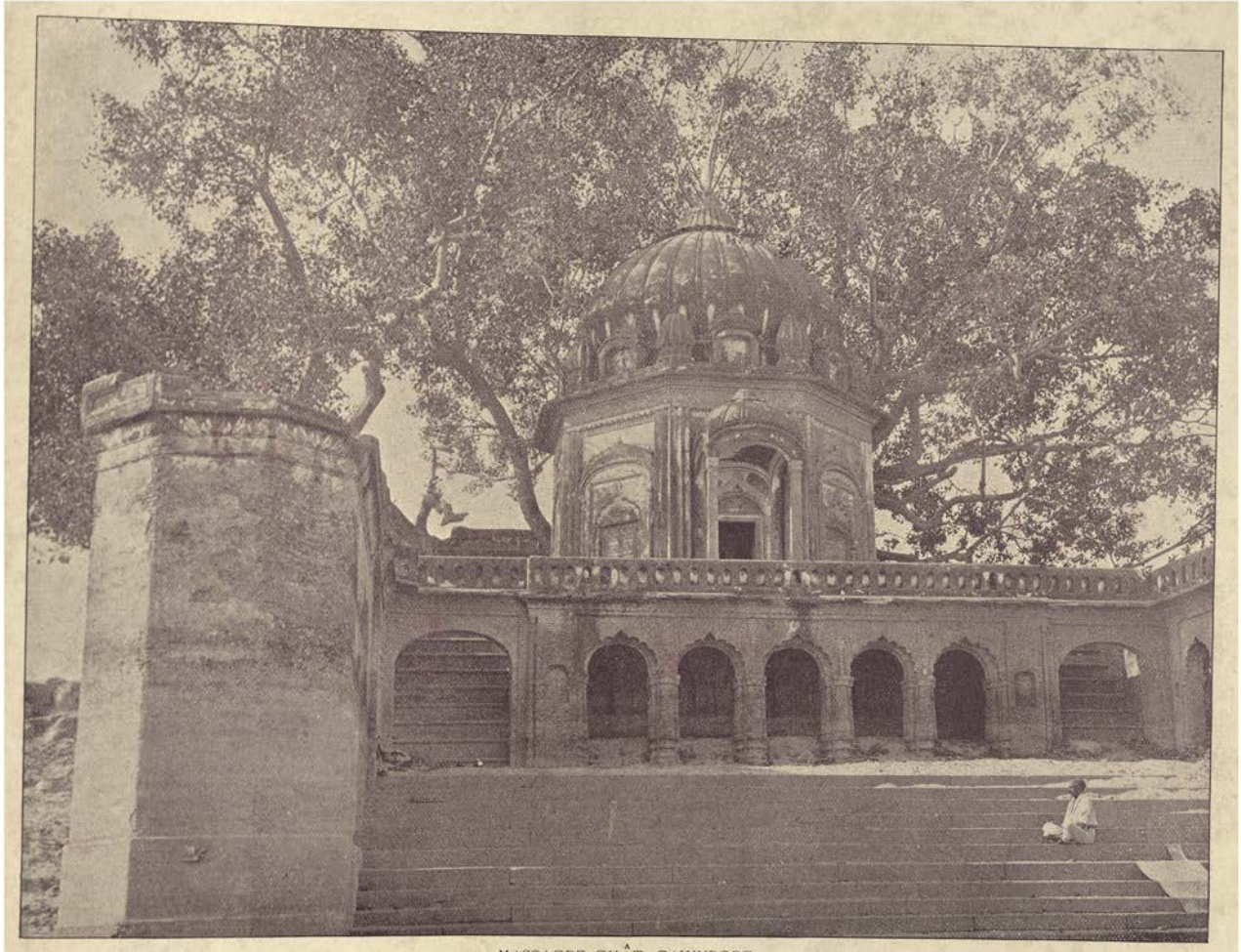
evacuated on the 27th, that each man should retain sixty rounds of ammunition with his rifle, and Nana Sahib agreed to convey the entire force of the besieged to Allahabad.

The 26th of June was spent in joyous preparation for the transfer to Allahabad. Except a few wounded, the whole of the survivors, namely, 450 men, women and children, made for Chaura Ghât—now known as Massacre Ghât. Early on the 27th they arrived there, and saw several long broad country barges drawn up for them. Two or three boats had put off from the Ghât, and all were on board the boats, when suddenly a bugle sounded. Troopers of the Second Bengal Cavalry then fired upon the pilgrims; infantry and artillery, concealed in the jungle on the bank, opened fire, and the Oudh Artillery thundered forth from the other side of the river. The far-famed British coolness of the soldiers would have carried the pilgrims through the ambuscade, but the water was shallow, and the boatmen deserted, not before some of them had fired their boats with lighted thatch. At the instigation of Tantia Topi, the cavalry rode into the shallow water, and despatched those who survived the murderous fire of the artillery. Three boats had got away to the Oudh bank, but two were seized. Ultimately, only one boat escaped with Captain Mowbray Thomson and Lieutenant Delafosse, both of the Fifty-third B. I., Private Murphy of the Eighty-fourth Foot and Gunner Sullivan of the Sixth Battalion. They reached the territory of the Rajah of Moorar Mhow, who refused to give them up to the Nana Sahib.



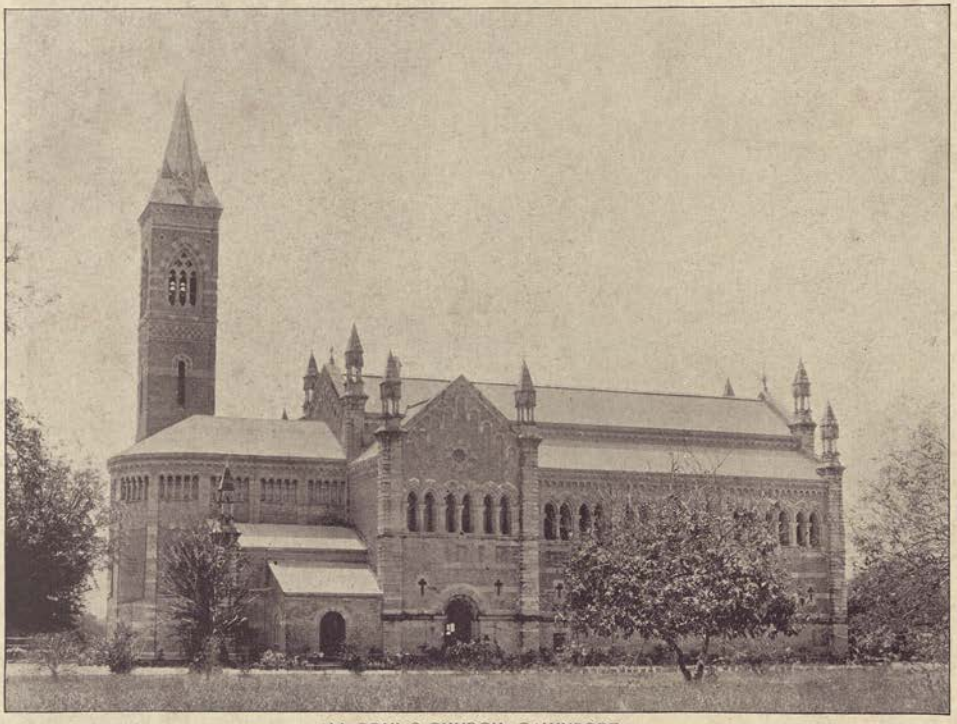
MEMORIAL WELL, CAWNPORE.

As regards the captives, the men were all put to death, while the 170 women were taken to the Savada Kothi, and thence, on July 1, to the Bibighar. On July 10, the rooms were rendered more stifling by the introduction of seventy more Fatehgarh captives. After Sir Henry Havelock's victories on the 12th and 15th of July, Nana Sahib held a council of war, and Azimulla Khan, who had just been



MASSACRE GHÂT, CAWNPORE.

graciously received in England, proposed that every one of the Mem Sahibs and baba logs (children) should be slaughtered. Nana Sahib ordered this to be done, but the guard detailed for the duty refused to obey these inhuman orders. Finally Nana Sahib had to get his own household servants to butcher these defenceless women and children; a foul deed which took hours to accomplish. When he sent, next morning, to have the corpses removed, it was found that some women and babies were still alive. By his orders the living were thrown with the dead into the nearest well. Almost the same day Havelock arrived and defeated the murderers, but Nana Sahib escaped.



ALL SOUL'S CHURCH, CAWNPORE.

Even after Havelock took Cawnpore, the disloyal troops of the loyal Maharajah of Gwalior appeared in such numbers that they forced General Wyndham to retreat, and on November 28, 1857, Tantia Topi once more held Cawnpore. On St. Andrew's day, however, two days later, the bag-pipes were heard playing the same wild slogan that Jessie is supposed to have heard in her dream, and Sir Colin Campbell came to wrest the city of Cawnpore from the rebels.

The ground round the Memorial Well has been laid out as a garden, and into this garden no Hindu or Mohammedan may enter. Though the fifty acres are beautifully laid out, every visitor will press on and up to the memorial, for a mound has been erected over the well, and an octagonal wall has made it permanent. The gate which admits visitors into the enclosure, as well as the key, were cast from iron, obtained by melting a cannon which had been used in the Mutiny. A Gothic screen, with lancet openings, surmounts the wall which surrounds the well, enclosing the white marble angel, with palms of victory in her hand. Lord Canning had the angel designed by Marochetti, and presented it as an emblem of Christian faith triumphing over death, in *bon accord*, with the text over the gateway: "These are they which

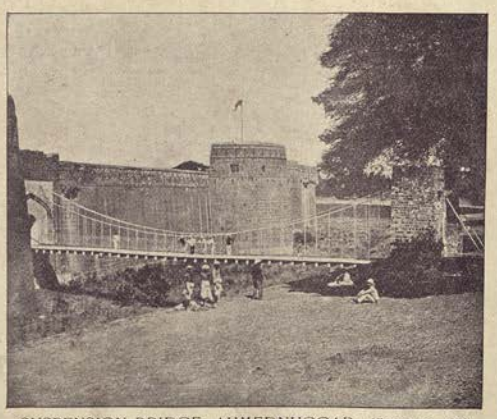
POPLAR AVENUE, SRINAGAR, CASHMERE.

came out of great tribulation," Revelation vii, 14. The inscription round the well runs thus: "Sacred to the perpetual memory of a great company of Christian people, chiefly women and children, who, near this spot, were cruelly massacred by the followers of the rebel Nana Dhundu Pant of Bithur, and cast, the dying with the dead, into the well below, on the 15th of July, MDCCCLVII." At a short distance from the massacre well, and also within the memorial garden, are two small cemeteries containing monuments to those massacred in 1857.

The other great memorial of 1857 is All Souls' Church, a very fine Lombardo-Gothic Church of red brick, with buff freestone buttresses, begun in 1862 and consecrated in 1875. It was specially designed by Mr. W. Granville of the E. B. S. Railway. It is not only a beautiful building, worthy to commemorate the Christian faith of those butchered in 1857, but it is also a cool church for the British troops to worship in, in summer. Within the sanctuary a striking effect is produced by forming a dado round the apse of white marble tablets commemorating, as far as possible, the individual name of every one who fell during the Mutiny in Cawnpore. The most handsome monument on the walls of the nave is that erected by the East Indian Railway to the memory of E. I. R. employees who fell in 1857. The most refined souvenir is the fount of pure Carrara marble, erected by the officers of the Second Light Cavalry to the memory of their brave comrades who fell. An ineffably touching memorial is the plain tablet immortalizing, if that be needed, John Mackillop, the lame civilian mentioned before, who fell while drawing water from the exposed well, and who died, thinking of a woman parched with thirst. The white pavement of the chancel is the gift of the Maharajah of Jodhpur. On the whole, "All Souls" must be admitted to be a fitting memorial of the living dead—a thank offering to God for the suppression of the Mutiny and for the restoration of peace to the empire.

It is well known in India that the sites of the principal scenes in the Mutiny were almost unrecognizable, until the Prince of Wales visited the country and suggested small brick posts, etc. Every visitor must be grateful to His Royal Highness for this improved state of the souvenir of the hallowed spots, even though the visitor suppresses his gratitnde.

Of modern Cawnpore but little can be said. It is a thriving town with several cotton, woollen and jute mills, a Government harness factory employing 1500 hands, and an army boot factory, said to be the largest in the world, as it gives employment to 3000 hands.



SUSPENSION BRIDGE, AHMEDNUGGAR (See page 389).

CHAPTER XIII.

BOMBAY HILL RESORTS.

MAHABLESHWAR.

MAHABLESHWAR takes its name (the very mighty God) from a famous temple of Shiva of that name. It is the chief sanatarium of the Bombay Presidency, and is situated in Javli on the Mahadeo Hills, about thirty-three miles northwest of Satara. The discoverer of the Mahableshwar Hills was the late General Lodwick, who, being stationed at Satara during the hot weather of 1824, made his way, unarmed and accompanied only by his dog, which was carried off from his side by a panther, through the virgin jungles, and was the first to set foot on the jutting prow of a grand precipice, Sidney Point, which was later, by order of Government, called Lodwick Point, after him, and to look from its rugged scarp, at the wonderful mountain scenery around him. Enchanted by the beauty and by the cool and invigorating climate of these hills, he was the first to bring the idea of founding a hill station there before the public, by writing to the papers. Little, however, was done until 1827, when Sir John Malcolm, the Governor of Bombay, established a convalescent home in these hills for European soldiers, and by residing there himself the following year, attracted a crowd of visitors to them. The country belonged at that time to the Rajah of Satara, a lineal descendant of the great Sivajee, and it was ceded by him to the English Government in exchange for the village of Khandala in Wai.

GOVERNMENT HOUSE, MAHABLESHWAR.

A small bazaar was established near the native village of Mahableshwar, bungalows were built and sites selected for public buildings for the newly-founded station, which was called Malcolm peth, or Malcolmville. About three years after the station was started, a jail was established for Chinese and Malay convicts, who were employed in constructing station roads and improving the gardens, where they cultivated potatoes and English vegetables with great success, and in a few years Mahableshwar was in a flourishing condition.

During the forty years of its existence the management of the station was undertaken by a committee, and it was maintained from imperial revenues, but in 1867 its management was transferred to a town municipality; the Government still continuing to contribute largely towards its support.

The hill is always beautiful, and each season seems to bring a new and peculiar beauty of its own; especially during the autumn, after the cessation of the southwest monsoon in October, when, the air being clearest, the views are extremely lovely; the dark hills with their green slopes and black precipices standing out against the clear blue sky in bold relief. The scenery is on so vast a scale that the beholder feels awestruck and impressed with a sense of his own insignificance, as he gazes on range upon range of mountains; and yet at this time there is a veil of tender beauty thrown over it all, for then the hillsides are clothed with soft green turf, and every bank and stone scarp of each rugged cliff is dazzlingly green with fresh growing moss and grass. The streams are at their fullest, and after the frequent showers which are prevalent at this season, the Yenna Falls dash in masses of creamy foam and sheets of silvery spray over the rocks, and innumerable little hills, and miniature waterfalls of feathery spray lighten up the dark green hillsides. Nature is wonderfully prodigal at this season. The hillsides, where the sunshine falls, are carpeted with the loveliest wild flowers such as roses, sweet pea and the wild arrowroot lily, while the most wonderful variety of ferns abound and, sheltered from the cold blast, the palm tree nods its stately head. It is difficult to say which is the most beautiful moment of an autumn day at Mahableshwar—the early morning, when the grey mists fill the ravines and valleys or roll in masses of white, fantastic ghostliness down the mountain sides, and the sea is misty and blue up to the sunny noonday, when the eternal tree-clad hills rise range after range into the clear sky, clothed with light as with a garment, or the sunset hour, which seems to bring

VALLEY OF THE YENNA.

YENNA FALLS, MAHABLESHWAR.

DHOBIES RAVINE, MAHABLESHWAR.

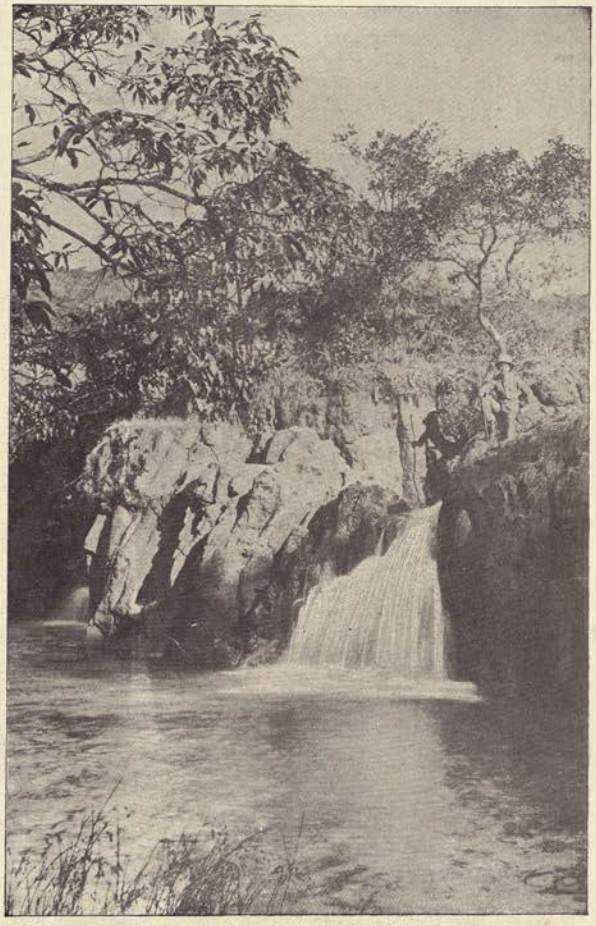
with it a foretaste of heavenly beauty, as the great orb sinks peacefully to rest in calm golden beauty against a clear background of tender red and violet, or when its last lurid beams on a stormy evening rend the laden masses of cloud that gather over the sea which is crimson beneath an angry flame-coloured sky. In India there is always a bewitching beauty in the "parting hour," whose loveliness is enhanced by the deep orange of the after-glow. But nowhere are the sunsets more beautiful than at Mahableshwar in October, when the gathering masses of dark clouds impart endless variety of light and shade to the landscape and vividest colour to the last rays of the dying sun, or when one of the sudden tropical thunderstorms of this season sweeps in majestic grandeur over the valley and the stormy black sea. The climate in October is a little damp, and the chilly misty evenings make one glad of the cheerful blaze of an open wood-fire. In the winter months the average mean temperature is 63° 4′, rising in February to a mean of 67°, and in March and April to a little over 90°. The season begins in March and lasts until the beginning of June, and even in the hot weather Mahableshwar is beautiful, although the hills are bare and brown and clothed no longer with tender green, the wild flowers and ferns have gone, the rivulets and waterfalls are dried up. The hot weather haze lies thick in the early mornings, obscuring the view, and in the middle of the day the glare is intense; yet there is always the fresh young green of the forests which renew their foliage then, and the red-brown bracken contrasts exquisitely with the green of the growing leaves. Towards the end of April the wind changes, bringing with it cool moist, invigorating sea air, which comes as a priceless boon to those who have come up to the hills from the plains which lie sweltering in the heat below; and in May the mists begin to creep up, while occasional thunderstorms and heavy showers cool the air, and the mornings are exquisite with their wonderful mist effects. At this time, too, the gardens are at their best with masses of gay geranium, fuchsia, roses and whole hedges of fragrant heliotrope. Strawberries, too, are plentiful, as well as other fruits and English vegetables, which thrive if frequently watered with care.

The fine sunsets of October are no more to be seen in May, and mists all but conceal the sea—signs of the approaching monsoon; but nature has always compensation to offer, and the nights are enchanting, especially at the time of the full moon. During the Mahableshwar season the Government are in the hills and the station

is very full. All the bungalows (about 115) are taken, and the hotels, of which there are two besides the Club, are crowded. This is, of course, the gay season, and picnics, riding parties, dances, tennis and strawberry parties are the order of the day. The principal public buildings of Mahableshwar are the Frere Hall, sanatarium, church, hospital, resthouse and the Government bungalows.

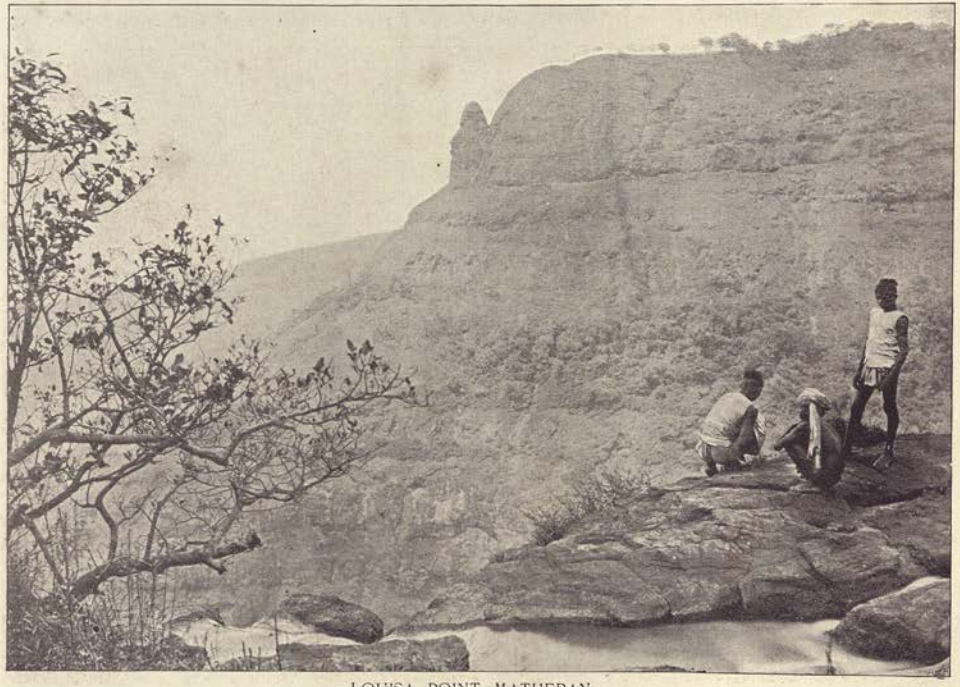
The Frere Hall is situated in a very central position on an open piece of ground. It is built of hill stone and is of Gothic design, and contains three large apartments, including a spacious public hall, where dances and theatricals are held; a reading-room, and a well stocked library.

The sanatarium was originally built by Government; but is now the property of the club and contains eight sets of good rooms furnished for the accommodation of bachelors. The club-house was built in 1882, and contains a large and well-built drawing room, dining hall and billiard room. The eight rooms of the sanatarium being found insufficient accommodation for the members of the club, six additional ones have been built just above the four lawn tennis courts which face the Reay Gardens, which are beautifully laid out. There is also a covered Badminton shed near the Frere Hall, and this shed, the tennis courts and the Frere Hall itself, have been handed over to the club committee on condition that the general public, whether members of the club or not, should have access to them on payment of a subscription. Thus, all public amusements are under one management, which is found to work admirably. Just below the Frere Hall and close to the club, there is the Phayre Gymkhana ground, where gymkhanas and sports are held during the season. Christ Church is built on a small hill, above the slope on which is the bazaar which covers about twenty-three acres and contains a meat, fruit and vegetable market, stands for grain, etc., and has, in the season, a population of about 2500 people. The church is in charge of the chaplain of Satara. To the west of it is the Beckwith Monument, which was erected by public subscription to Sir Sidney Beckwith, Commander-in-Chief of the Bombay army, who died here in 1831. It is a plain obelisk thirty feet high, and contains, besides the inscription put up by the subscribers, another on a marble tablet sent out by Lady Beckwith. Close to the obelisk is a pretty shady cemetery, containing monuments to Dr. James Fraser Keddle, a great scientific scholar and founder of the Bombay Geographical Society, Major Miller, Judge Advocate General of the



BATHING POOL, LINGAMALA, MAHABLESHWAR.

Bombay army, and others. Mahableshwar has a great advantage over Matheran, and other hill stations, in its water supply, which is very good. There is no great variety of bird life in these hills, the principal birds being the jungle-fowl, spur-fowl, the pretty bulbul, the shy bird of paradise, with its long curious tail feathers, the musical blackbird, and that most charming and melodious songster, the Malabar whistling thrush. Venomous and other snakes are found in great numbers, and Government places a sum of money each month with the superintendent of the place, to be given in rewards for the destruction of these reptiles. Of the larger wild animals, panthers, leopards and, occasionally, tigers are seen on the hill or prowling about the surrounding villages. A few sambhur and spotted deer are sometimes found.



LOUISA POINT, MATHERAN.

The excellent roads of Mahableshwar lead to the different headlands or points that are such a feature of this beautiful hill. The principal of these are Elphinstone Point, seven miles from Frere Hall, Sidney, or Lodwick Point, and Bombay Point, from whence scenes of great grandeur and beauty can be obtained.

Besides these beautiful points there are many other excursions to be made in the neighbourhood of Mahableshwar, especially to the waterfalls on and near the hill, of which there are three: the Yenna falls in the Yenna valley, which are most beautiful, the stream dashing over a steep cliff with a sheer descent of 500 feet in masses of foaming spray; the Dhobies falls in a lonely sequestered wood near Sidney Point; and the Chinamen's fall near the gardens. The loveliest and longest excursion of all is the ride, or walk, of twelve miles round the hill which embraces all the points and the most beautiful views.

Another interesting excursion is the favourite expedition to the cinchona plantations at Lingamala, an ancient place of pilgrimage about eight miles to the east of Mahableshwar; a sheltered spot which enjoys a moderate monsoon. Some years ago Government expended a very large sum in laying these gardens out in the manner of those that proved a success at Ootacamund in Madras.

A charming climate, a constant supply of water, and good soil promised well for the undertaking; and expensive buildings were erected, dams made and terraces formed and planted with twenty thousand cinchona plants, besides coffee shrub and fruit treees, but alas! the plants died, and it was found that there was not sufficient soil to nourish them. The experiment was therefore abandoned as an utter failure.

Still the decayed plantations are well worth a visit, and the road to Lingamala is very pretty, past the lake which was made by the Rajah of Satara, who threw a bund across the stream. Clearing its boundary, the stream resumes its natural course, and winds round with willows bending over it and splendid clumps of ferns clustering on its brink. Fields and gardens slope down to it, and the path becomes wilder and wilder, winding through a wilderness where once flourished orchards, but where now only plantains seem to flourish and the wild raspberry, which grows in a tangled mass everywhere. Terrace after terrace of miserable starved cinchona trees then meet the eye, with occasional coffee shrubs, and among these are the tall chimneys and remains of the manufactory, and the superintendent's lovely garden, now a luxuriant wilderness, where, fanned by the humid western breezes, the loveliest flowers run wild.

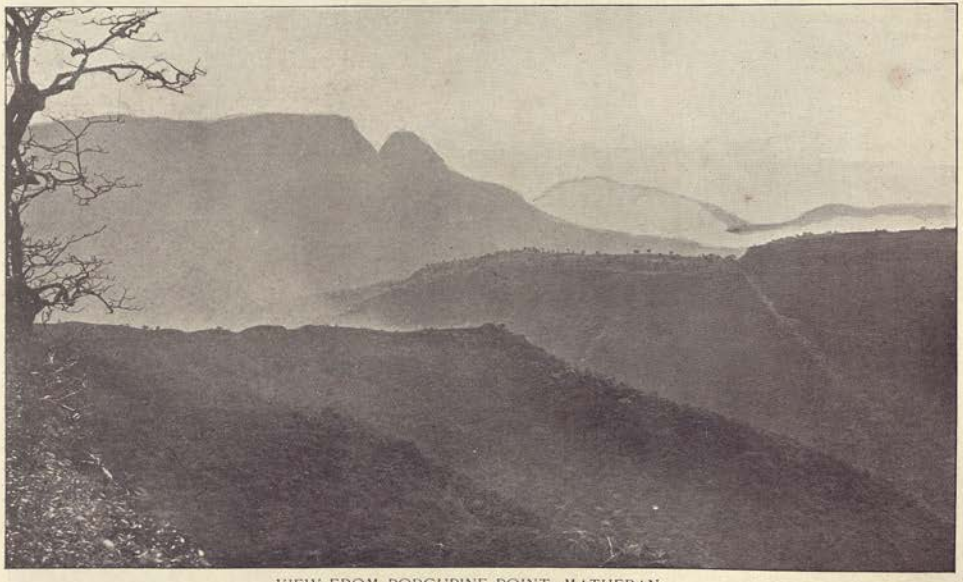
VIEW OF LOUISA POINT, MATHERAN.

One of the most charming features of life at Mahableshwar is the delightful excursions to be made in its neighbourhood. By far the most interesting excursion from Mahableshwar is that to the ancient and famous fortress of Pertabgurh, a few miles from the station, which was built by Sivajee.

The fort is full of stone buildings, surrounded by high walls built of great blocks of basalt, to which rough steps lead up, hewn out of the rock. Everywhere are loopholes, and the walls must, in former days, have presented a stern and grim aspect, bristling with formidable *jingals* (muskets fixed on swivels). Above are battlements and towers, the outlines of which are now marked with waving yellow grass, and inside the massive gateway is the little iron monument, which marks the scene of Sivajee's alleged act of treachery, when he decoyed and killed Afzul Khan, the Mohammedan general of the King of Bijapur.

MATHERAN.

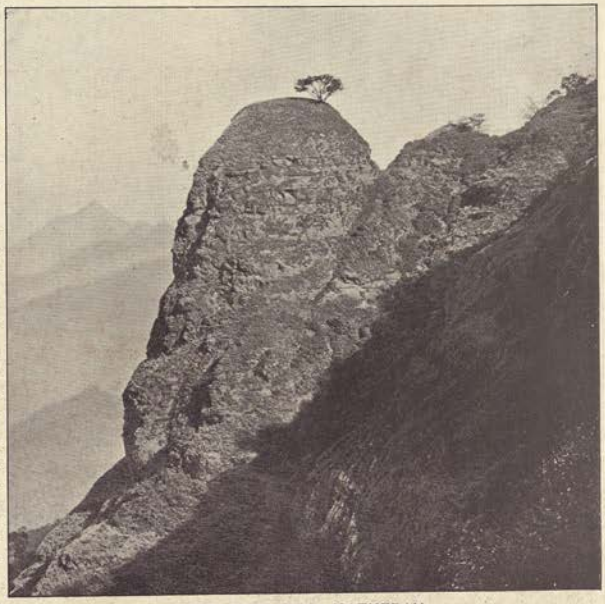
Matheran, the forest-crowned hill, the most popular health resort in the Bombay Presidency, is an isolated block of the Sahyádris, easily seen across the harbour, about thirty miles east of Bombay. By rail to Narel, where passengers alight for Matheran, the distance is fifty-four miles, and the ascent to the toll-house, the nearest point on the crest, is five miles more. The journey from Bombay to the top of the hill, when the ascent is made in the saddle, occupies three hours; if made leisurely in a chair it requires about four. The height of the plateau above sea-level is about 2300 feet. From Narel, the usual mode of conveyance is by ponies, and for those accustomed to riding, the journey up the slopes and zigzags into an atmosphere getting perceptibly cooler, with every step, and among landscapes growing ever wider and more picturesque, is a most pleasurable and invigorating experience. Those who are unused to riding, or who, by reason of delicate health, or indolence, prefer to be carried by bearers, can secure conveyances to suit their taste. Tonjons, are stout chairs, supported on poles let into the front and back of the framework, so that the traveller can remain seated all the way, and hold up a parasol, if necessary. Twelve bearers, or hamals, man each tonjon. Those who prefer to lie down in a closed conveyance can engage a palanquin or palkee. Other conveyances are also to be had, such as the Wallace chair to lean back in; or the jinrickshaw, which is the wheeled conveyance authorized to ply for hire on the hill. The principal European hotels are Pinto's, the Rugby and the Granville. The hill is administered by a superintendent who belongs to the Indian Medical Service and holds the appointment for two years, which is generally extended to three. There is also a Government Dispensary which is under the supervision of the superintendent who, besides his other duties, is the medical officer of the hill.



VIEW FROM PORCUPINE POINT, MATHERAN.

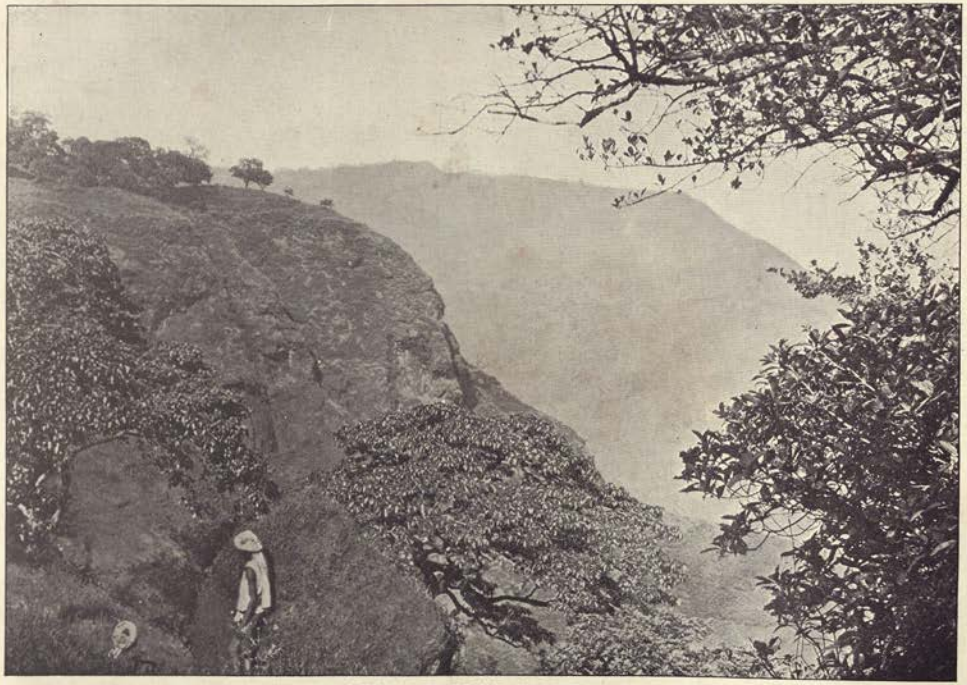
The well-deserved popularity of Matheran is due to a variety of natural conditions not often found assembled in a single health resort. First of all, in logical order, comes its accessibility. It is reported of Lord Elphinstone, who was Governor of Bombay from 1854 to 1858,

that he used frequently to leave the hill in the morning, hold his Council in Bombay, and return to his villa, Elphinstone Lodge, to dinner. Locomotion has improved in forty years, and a feat that was at that time only possible for high officials, is now easily accomplished by any one. The air of Matheran is dry and cool. Those who know Bombay and value the charm of being able to move about in dry raiment can appreciate the place. To be able to take a constitutional in unperspiring comfort, even in the hot weather; to have a hard canter, or a hard set-to at tennis, and still feel fit for general society, is a decided advance upon Bombay. From the middle of March till about April 21 is the hottest time in Matheran. Bombay, during this period is, by day, much pleasanter than Matheran, but the hill nights are preferable. They are always endurable, a circumstance not always to be predicted in Bombay. There is one exceeding gain, as a set off to the day heat, and this is the universal absence of mosquitoes. Still, taking everything into account, Matheran cannot be specially recommended during the month that precedes the third week in April. From that time, however, till the rains burst in June, the climate is delightful, while the scenery is superb. May is a lovely month. The first sign of the change, from the dry heat of early April, to the dewy freshness of May, is the appearance of the mists that rise up, sometimes in mere filmy wreaths; sometimes in dense flocculent masses encircling the heights. Once the scarps are flecked with these most welcome harbingers of the monsoon, nature rejoices; the foliage, dripping with the dews, at once puts forth its loveliest verdure, and the end of the hot weather has come. The climate of Bombay gets worse, before the burst of the rains, and seems laden with the leaden frowns of apoplexy, so still and oppressive becomes the air, but Matheran seems to improve up to the very day the thunders are heard, and the gates of heaven are thrown open to swell the cataracts. The last fortnight before the monsoon is the most crowded and merriest period of the year at Matheran, for every European who can possibly escape from Bombay takes the shortest cut for the hills. Nor does the season properly end with the first fall of the torrents. Sometimes they only last a day. Generally they subside in two or three days, and those who are wise in their generation, put up with a few days' showers, and reap the reward of patient waiting. No words can paint the magnificence of the transformation in scenery, and the expanded sense of a renovating salubrity, that at once, as if a fairy wand had touched it, seems to come over the hills and those who throng its paths. It is as if one had been transferred from India to the green lanes of Kent, amid the glories of an April morning. All the dust is laid. The forests are clothed in their softest mantle. The tints of the foliage, freshened by the rain, are of infinite variety. The sky, that had hitherto exhibited an impassive fixity of blue, is now a scene of complex magnificence, under the panoramic procession of the clouds. And so, for fourteen days or more, the beauties and the climate of Matheran are at their very best, until the monsoon sets in with steady intensity. Then the final exodus sets in; every householder hurries to the train, and, for four months, Matheran is left a solitude. All who have experienced the delights of life on the hill between the small and the big *barsat*, are never likely



ONE TREE HILL, MATHERAN.

to commit the folly of rushing to the train at the first shock of the monsoon. The maximum temperature, about 88°, is reached in April, and the coldest, 55°, in January. The daily average is a little under 10°. Narel, the nearest railway station, is the birth-place of Nana Sahib, whose fiendish shadow stalks across the darkest episode of the Mutiny. Besides the advantage of its easy distance from Bombay, and its coolness, which is largely due to altitude, Matheran possesses, as a restorative, "inexhaustible treasures in its woods." The entire crest of the hill nestles under a canopy of ever green foliage. In amongst the clefts, wherever a rootlet can find a crumb of earth, it thrusts out its tentacles and rises into a tree, or spreads out into bushy jungle. Among the bushes are seen some majestic monarchs of the forest, but the largest trees are found in the primeval forest that forms a dense belt on the terraces that clasp the hill below the third turn of the zigzags. These virgin forests, owing to the loftiness of the trees and the shelter of the shade, as well as the beauty of their glades, form an ideal place for picnic parties. In the hot weather it is pleasant to spend the whole day in the mazes of these cool and bowery paths. This, indeed, for most people, constitutes the real charm of Matheran. Its caressing shade, its leafiness, and the oh! so restful green of its tints, to eyes smitten with the incessant glare and hideous monochrome of plains and cities. Though it contains only eight square miles of table-land, the forest is so thick that it has been possible to lay out nearly forty miles of roads and bridle paths, just wide enough to afford ample solitude *à deux*. Thus, however full the hill may be when the hot weather drives all its votaries up, there are still abundant quiet retreats for the student, the hermit, the convalescent, and the novice in love.



ALEXANDER POINT, MATHERAN.

It is difficult to speak of the scenery in unimpassioned prose, nor is there a phantom of exaggeration in the language that describes it as one of the sweetest places on the earth. Views of the sea and mountain, glade and glen, vast sierra and wooded lowland, are all obtainable

in the course of a morning canter. The very names of the terminal headlands and surging bluffs, known as "Points," are indicative of the picturesque outlooks with which nature has so bountifully enriched it. "Echo," "Landscape," "Artist," "Panorama" are the names appropriately given to some of these points or airy promontories. The hill does not belong to a chain. It rises in insular majesty sheer out of the bosom of the plain, a few miles from where the upper reaches of the harbour disperse into numberless streams and creeks. The flat country round about is broken by the weird and fantastic forms of other hills, terraces, and peaks, that look as if some prehistoric cataclysm had swept them clear of the solid wall of the western Ghâts that support the highlands of the Deccan. This insulation is the source of an immense variety of pictures that are presented at every turn, and constitutes, also, no small part of the secret of its salubrity. So small a property swept for four months every year by a small Niagara of water must be thoroughly purged and scoured from all offensiveness, and from its conformation of porous trap sloping toward the scarp, it is impossible for its surface to harbour a morass, or generate the miasma of malaria. Its air is therefore pure, as well as cool and dry. The body of the hill, moreover, slopes to south and west, so it is protected by the sharp rise of its cliffs on the east of the plateau from the chills that are blown from that pestilent point. But even storms do not strike the wayfarer as they do in the open street. The arms of the forest arrest its approaches, and shiver its momentum into infinite small shafts that only envelop one in a caress. Little wonder, therefore, that the wealthier classes troop hither for change of air when jaded with the fatigue of business, or overworn with the lassitude of malarial debility, or convalescing from acute disease, or in the seventh heaven of the honeymoon. There is only one word suitable to describe its climate pithily; that word is "balmy," and this quality makes the hill eminently a spot for invalids to throng. Loftier hills give a keener air, and their bracing quality may be better adapted for the strong; but for the aged, the feeble, and the sickly, who cannot stand the strain on heart and lung from the rarefaction of greater altitudes, Matheran possesses for these a benevolent sorcery that works wonders. At first the hill was almost a European preserve. Day by day the European hold on it is lessening. Of some eighty-five plots now occupied by bungalows, not more than six are in European hands. As the native community get rich they follow the fashion of acquiring a chalet in the hills, and thus in recent years competition for land is becoming very keen. The growth of population, and the diversity of interests arising from the prevalence of different castes, have interrupted the simplicity of the old methods of administration, when Europeans all joined cordially together to help the superintendent to do the best for the hill. Mr. Hugh Poyntz Malet, Collector of Thana, deserves the credit not merely of discovering Matheran, but of pressing its value as a sanitarium on the notice of Government. His first visit to the hill was made in the course of an evening ramble with his gun in May, 1850, when he reached the summit by the cool path that emerges by the side of One Tree Hill. He was the first to build a bungalow on the plateau, an example that was promptly imitated.

CHAPTER XIV.

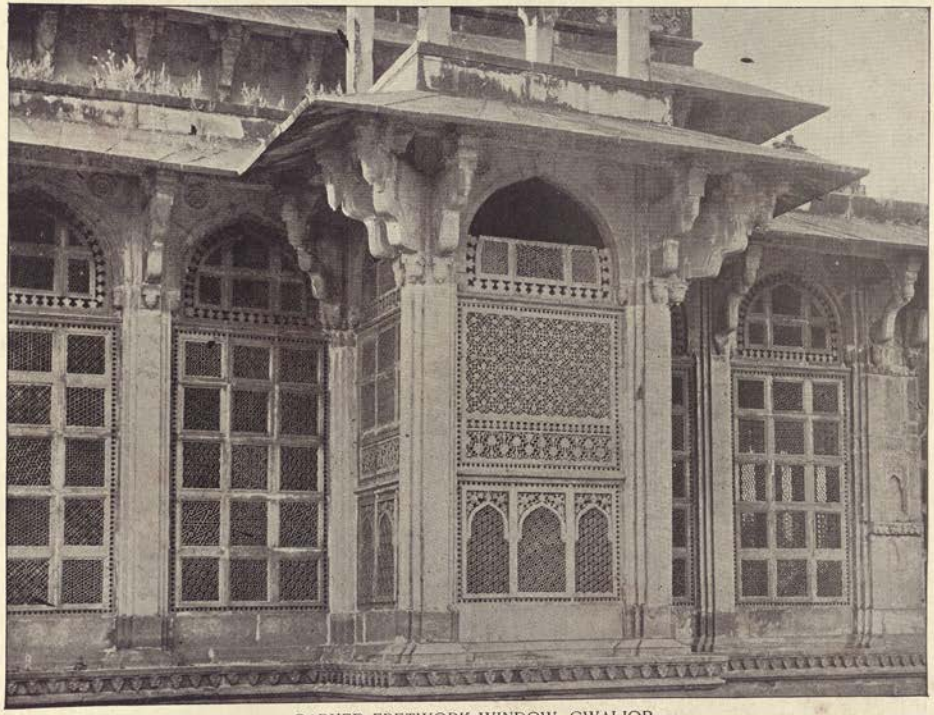
GWALIOR.

GWALIOR, one of the important native States in India, constitutes the dominions of the great Mahratta chief of the House of Sindhia. The State of Gwalior consists of a large central portion, containing the city and fortress of Gwalior, with the former British Cantonment of Morar, and of several detached districts, more or less intermingled with Mohammedan, Rajput and other principalities, and with British territory. Gwalior is in political relationship with the Central India Agency, and the Government of India. It has an area of 30,000 square miles and a population of three and a half millions. Its central situation makes it a State of importance, which is greatly increased by the strategical position of its fortress-capital, which is one of the most renowned and time-honoured fortresses in India. It is a noble and imposing structure, which has stood during the rise, decline and fall of hundreds of Rajahs. The Malwa opium of commerce is the most important product of Gwalior, and is grown in the southern and southwestern portion of the State. It is largely exported and is sent to the coast by way of Bombay. Cotton is also largely grown and exported, and iron is found and smelted in several portions of the State.

ANCIENT BRAHMINICAL TEMPLE, GWALIOR.

The approach to Gwalior is a most striking and picturesque one. The railway runs right round the grand, bold, isolated rock, on which the ancient Mahratta fortress stands. The face of the rock is perpendicular, and where it is naturally less precipitous, it has been scarped, in many places the upper portions overhanging the lower, giving an appearance of savage beauty and great boldness. The rock is nearly two miles in length, and has a breadth varying from 300 to 2000 feet. At the northern end, which is the grandest and wildest, it attains its maximum height of 342 feet. At the northeastern corner of the enclosure, formed by a huge rampart, which runs round the whole of the hill, stands the citadel. This, with its battlemented towers, bastions and ramparts, presents a most picturesque appearance from the railway, especially at the hour of sunset. The wonderful beauty of the wild, rugged hill is most impressive, its inaccessible scarps and precipices, frowning dark and blue against the wonderful gold and crimson background of the sunset sky. The strength of the fortress lies in its position, rising, as it does, from the plain, with only two possible ways of entering it. The principal ascent is by a steep road, hewn out of the rock,

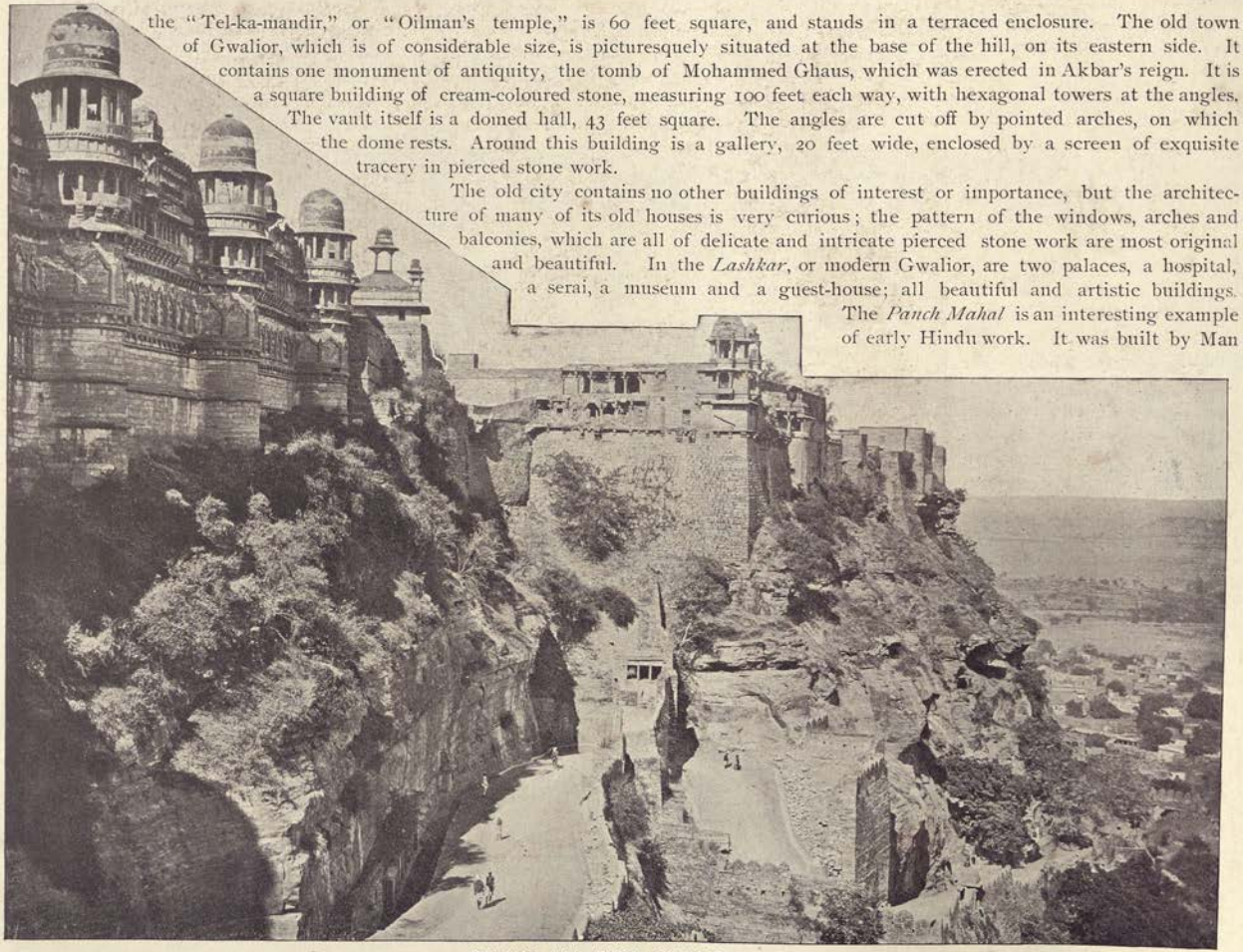
ending in a huge flight of stone steps, leading to the "Elephant Gate," which is so called from the figure of that animal being sculptured above it. The perpendicular sides of the great rock are carved with curious figures, which give one an idea of its antiquity. The elephant gate is protected on the outer side by a massive stone wall, swept by guns. On the top of the hill, near the elephant gate, is a very fine old palace, which, in olden days, before the Lashkar was built, was the residence of the Rajahs of Gwalior. It is now crumbling into decay, but is still a fine and imposing structure; and the curious decorations, which are its most interesting feature, are still discernable. On the plateau, within the rampart, are the buildings which make Gwalior so remarkable, viz.: its three Hindu temples, and an ancient tomb. In a ravine, which forms the only other ascent to the fortress, are its celebrated rock-hewn sculptures. Some of the sitting figures represent Buddha, with the wheel of life on the sole of his upturned foot. The largest of the standing figures is over fifty-seven feet high. From inscriptions on these figures it appears that they were all hewn out of the rock between the years 144–174 A. D. The Sas Bahu temples, are of the purest Jain architecture. The most ancient, dating from 1090, has fallen almost entirely into decay. Although almost completely ruined, it is a most picturesque fragment, and the beautiful cruciform three-storied porch, which alone remains, gives the visitor some idea of the size and beauty of the temple. When complete it measured 100 feet from front to rear, and 63 feet across the arms of the porch. Of the sanctuary nothing is left but the foundations, which are very strong. The other Sas Bahu temple is still perfect in almost all its details. It is a pretty domed building, of the tawny Gwalior stone, and its lofty roof is supported inside by twelve beautiful square Hindu pillars of red sandstone, covered with the most delicate and intricate carving. A third temple, of totally different origin and style,



CARVED FRETWORK WINDOW, GWALIOR.

the "Tel-ka-mandir," or "Oilman's temple," is 60 feet square, and stands in a terraced enclosure. The old town of Gwalior, which is of considerable size, is picturesquely situated at the base of the hill, on its eastern side. It contains one monument of antiquity, the tomb of Mohammed Ghaus, which was erected in Akbar's reign. It is a square building of cream-coloured stone, measuring 100 feet each way, with hexagonal towers at the angles. The vault itself is a domed hall, 43 feet square. The angles are cut off by pointed arches, on which the dome rests. Around this building is a gallery, 20 feet wide, enclosed by a screen of exquisite tracery in pierced stone work.

The old city contains no other buildings of interest or importance, but the architecture of many of its old houses is very curious; the pattern of the windows, arches and balconies, which are all of delicate and intricate pierced stone work are most original and beautiful. In the *Lashkar*, or modern Gwalior, are two palaces, a hospital, a serai, a museum and a guest-house; all beautiful and artistic buildings. The *Panch Mahal* is an interesting example of early Hindu work. It was built by Man



PALACE AND FORT, GWALIOR.

BUDDHIST FIGURES, THE HAPPY VALLEY, GWALIOR.

Singh about 400 years ago. Its external dimensions are 300 by 16 feet, and it is 100 feet high. It has two underground stories, on all sides, and the flat surface is relieved by tall towers, of very graceful design, crowned by cupolas, which were once covered with handsome domes of gilt copper. Man Singh's successor added another palace to this one, in 1516, and both Jehangir and Shah Jehan added others, —the whole making up a handsome group of five domed and turreted buildings, decorated with graceful and flowing lines of delicate lacework, which are unique among the buildings of Central India. The Panch Mahal, like the newer palace, is surrounded by beautiful and well-kept gardens. It was the residence of the late Maharajah. The present young ruler prefers to live in the modern palace, which was built for the accommodation of H. R. H. the Prince of Wales, during his stay at Gwalior. It is a vast building with two fine towers, surrounded by trim velvety lawns and lovely terraces of flowers, sloping down to the pretty, tree-fringed lake, which is a charming spot, with its wooded islets, green shores, little white domed Hindu temples, and pagoda-like pleasure-houses scattered here and there among the green foliage. All the buildings in the Lashkar are beautiful and ornate, with artistic and delicate stone carving, in which the Gwalior workmen excel. The guest-house, which, like the serai and the hospital, was built by the Council of Regency, is a highly picturesque, two-storied, Saracenic building, with little cupolas and tiny towers. Its plinths and façades are decorated with the graceful pomegranate design. In the Phool bagh, which is a large pleasure garden, is a very handsome museum, in which is a unique collection of birds, most beautifully stuffed and artistically grouped.

THE HAPPY VALLEY, GWALIOR.

Gwalior is one of the most interesting Native States in India, not only on account of its time-honoured fortress, its antique temples and palaces, but on account of its general picturesqueness and brightness which is enhanced by the appearance of the people who inhabit it. They are a fine race with an independent air, and are descended from an old line of war-like ancestors. Their fearless appearance is enhanced by the general wearing of swords, dirks or breechloaders. Many of them are armed to the teeth. The Mahrattas all wear the

peculiar head-dress of their race, which is a twisted, cocked hat of bright red, giving them a very jaunty air. Others cling to the curious Mahratta coiffure of stiff curls, plastered over the ears.

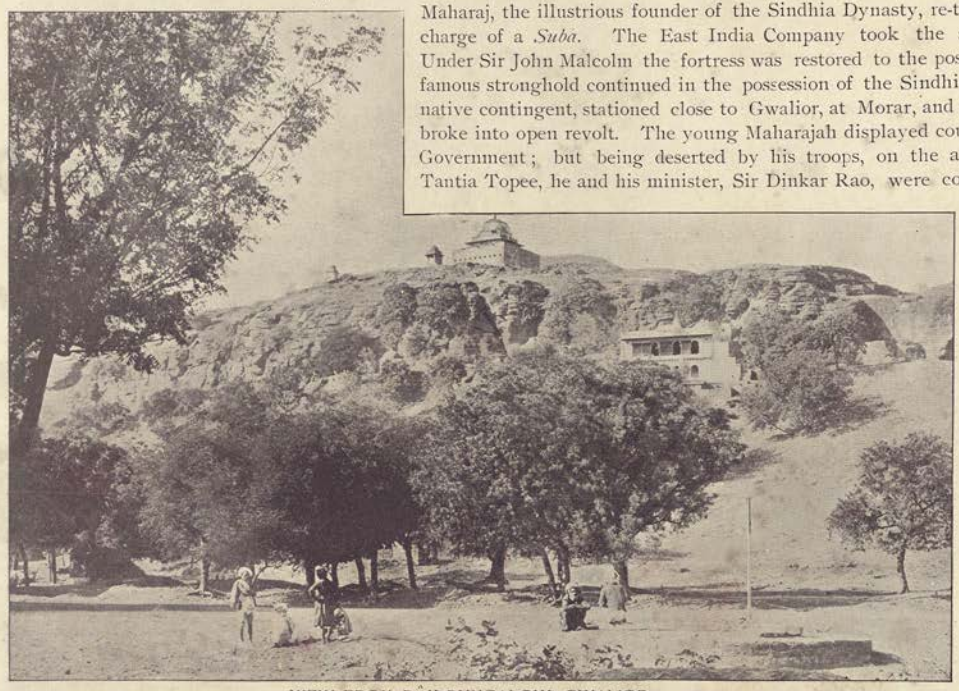
The dress, even of the poorer people about the streets of this picturesque old city, is very gay. Bright orange, mauve and magenta silk coats are worn by the wealthier men, while the women wear enormously full, bundy skirts with bright tinsel borders. The origin of Gwalior Fort is wrapped in mystery, but it is supposed to have been founded in 275 A. D. by Suraj Sen, a Rajput Thakur, who was healed

FORT AND CITY, GWALIOR.

of leprosy by bathing in a holy spring at the foot of the rock, by the miraculous aid of a *Jogee*, or hermit. He built the fortress and became the progenitor of the royal race of the Pals, who occupied the *gadi* for 989 years. They were followed by the feeble Panhara Dynasty, who reigned for 102 years, after which the celebrated fortress fell into the hands of Sultan Shamsuddeen Altamash. The Rajputs fought with desperate courage, but the followers of the Crescent were victorious.

It was regained for the Hindus, but 205 years later the Mohammedans again reigned at Gwalior. The kings of the Mogul dynasty all stayed at Gwalior. Jehangir and Shah Jehan did much to beautify the hill fort, by erecting buildings and gates in it. Under the

weaker descendants of the great Tamarlane it surrendered to the warlike Mahrattas. Hard-pressed by the victorious army, the Rana of Gohad obtained the aid of the English under General Popham, the "Lion of Fortune," who made over the citadel to her. Mahadji Maharaj, the illustrious founder of the Sindhia Dynasty, re-took it in 1782, and placed it in charge of a *Suba*. The East India Company took the stronghold by assault in 1804. Under Sir John Malcolm the fortress was restored to the possession of the Sindhia. The famous stronghold continued in the possession of the Sindhia family until 1857, when the native contingent, stationed close to Gwalior, at Morar, and commanded by British officers, broke into open revolt. The young Maharajah displayed courage and loyalty to the British Government; but being deserted by his troops, on the approach of the rebels, under Tantia Topee, he and his minister, Sir Dinkar Rao, were compelled to flee to Agra. On June 19 Gwalior was re-taken by Sir Hugh Rose, and the Maharajah Sindhia was restored to his ancestral dominions. The occupation of the fort by a British garrison for a time was, however, deemed expedient in the interest of the Maharajah. The fortress was finally restored to the late Maharajah, Jagee Roa, in 1886.



VIEW FROM DÂK BUNGALOW, GWALIOR.

The most interesting place in the vicinity of Gwalior is Morar. It was formerly a British cantonment, occupied by British troops, but was ceded to the Maharajah of Gwalior in 1886, in exchange for Jhansi. Morar is a most picturesque station, with a handsome Residency and gardens, an enormous parade ground and broad wooded roads. The pretty lines formerly occupied by British troops, are now deserted, or occupied by officials of the Maharajah.

CHAPTER XV.

HYDERABAD (THE NIZAM'S DOMINIONS).

HYDERABAD is the largest native State in India, and is roughly co-extensive with the Deccan, or central plateau of Southern India. The form of the Nizam's territory, inclusive of the Hyderabad assigned district, known as Berar, is that of a trapezium, 475 miles in length from southwest to northeast, and about the same distance in breadth. It covers 98,000 square miles, and is divided into four great provinces; Hyderabad, Bidar, Aurangabad and Berar, or Ellichpur. Of this fine territory, the province of Berar has been placed under the control of the British Government, and the Resident wields the power of a local Government without reference to the Nizam. The area thus controlled amounts to 17,728 square miles, so that 80,000 square miles remain under the direct administration of H. H. the Nizam. The revenue of Berar is collected to pay the Hyderabad contingent, a force of 5000 infantry, 2000 cavalry and four field batteries of artillery, commanded by British officers, the services of which are to be given to the Nizam in case of rebellion against his authority. Under British administration the revenues of Berar have greatly increased. The surplus is paid over to the Hyderabad State. The present Nizam, Mir Mahbub Ali, was born in 1866. He is the premier Mohammedan ruler in India, and is entitled to a salute of twenty-one guns. The military force of the Nizam consists of 71 field and 654 other guns, 551 artillerymen, 1400 cavalry and 12,775 infantry, besides a large body of irregulars.

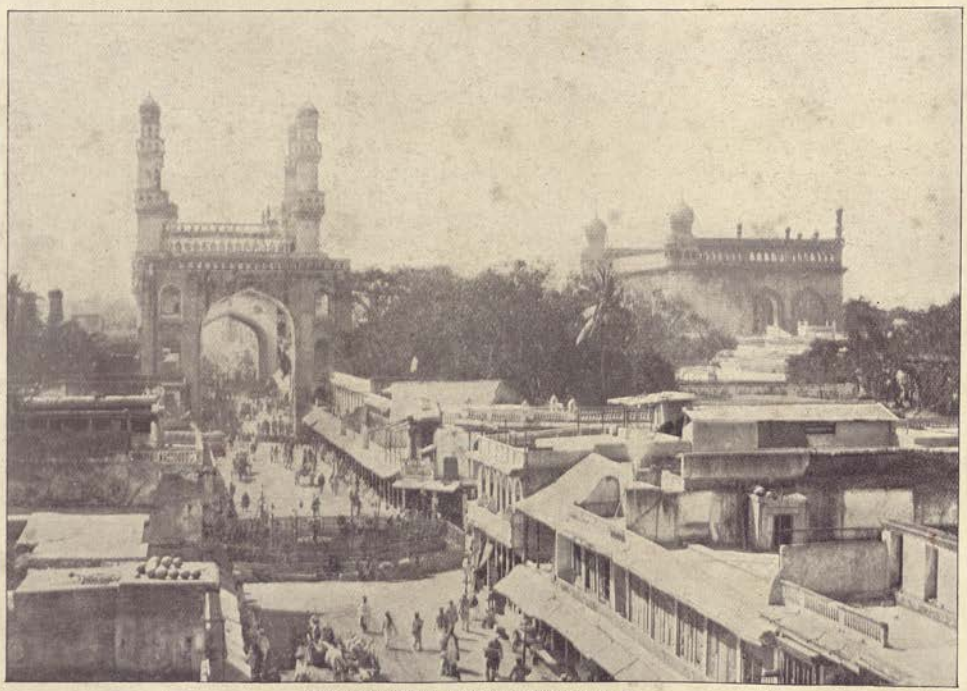
Hyderabad occupies a tract of considerable dimension, averaging 1250 feet above the sea level, some granite summits attaining a height of 2500 feet. The country presents much variety of surface and feature, being in some parts mountainous, richly wooded and picturesque, in others flat or undulating, while Hyderabad city is surrounded, as it were, with a girdle of dense jungle and a barrier of stone. The country has a most singular appearance, looking as if a deluge had taken place, and had washed the rocks into the most fantastic form, leaving them in some places piled one on the top of another, appearing, as tradition says, as if evil spirits had hurled them about in their wrath. This wild stony region extends from eighteen miles west of the city to Bhunigaon, twenty-eight miles east of Hyderabad.

The Nizam's dominions used, in former years, to produce the finest horses in the Deccan. The breed still exists but the produce is very much diminished, yet a great annual horse fair is held at Malegáon in Bidar, attended by merchants from every quarter of Asia. Sport of all kinds is abundant and varied. It is difficult to arrive, in the absence of any system of registration, at the annual value of the trade of the Nizam's dominions with other provinces. The principal items of export are cotton, oil seeds, country cloth, mills and agricultural produce and, among the chief manufactures of the country, are gold-embroidered cloths, ornamental metal ware and paper, which is made at a hamlet called Kaghazpor, near the famous fortress of Daulatabad.

The means of communication are good, consisting of the three principal military roads: (1) from Nagpur, through Hyderabad City to Bangalore; (2) from Madras, through Hyderabad to Poona and Bombay; and (3) from Hyderabad City to Aurangabad; and the railways which include great portions of the Great Indian Peninsula and the Madras Railways, beside the Nizam's State Railway, which branches off at Wadi, from the Great Indian Peninsula line, to Hyderabad.

The revenue of the Nizam's dominions, Berar included, may be reckoned in round numbers at £4,000,000. Two-thirds of this is collected by the Nizam's own government from the tracts under native rule, and the remainder is collected, principally from Berar, by British officers.

The land revenue is collected partly in money, partly in kind; the rate for irrigated crops being, half to the government and half to the cultivator. The Government of Hyderabad has a mint and currency of its own. In former years money was coined all over the State, and a great variety of rupees was used, which caused endless confusion. Now there is only one mint, close to the city, and only one kind of rupee—the *halisicca*—is coined. It is much smaller, but twice the thickness of the British rupee, so the difference in weight and value between the two coins is not very great.

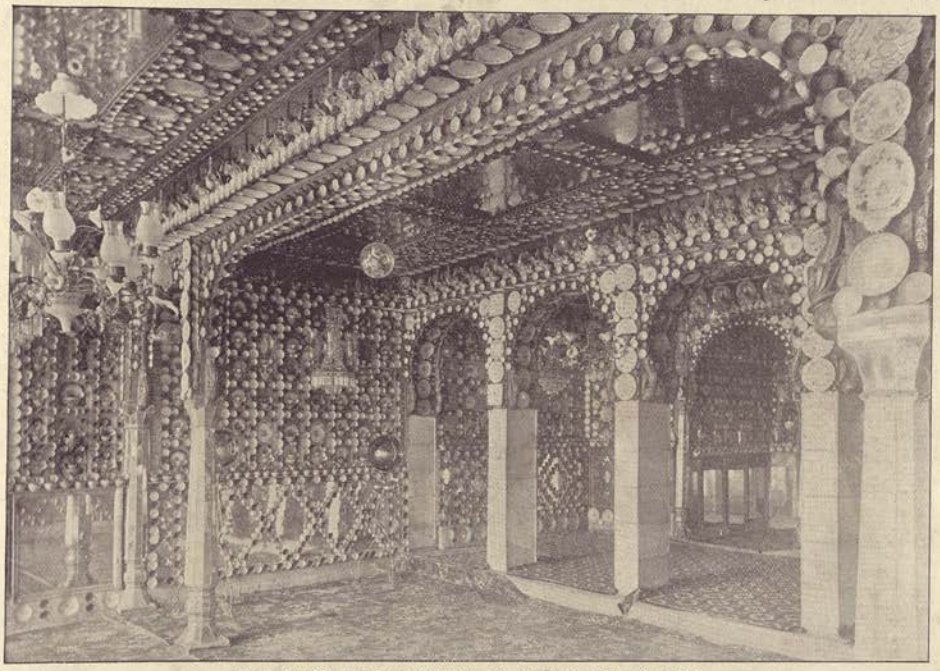


THE PRINCIPAL STREET, HYDERABAD.

No census of the population has ever been attempted in the Nizam's dominions, with the exception of Berar and the Hyderabad Assigned Districts, which are held in trust by the British Government. The last census gave the population of Berar at 2,226,496 persons, and the population of the remainder of Hyderabad Territory is roughly estimated at 9,000,000, giving an average of about 112 to the square mile. The Mussulmans are chiefly found in the capital, and throughout the State, in the civil and military employ of Government. Mahrattas are more numerous in the west. Besides the large Hindu and Mohammedan population, there is a large admixture of Parsees, Sikhs, Arabs, Rohillas, and some aborigines. Mahratti is spoken generally in the north and west, Telugu in the southeast and Canarese in the southwest, along the river Krishna. As in many native States, the people of Hyderabad present a warlike and formidable appearance, owing to the general custom of wearing arms, some of them, especially the stalwart and warlike Rohillas, being almost armed to the teeth with swords, pistols, knives and quaintly curved dirks, and this warlike character is increased by the look of the habitations of the country people, which consist of villages, each of which has a detached fort, either of masonry or mud, behind the walls of which are the dwellings of the *zamindar* and his followers. The Telingas, or Telugu-speaking people, are the least warlike in appearance and less advanced in civilization than the Mahrattas, and their dwellings are ruder, being straggling mud villages, the houses roofed with palmyra leaves.

There are a number of Brahmins among the Telingas, who live chiefly on curries made of vegetables, rice and wheaten cakes fried in ghee. Only the upper classes of this race, such as the *zamindars*, eat meat and fish, and the lower orders live on *ragi* and other coarse grains, but all smoke and chew the tobacco-leaf, and drink intoxicating liquors made from palms and various flowers; *bhang* and opium are also used.

The most uncivilized of all the races who inhabit the State of Hyderabad are the *Gonds*, who live almost in a state of nature among the hills, building no houses, but dwelling in caves or hollow trees, and living on roots and wild fruits and the spoils of the chase, or when game is unobtainable, on jackals, toads, rats and other vermin. The dynasty of Nizam was founded by Asaf Jah. This distinguished Mogul General was of Turkoman descent, and was distinguished, during the reign of Aurangzib, for his great military and statesman-like qualities. He was, in 1713, after holding various high appointments of the Delhi Court, appointed Subahdar, or Viceroy, of the Deccan, with the title, which has since become hereditary in his family, of Nizam-ul-mulk. This was a time of great confusion in the Mogul Empire, which was not only torn by internal dissensions, but threatened from without by the Mahrattas, who were becoming a great power in the Deccan. The astute Asaf Jah took advantage of this confusion to strengthen his own position, and, when at Aurangzib's death, a weak and degenerate descendant ruled over the Mogul Empire, Asaf Jah made himself the independent sovereign of a large State, with Hyderabad for its capital. Unmolested by the Moguls, his kingdom was harassed by the marauding Mahrattas, who constantly made inroads into the State, even attacking the city which, however, they were never able to take owing, no doubt, to the difficulty of obtaining supplies in the wild and desolate country that surrounds Hyderabad.

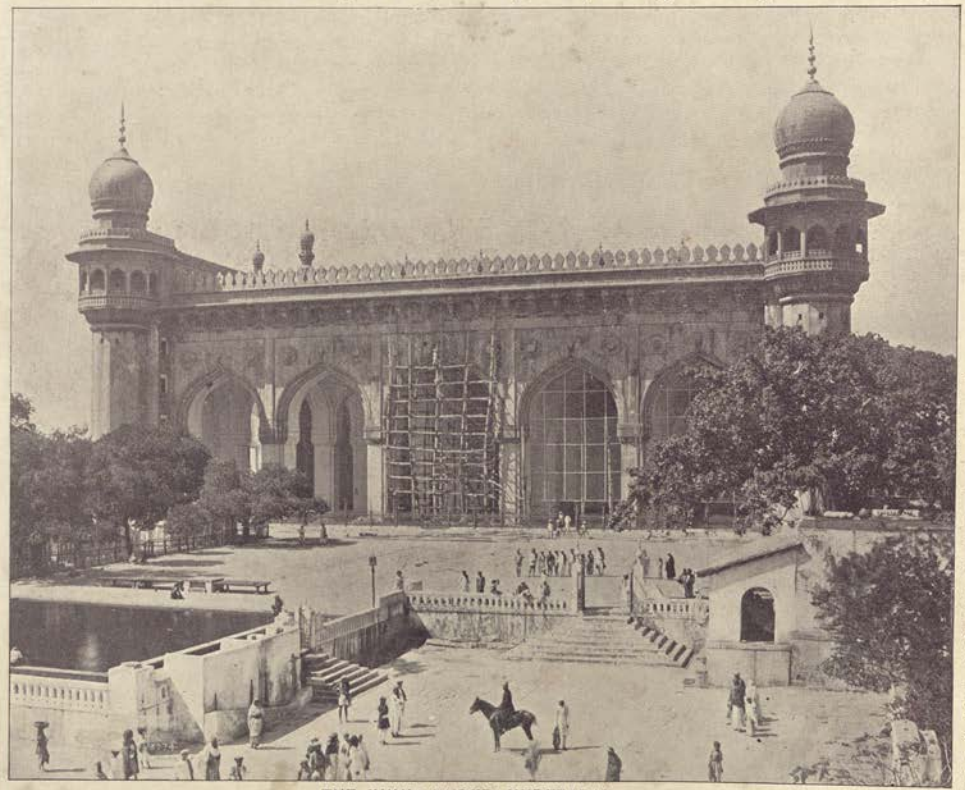


THE CHINA MAHAL (SIR SALAR JUNG'S), HYDERABAD.

On the death of Asaf Jah in 1748, civil war was waged in Hyderabad between his descendants, who claimed the right of succession. The chief aspirants to the throne were Nasir Jung, his second son (Ghazi-ud-din, the eldest, having renounced his right of succession), and

Muzaffar Jung, a grandson of Asaf Jah, or Nizam-ul-Mulk, by a favorite daughter, in favor of whom his grandfather had left a testamentary bequest, giving him the right of succession.

The English and French, who were at that moment commencing their long contest for supremacy in the East, were appealed to by the rivals, who each secured the support of one of the powers; the English siding with Nasir Jung, the French with Muzaffar Jung. The French force, however, soon retired from the field, and their protégé, Muzaffar Jung, was taken prisoner by his rival; but on the death of the latter through a piece of treachery on the part of some of his own followers, Muzaffar Jung was proclaimed Subahdar of the Deccan by the strong and powerful Dupleix, who exercised control over him. In a rising of some Pathan chiefs, Muzaffar Jung fell, and the French proclaimed Nasir Jung's brother, Salabat Jung, ruler of the Deccan. Salabat Jung was a weak ruler whose reign was in troublous times, for the English and French were struggling for supremacy in the Deccan, and the latter were obliged to withdraw from the support of Salabat Jung, who, fearing his own brother, Nizam Ali, whom he suspected of harbouring designs against him, begged for British support, promising to break off all connection with the French and to dismiss them from his territory. The vacillating Salabat Jung, however, was dethroned and, two years later, put to death by Nizam Ali, who became ruler of Hyderabad. A British force intervening to prevent the atrocities he was committing, he retired, and a treaty was concluded by him with the English, who were anxious, for reasons of their own, to be on good terms with him.



THE JUMMA MUSJID, HYDERABAD.

Their object was to retain a district known as the Northern Circars, formerly possessed by the French, but now occupied by the English, who had forfeited their right by a *firman* of the Emperor. A treaty was accordingly concluded in 1766, by which the Northern Circars were made over to the English, who agreed to furnish the Nizam with a subsidiary force whenever he should require it, and when he did not require their troops, to pay him nine lakhs of rupees (about £90,000) a year.

Next year, the aid of the promised troops was required by the Nizam to proceed against Hyder Ali, of Mysore, who was becoming very powerful. But Nizam Ali was not much more decided or stronger than his predecessor, and ultimately united with his adversary. The allies, however, were unsuccessful, and the Nizam was obliged to sue for peace, and a new treaty was concluded in 1768. By this treaty the East India Company and the Nawab of the Carnatic, who was included among those who signed the treaty, were always to keep two

CAMP BOLARUM.

battalions of sepoys and six guns, manned by British gunners, in readiness to assist the Nizam, who was to pay them while in his service; and this treaty was further ratified by a letter from the British Governor-General. Lord Cornwallis agreed to the terms of the treaty, provided the troops were never to be employed to fight against any power in alliance with the company.

In the following year Tippoo, the son of Hyder Ali, declared war against the Nizam, whereupon a treaty of offensive and defensive alliance was concluded between the Nizam, the Peshwa, and the British Government, and Tippoo was compelled to purchase peace at the price of half his dominions, of which the Nizam obtained a goodly share. Later on, hostilities recommenced between the Nizam and the Mahrattas; and the English, being prevented by their own treaties with the Mahrattas from aiding the Nizam, the latter was obliged to conclude an ignominous peace with his foes, which so incensed Nizam Ali that he ordered the subsidiary force stationed at his capital to

withdraw, and invited a body of troops, commanded by French officers to take their place. These, however, were dismissed, in accordance with a treaty concluded in 1798 under Lord Mornington, afterward Marquis of Wellesley, which further augmented the subsidiary force for the service of the Nizam.

On the fall of Seringapatam and the death of Tippoo Sultan, the partition treaty of 1799, further enlarged the Nizam's territory, and in the following year the subsidiary force was still further increased, and the pecuniary payment for its maintenance was commuted for accession of territory. The territory thus ceded, consisted of the Nizam's share of the acquisitions made from Tippoo by the treaty of Seringapatam in 1792, and the treaty of Mysore, on the fall of Tippoo in 1799, and it is still known under the title of the Ceded Districts.

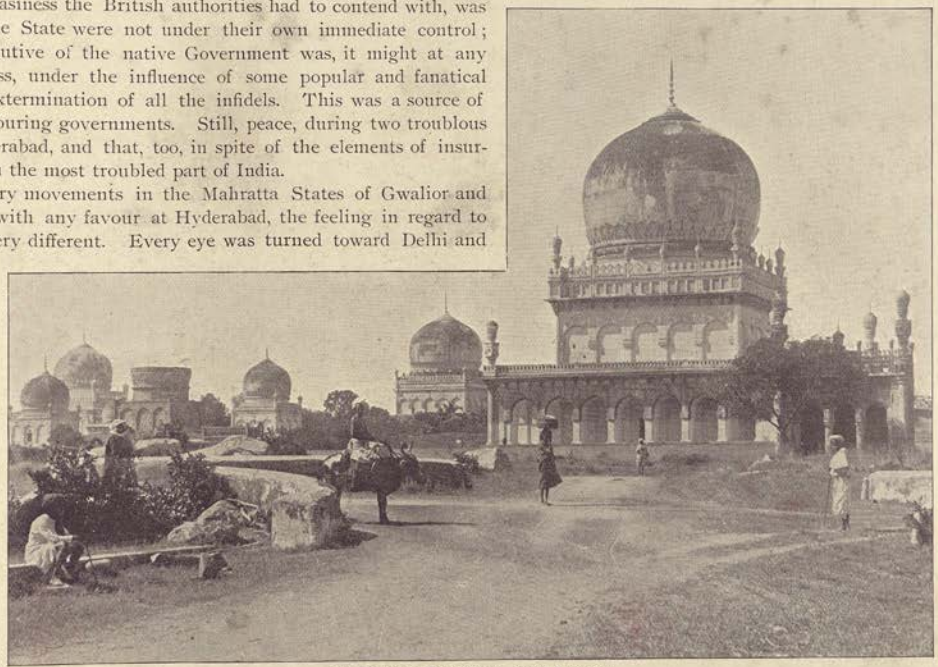
THE AFZAL BRIDGE, HYDERABAD.

By this treaty, the Nizam agreed to furnish 6000 infantry and 9000 cavalry to co-operate with the British army in time of war, and to bring his troops into the field as speedily as possible. But in the first Mahratta war, the Nizam's troops were found to be almost useless, being inferior in physique, drill, equipment and courage, and various schemes were set on foot for their improvement. At last, battalions were raised which were armed, equipped and clothed like the Company's forces, and their regular payment and maintenance enforced, the British Government advancing the money for the purpose, on the understanding that if further advances should be necessary, a territorial security for the payment of the debt would be demanded. The debt was not paid off, but increased until, in 1853, a new treaty was concluded, by which the British Government agreed to maintain an auxiliary force of not less than 5000 infantry, 2000 cavalry and four field batteries, and to provide for its payment and the interest on the debt; the Nizam on his part, ceding in trust certain districts yielding a gross revenue of fifty lakhs. By this treaty the contingent ceased to be part of the Nizam's army, and became an auxiliary force, kept up by the British Government, for the Nizam's

use, while he was released from the obligation of providing troops in time of war. In the Mutiny of 1857, which was a critical moment for Hyderabad as well as the rest of India, the contingent was tried, and proved its loyalty against the rebels when the attack was made upon the Residency on July 17.

The state of the Nizam's dominions was then most critical; and in contrasting the condition of Hyderabad before and during the Mutiny, with provinces of the Indian Empire, whose administration was entirely under English officers, it should not be forgotten that one of the greatest sources of uneasiness the British authorities had to contend with, was that the whole resources of the State were not under their own immediate control; and however friendly the Executive of the native Government was, it might at any instant have become powerless, under the influence of some popular and fanatical cry for the destruction and extermination of all the infidels. This was a source of continual alarm to the neighbouring governments. Still, peace, during two troublous years, was maintained at Hyderabad, and that, too, in spite of the elements of insurrection being there as rife as in the most troubled part of India.

While the insurrectionary movements in the Mahratta States of Gwalior and Scindia were never regarded with any favour at Hyderabad, the feeling in regard to the Mohammedan cause was very different. Every eye was turned toward Delhi and Lucknow, and news of every kind was eagerly sought for. Disastrous rumours of the wildest kind were prevalent and acceptable to the fanatical and warlike classes, and treasonable and seditious letters were in constant circulation; and there cannot be a doubt that, had a popular leader arisen, Hyderabad would have been speedily in a state of insurrection; but fortunately no one of rank, wealth and position could be found to rise after the unsuccessful attack on the Residency in July, 1857, which was the culminating point of the troubles at Hyderabad. The attack was led by a large band of Rohillas, headed by Jamadar Surabay Khan and Maulair Alauddin, and repulsed by a detachment, about 400 strong, of the Hyderabad contingent under Major Briggs, Military Secretary. Had this handful of men not stood firm at this critical moment, the whole of the Nizam's territories might have been in revolt, and the whole of Southern India in a blaze. No further attack was made on the Residency, and although there was no absence of rebellious feeling in Hyderabad, still it was enabled, during the eventful summer of 1857, to furnish its quota to the troops rallying at the call of the Government of India. Half the contingent



THE KING'S TOMBS, GOLCONDA.

were pushed into the field, and the achievements of this force in the Central India campaign under Major-General Sir Hugh Rose, who called the Hyderabad Cavalry, the "Wings of his army," require no comment here. The Assigned Districts always preserved profound peace; the people showing no desire for a change of rule. On the contrary, they evinced profound dread on the approach of the rebels to the northern frontier of Berar, in November, 1858, and great eagerness was shown in assisting the military; the villagers helping, with their own oxen, to bring artillery and ammunition into camp, and furnishing supplies. This was not only the case in Berar, but in other parts of Hyderabad, after the attack on the Residency had proved fruitless.

All this was highly satisfactory, considering the dangerous situation of Hyderabad, the capital of which could at any moment have sent forth thousands of armed men, and which was, to Southern India, what Delhi was to the North. All in the South looked to the Nizam and his capital, and a general insurrection there would have spread like wildfire throughout Southern India. Hyderabad, however, not only did not turn against the English, but gave assistance by its brave contingent, at the greatest hour of need.

In 1860 a fresh treaty was made, by which the territorial acquisitions of the Nizam were increased, a debt of fifty lakhs of rupees was cancelled, and the assigned districts in Berar, yielding a gross revenue of Rs. 3,200,000, were taken in trust by the British Government. Since then Berar has flourished and its revenues have greatly increased.

The present Nizam, Mir Mahbub Ali, was born in 1866, and is the ruler over the most important Mohammedan State in India. His capital is the greatest stronghold of Mohammedanism.

The city of Hyderabad is situated on the river Musi, which is there about 500 feet wide. It stands 1700 feet above the sea-level, and its total area is about 2.18 square miles. The city is in shape a trapezoid, and its approach, particularly from the west, is very striking. It is a walled city, with five gateways on the northwest, three on the southwest, and two on the southern, and three on the eastern side, and above the high walls and gates tower its splendid buildings; the mosques and the Nizam's huge palace. On the northwest side, the river Musi is crossed by three bridges: the Oliphant Bridge, the Afzal Bridge and the Old Bridge. Of these, the handsomest is the Oliphant Bridge, which was built in 1831 by Colonel Oliphant, of the Madras Engineers. It is of granite and has eight semi-elliptical arches, each of fifty-six feet span and eighteen feet rise, with piers ten feet wide, and an arch, on the north side, of seventy-seven feet span and sixteen feet rise. The cost of building it was £10,200.

The beauty of Hyderabad is very much increased by the splendid tanks, or artificial lakes, which have been made by H. H. the Nizam. They are outside the walls, the most beautiful being the Mir Alam tank, which is two miles from the southern wall of the city, and is seven miles round, two miles long and one and a quarter miles broad. Its shores are beautifully wooded, and dotted with little shrines and domed temples. It also has some pretty green islands, whose mossy wooded shores slope down to the clear waters. On the eastern bank there is a very fine embankment, formed of a series of twenty-one large granite arches, forming the segment of a circle. The lake is full of alligators, some of which are over twelve feet long, and one of the favourite amusements of the Nizam and his nobles is shooting them from a steam yacht. At the western end of the lake, which is the widest and most picturesque, is a lovely wooded-hill, on which is a very holy shrine, the *Dargah*, or tomb of Mahbub Ali. It is a dome-shaped building of marble and granite, built on the top of a high flight of steps, looking down on the calm unruffled waters beneath. Originally the dome was roofed with blue, enameled tiles, which must have looked lovely, sparkling in the sun, above their background of green foliage of the trees that surround the Dargah, but time the destroyer of all things, has obliterated the colour. The tomb is surrounded by a walled enclosure, and the shrine is reached through a handsome doorway, bearing the sign of the sacred fish and also the following stanza:

"Thou art mindful of the indigent,
The heart on thoughts of mercy is intent,
What though earth's treasures all belong to thee,
Thou will ne'er of the poor forgetful be."

H. H. THE NIZAM'S PALACE.

FALUKNUMA PALACE, HYDERABAD.

A flagged pathway leads to the shrine, which, like its walls and gateway and minarets, is rapidly falling into decay. The ruin is a most picturesque one and delightfully situated, commanding a fine view of Mir Alam and of the city. The tomb itself, which has crumbled into decay, is in a small vaulted hall, which is reached by a curiously carved doorway over which is a Persian couplet :

> " Whose face has humbly pressed this hallowed ground,
> Higher than heaven has exaltation found."

Besides Mir Alam, there is another fine lake on the road to Secunderabad. This is the Husain Sagar tank, which is connected with the river Musi, by a channel thirty-six miles long. The superficial area of the tank is roughly estimated at about 1400 acres; the number of cubic feet that can be stored at 15,000,000. This great work not only supplies Hyderabad, but Secunderabad, with water; it has enabled tracts of country abandoned for want of irrigation, to be brought under cultivation; and it has done much to avert those terrible seasons of want and famine that are the curse of India. Another large lake is the Mir Jumlah tank, to the southeast of the city, on the road to Sarur Nagar, an extensive suburb of Hyderabad. The shores of Mir Jumlah are very wild, and a good deal of sport is to be had in its neighbourhood. A favourite form of sport with the nobles of Hyderabad is hunting with leopards, which is done on the shores of Mir Jumlah. People go out to see this on elephants, and the leopards are taken out in pairs and hooded, until the beaters find a black-buck, when the leopard is loosed and, bounding after his victim he generally overtakes it after a short run and, striking it to the ground with one blow, sucks its blood from its neck.

The suburbs of Hyderabad are very extensive and, with the city, cover an area of over ten miles. The city of Hyderabad was founded in 1556

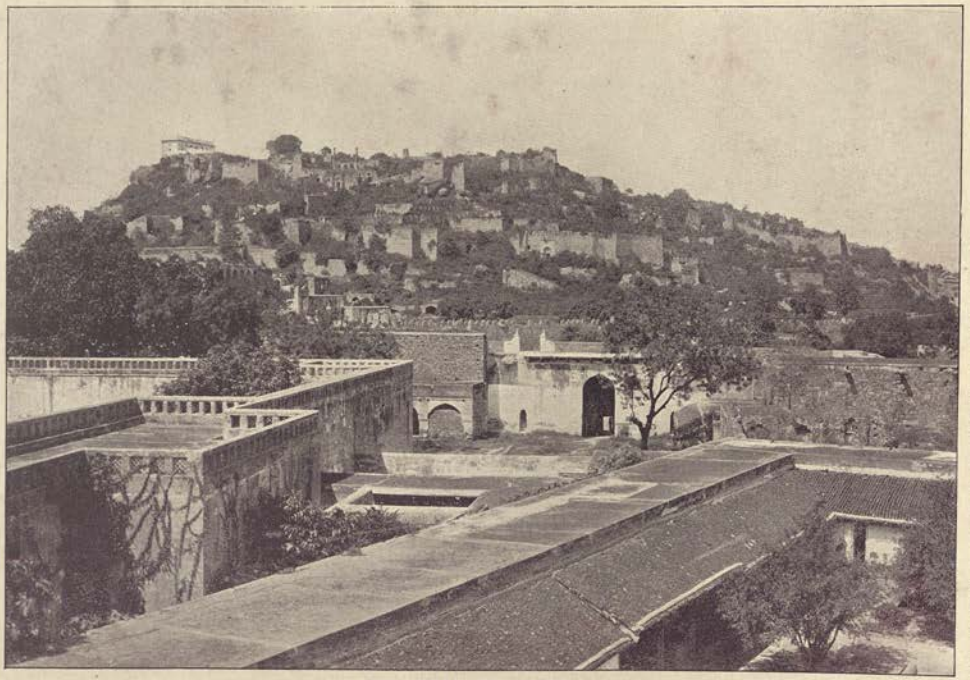
by Mohammed Kuli Kootub Shah, the fourth king of the dynasty which rose in 1512, with four others on the ruins of the Bahmanee Empire. The capital of his kingdom was originally Golconda, but on account of the want of water and consequent unhealthiness of that city, Mohammed Kuli built a new city on the banks of the Musi river, seven miles from his former capital. He called it Bhagnagar, "Fortunate City," from his favourite mistress, Bhagmati; but, after her death he named it Hyderabad, "the city of Hydar;" yet for many years it was known by its former name, and is still, especially among the Hindu inhabitants. Mohammed Kuli, during his long and prosperous reign of thirty-four years, did much for the improvement and embellishment of his capital. A number of very handsome buildings and gardens are the memorials of his reign, the palace and gardens of Ilabi Mahal, the Mohammedi Gardens, the palace of Nabat Ghât the grand Jumna Musjid (a fine mosque) and the *Char Minár*, a lofty tower, being his principal works.

THE CHAR MINAR, HYDERABAD.

The city was partially destroyed by Aurangzib in 1685, and again in the following year, when Aurangzib took possession of all the territories of Bijapur and Golconda, and Hyderabad was forced to pay a large yearly tribute. It was in the succeeding years the scene of struggles between Moguls and Mahrattas, until Asaf Jah, or Nizam-ul-Mulk, the great ancestor of the present Nizam, founded an independent kingdom, and built the wall which still surrounds the city. Although not strongly fortified, it served its purpose of keeping out the Mahrattas, who on several occasions attacked the city in vain.

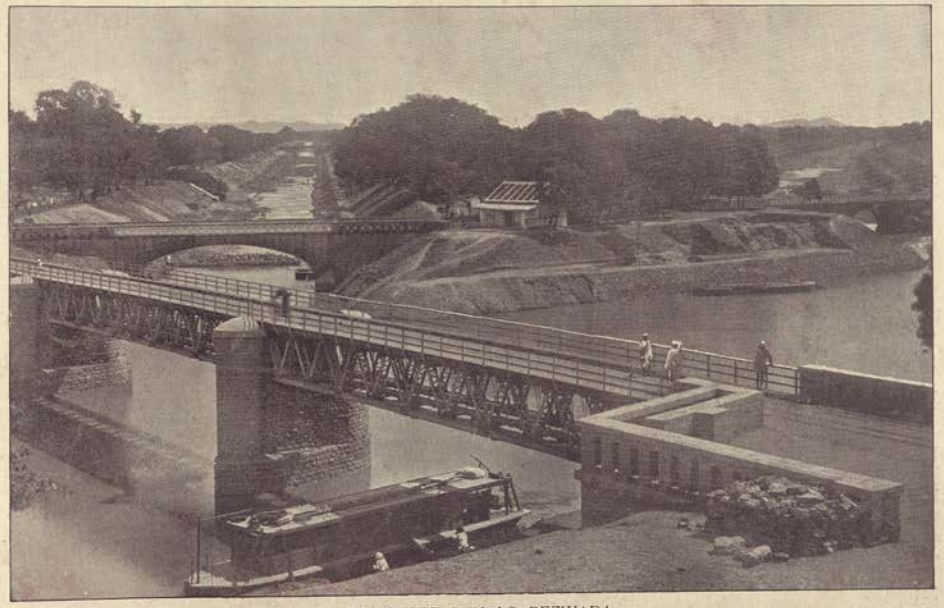
The city of Hyderabad contains a mixed population roughly estimated at about 200,000 souls. There are seen Arabs, Rohillas, Afghans, Sikhs, Pathans, and many people from Oudh, many of whom originally entered the country in the character of mercenary levies. Considering that Hyderabad contains many thousands of Rohillas and Arabs, it will be seen that the Nizam's Government has displayed extraordinary abilities in administering the country, and in restraining turbulence, with but little recourse to severe measures. The most

turbulent and unruly members of the community are the Arabs, and the mixed race descended from the original settlers of that nation, so that an order has of late been issued that no more Arabs are to be allowed to enter the State, and should any of them leave it, they will, in future, not be permitted to return. The Nizam's dominions are full of petty chiefs, owning estates and possessions of varying size and importance. These chiefs prefer living in the city where they can be surrounded by greater magnificence and display than in the country, so they manage their estates by deputy, merely visiting them once or twice in the year, and reside permanently in Hyderabad itself, where they have built palaces and residences for themselves. Each of these chiefs has his band of armed attendants who follow him everywhere, and without whom he rarely stirs abroad. In driving through the teeming streets of this strange old city, which could not until recent years be done with safety without a pass and escort provided by the Nizam's Government, the traveller is struck by the great mixture of races and by the fierce looks of the crowds that throng the narrow streets; as almost every other man one meets bears arms, and carries a sword, a huge and unwieldy matchlock or a dagger, and often all three. However, these weapons are now seldom used in street brawls. The town always seems in a hubbub, and a surging crowd forms in the streets; nearly all Mohammedans, some bearded and wearing their little embroidered caps on the sides of their heads, a few smooth-faced Hindus in turbans, wildly-gesticulating Arabs in their flowing draperies and long head-dresses trimmed with bunches of tow or horsehair, talking together in deep, guttural voices; stalwart Rohillas with fairer colouring and of proud and independent carriage, armed to the teeth, as are also the fierce Pathans and the tall and handsome Sikhs. *Chuppraasis* (Government messengers) in long red coats, reaching to the knee, with gold badges, hurry hither and thither among the crowd, with leather bags slung across their shoulders, much impressed by their own importance, while bhistis (water-carriers) are constantly watering the dusty streets from distended



THE FORT, GOLCONDA.

black dripping goat skins; a surging crowd of human beings in white and yellow and crimson, with bracelets of jewelry on arms and ankles, crowd into the little shops, under the façades of the latticed and verandahed houses, while every now and then a white veiled figure in the shapeless *yashmak* of the Mohammedan woman, which conceals form and face entirely, all but the dark kohal-marked eyes, steals along, followed by an armed attendant; or a Fakeer forces his way through the crowd, naked, save for the cable of grass round his loins and the smearing of white ashes, with hair lime-bleached and plaited into a sort of chignon, flourishing a staff; a ghastly figure, who is, however, often treated by the crowd with evident respect. Now and then comes a cry to make room, and the out-riders of a carriage, gorgeous with silver trappings and tinsel ornaments, dash into the crowd, pressing them to right and left of the carriage, in which lounges some figure in purple and gold, a rajah or noble of the court, or some chieftain, his armed retainers in gaudy uniforms clattering after him on Arab horses; or from the midst of the crowd rises the head and neck of a camel ridden by two or three natives, beating drums. Occasionally comes an enormous elephant, for which the crowd quickly make way, for these sometimes become dangerously unmanageable, and then the damage done in the crowd is terrible.

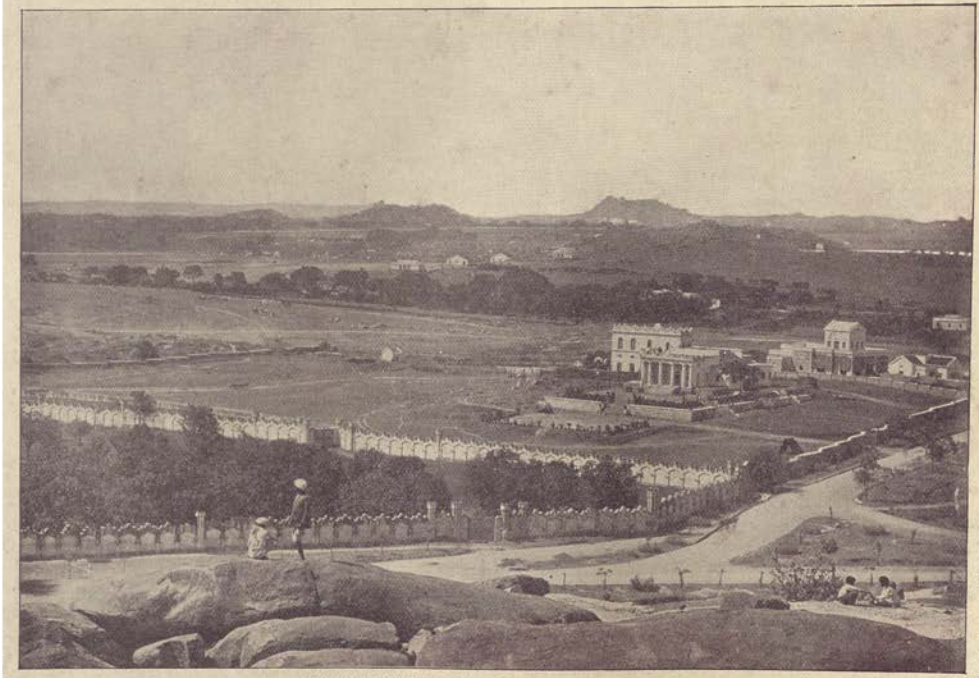


THE THREE CANALS, BEZWADA.

Hyderabad, as already stated, is a great stronghold of Mohammedanism, and contains many mosques. The largest is the *Jumma Musjid*, or Cathedral Mosque, so called after the mosque at Mecca, after which it is designed. It is a large and lofty structure, with the usual three-domed cupolas, crowned by four minarets of an extraordinary height. The design has the grand and striking simplicity of pure Mohammedan architecture, and the pillars within consist each of a single block of granite and are slender and lofty. The minarets of this mosque are 90, and the façade 70 feet high. Hyderabad City contains, besides an intricate network of streets and lanes, four principal streets, which meet at the *Char Minar* (so called from its four minarets), a magnificent rectangular building of granite, built upon four grand arches. The minarets are 184 feet high, and the arches 50 feet high, and are thrown across the street, one to each corner of the globe. Each side of this great building measures 100 feet, and it is reached by passing under an archway, called

the Machli Kaman, or "Arch of the Fish." It contains lofty rooms over the arches, in several stories, at a height from the ground, and it is said to have once been used as a college. This is, however, improbable, as there is no way of reaching the rooms or the top of the tower, from which there would be a fine and expansive view of the city.

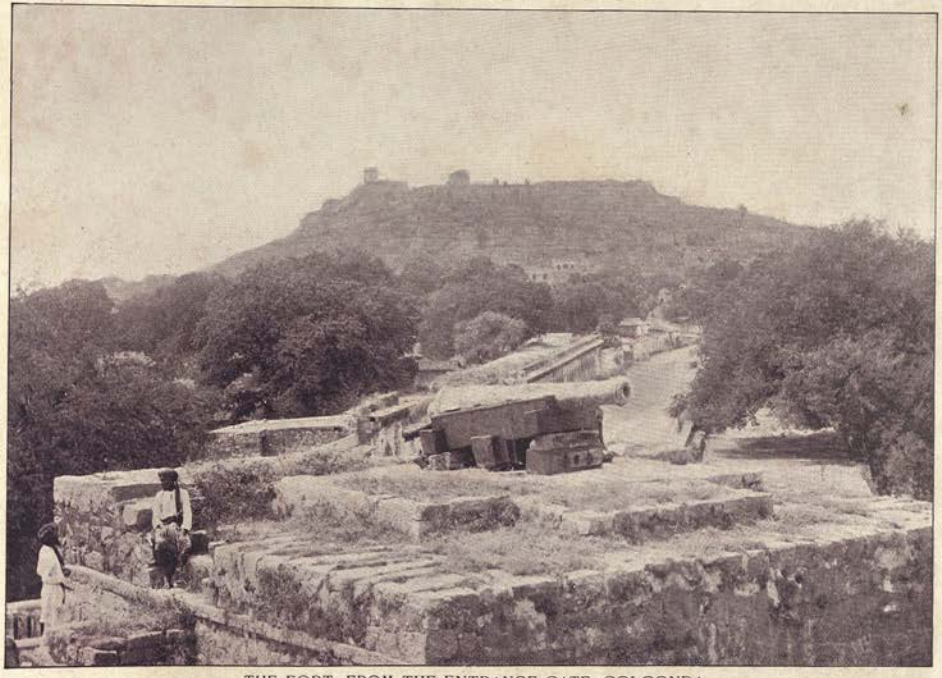
Turning off from the western side of the *Char Minar* is the *Chauk*, a broad street full of the largest native shops, where business is carried on by merchants from Cashmere, Sind, Delhi and other parts of India. This highly picturesque and interesting thoroughfare leads to the Nizam's palace, and terminates in a broad gateway, leading into a quadrangle with buildings on either side, over 40 feet high. Leading out of this outer quadrangle is a lane, which leads into a second quadrangle, full of servants and horsemen, about 2000 in number, and containing their dwellings and stables. This again has a lane which leads into a third vast quadrangle, where are another 2000 of the Nizam's wild and picturesque-looking armed attendants. This is surrounded by the handsome buildings of the Nizam's palace, which are a copy of the Shah's palace at Teheran. The palace is more than a league in circumference, and contains over 7000 persons, covering one-fifteenth of the whole space within the city walls.



VIEW FROM BLACK ROCK, HYDERABAD.

At the time of the Muharram festival it is a grand sight to see H. H. the Nizam's troops, comprising cavalry, infantry, guns and elephants, to the number of 30,000, pass in procession in front of the palace. This procession, which is the greatest sight of Hyderabad, is called the *Langar*, and is held every year, in honour of Mohammed Kuli Kootub Shah, who did so much for the city, building the Mecca Musjid and Char Minar, as well as many palaces and gardens. Various legends and stories are told about this Langar, the favourite one being the story which explains the name, *Langar*, as meaning the chain with which a *mast* elephant is confined. It is said that Kuli Kootub Shah's special elephant became *mast*, or wild, quite suddenly, and breaking away, it rushed out of the city, with the king on his

back, and could not be approached for three days, during which time it rushed madly about the country doing a great deal of damage, and trampling to death every one who came in its way, and keeping the king, who remained in the howdah, without food or drink and in constant peril of his life. On the third day the animal became quiet, and allowed the King's anxious followers to approach and confine it, with the strong langar chain. Next to the Nizam's palace, in size, and far exceeding it in magnificence, is the vast palace of the *Bara Dari*, or "Twelve Doors," built by the Shamsulumara, grandfather of the colleague of Sir Salar Jung, who also bore that title. This is a magnificent palace, with beautiful towers and pillars and lofty doors, which give it its name. It contains many curiosities, of which the chief are the arms and armour of Abul Fath Khan Bahadur, Singh Jung, Shamsud Daulah, Shamsu'l Malk, Shamsu'l Umara, who was an enormously tall man, over six feet five inches. This armour, which would fit a Goliath, consists of a steel cap with a bar to protect the face, weighing twenty pounds; a coat of chain armour, with steel bars outside and a layer of chain work inside, and an enormous sword, with a blade four feet eight inches long, and four inches broad, with a long steel hilt. Abul Fath was a friend of the first Nizam's and a redoubtable warrior.

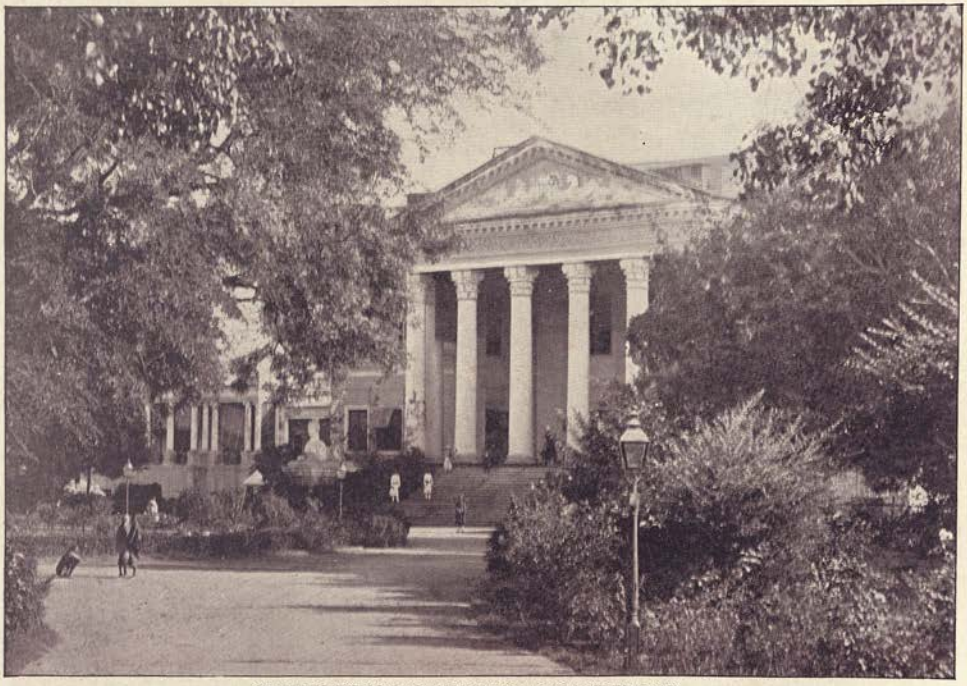


THE FORT, FROM THE ENTRANCE GATE, GOLCONDA

He also built another palace outside the city walls called the *Jahan Numa*. This palace stands in the suburb called after it, reached by leaving Hyderabad by the Aliabad gate and riding or driving down a high stone causeway, leading through paddy fields which are constantly in a state of irrigation. The suburb is a long, but compactly-built bazaar, or houses, which are untenanted, except when let to the attendants of some chieftain or other great personage, who comes for a season to shed the light of his countenance on the city, or to pay court to the Nizam. The palace stands at the end of a large courtyard, which, like all the large palace quadrangles, is filled with a motley crowd of armed horsemen, servants and retainers. A marble staircase leads into the reception rooms of this palace, which contain the usual

gilt tinsel, fancy woodwork and a great display of mirrors and many tawdry attempts at decoration. They are, however, full of wonderful curiosities and strange mechanical toys, such as chairs, which if any one sits down on them, break forth into song; figures of soldiers who suddenly present arms, and a wonderful grenadier who keeps swallowing fish after fish.

Room after room is thus full of curiosities, and a staircase leads from one of them into a beautiful garden, which apparently is over them, but in reality is a terrace raised as high as the top of the house. This garden abounds in birds of every variety, especially cranes, of which there is a large collection. It also contains some fine leopards, tigers and panthers.



THE RESIDENCY, CHUDDERGHAUT, HYDERABAD.

On the north side of the river Musi, there is a suburb called the Begum or "Princess" Bazaar, because the taxes levied there are the perquisite of the Nizam's principal wife, and in this quarter is the British Residency, which is the handsomest building in Hyderabad, occupying an area of several acres, and lying between the Oliphant and the Old Bridge.

Formerly there was no Residency, the Residents occupying one of the garden houses of the minister of the day; but Colonel Kirkpatrick was the first to suggest the propriety of a suitable building to be occupied by the representative of her Majesty's interests in Hyderabad, and rather an amusing anecdote is told concerning the plan of this building. Colonel, then Major, Kirkpatrick wanted a grant of two or three fields for the site, so, telling the engineer of the British forces to make an exact survey of the spot upon a large sheet of paper, he carried it to the Nizam, and requested him to give the English a grant of the ground. After examining the paper for some time in solemn silence, the Nizam returned it to Major Kirkpatrick, saying he much regretted he could not comply with the request. When the Resident was retiring, not a little disconcerted at the refusal of so trifling a favour, Mir Alam, the minister, said to him with a smile: "Do not be annoyed. You frightened the Nizam with the size of the plan you showed him. Your fields

were almost as large as any of the maps of his kingdom he had yet seen. No wonder then," added the minister, laughing, "he did not like to make such a cession. Make a survey upon a reduced scale, and the difficulty will vanish." The Resident could hardly believe this would be the case; but when, at his next interview, he presented the same plan upon a small card, the ready and cheerful assent of the Nizam satisfied him as to the cause of his former failure.

The Residency was completed about 1808, and was constructed entirely by Indian workmen, under the direction of Mr. P. Russell. The grand entrance to the north is very fine indeed. A flight of twenty-two gigantic granite steps, the lowest being over sixty feet in length, having a colossal granite sphinx on either side, leads up to a magnificent portico, supported by six Corinthian pillars, ninety feet high, covered with dazzling white *chunam*. The three points of the pediments are surmounted by statues, and the company's arms in *alto rilievo* form the centre ornament. The interior of the portico and cornices are beautifully carved, and the beautiful columns which support the ceiling form a colonnade and have a very fine effect. At each end is an oval room, thirty-six feet by twenty-four; one a dining-room, the other a library, both very handsome. Two flights of steps lead to the story above the great hall, round which runs a gallery and which consists of a magnificent drawing-room and a banqueting-room used on State occasions. All these apartments blaze with gilding and the richest hangings, and are full of splendid furniture. The chandeliers are particularly handsome, and in former days, when the receptions were enormous, and crowded with natives, it is said that the lighting up of the Residency for one night only cost nearly £1000. On these occasions the crowd was so enormous, and the number of people trying to force an entrance so excessive, that swords were often drawn and blood flowed freely. The Resident at Hyderabad has charge of all the political relations between the British Government and His Highness, the Nizam. He also has a certain control of the Hyderabad contingent. It is a very responsible post, and there are few political agencies in which the duty requires more judgment, caution and tact, than the office of British Resident at Hyderabad, who is also responsible for the administration of the Assigned Districts, and possesses plenary authority and control in all departments of the administration. Life at Hyderabad is more varied and also more interesting than in other Indian stations, as so much more is seen there, by Europeans, of high class native life, which at Hyderabad, owing to the great admixture of races and also to the great wealth of the

ONE TREE HILL, SECUNDERABAD.

numerous ministers and nobles of the Nizam's Court, has a picturesqueness and a colour unequalled in any other part of India. These nobles and officials are, as a rule, extremely sporting and very open-handed. Some of them entertain very largely, and their entertainments are on a magnificent scale. They are devoted to sports of all kinds, and the tiger and other shooting obtainable, within easy distance of the city, adds a great charm to life there for those of a sporting nature. They are also devoted to polo, at which they are proficient, and Hyderabad can turn out two or three first rate polo teams.

The Cantonment of Bolarum, and the headquarters of the Hyderabad contingent, is situated about six miles north of the city of Hyderabad. The pretty station of Bolarum stands on a granite range 1890 feet above the sea-level. This ridge forms an open plain on the higher and eastern side of the Cantonment, of six or seven miles in circumference, and is surrounded by paddy fields. Bolarum is remarkable for its healthy climate, and freedom from the periodical visitations of fever, which are prevalent at Secunderabad, the headquarters of the Hyderabad subsidiary force.

Secunderabad is only five miles from the Residency, and adjoins Hyderabad. It is a large military station, and its parade-ground is of immense extent, and would admit of a large brigade manœuvring upon it.

At Trimulgherry, which is three miles northeast of Secunderabad, the quarters of the British cavalry, is an entrenched camp, the best of its kind in India. It is so placed that the Europeans in Bolarum and Secunderabad could at once retire into it. It is surrounded by a ditch seven feet deep, and a rampart rising from the inner side of the ditch to the height of seven feet, with a stone revetment. There are several bastions on which guns are mounted, and also a proof gun. The camp is well supplied with water, and has a great commissariat store and bakery, which are capable of holding provisions for the whole force for twelve months. Trimulgherry contains the barracks of the artillery and of a European infantry regiment.

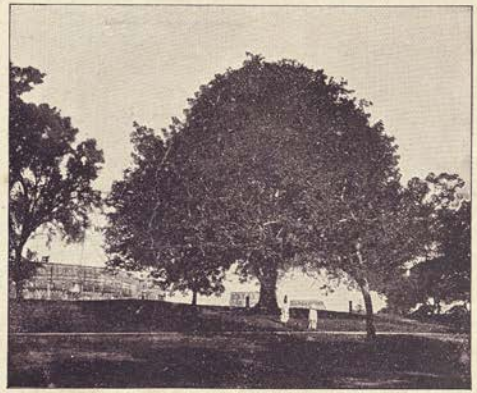
The most interesting suburb of Hyderabad is Sarur Nagar, which is in the midst of a wooded, stony country. The woods are inclosed in high stone walls, and form the Nizam's hunting-grounds. Innumerable herds of black buck and spotted deer wander undisturbed within the inclosure, for no one may shoot there without special permission from the Nizam, which is accorded to very few. At Sarur Nagar is the tomb of Raymond, which is a spacious *Chabutarah*, or building on a terrace, with an obelisk of grey stone twenty-five feet high, with simply the letters J. R. inscribed on each side. At the southern end of the *Chabutarah*, is a building, like a Greek temple, a rest-house, for travellers, where they may enjoy the coolness of the air on the hill on which the tomb stands, in honour of the gallant Raymond, who died on March 25, 1775. There is also a Mohammedan tomb close by, and the view from the hill is a lovely one, over miles of park-like wooded country, where herds of deer and black buck wander.

The most interesting place, from a historical point of view, in the neighbourhood of Hyderabad, is Golconda, a place of considerable antiquity, and before Hyderabad City was founded, the seat of government of the Kootub Shah Kings. It is about six miles west of Hyderabad on the high road leading to Poona, and stands on a stony plain, which has a most striking and weird effect, heaped with enormous masses of black granite, so fantastically piled together that it would seem to have been done by art; as sometimes huge rocks are piled upon each other, until a great tower is raised, the crowning mass being often the largest of all, and looking as if it required but a touch to send the whole structure down. Yet they have stood thus for ages, and the natives account for this strange chaos either by declaring it to be the work of evil spirits, fighting, or by saying that the Creator of the world, having ended his work of creation, threw all the refuse material into this spot.

In the midst of this weird and uncanny-looking scene, rises a deserted hill, crowned by gloomy fortresses, once deemed impregnable, every advantage having been taken of the vast granite blocks, heaped together by the hand of nature.

The inner fort is on the hill, which is about 250 feet high and is now entirely abandoned. No person is ever permitted to visit the interior of the fort, unless the Nizam himself should be there, which seldom or never happens. The outer fort is on the plane, and is about six miles in circumference, and consists of a single wall, planked by bastions. The rampart of the wall is very narrow. There are altogether eighty-four bastions, on the largest of which there are two or three guns and on the smaller only one. The ditch is not deep nor

very wide. It is double on a part of the south face, and single everywhere else. There is a glacis. The fort is by no means strong, and with European troops might probably be taken by escalade. There are still remains of two stone barriers on the high road to the westward, within two miles of the walls. The garrison consists nominally of 1200 men, but there are probably not more than half that number. The Nizam and several of his principal Amirs have houses in the lower part, and within the walls are the tombs of the Kootub Shah Kings, a long array of towering mausoleums on the foot of the hill, which add to its gloomy appearance. The tombs are all of uniform character, each standing in the centre of a vast quadrangular terrace, approached on all sides by flights of steps, which enter upon a rich arcade formed of an equal number of pointed arches on each front, with a lofty balustrade finished at each angle by a slender minaret. The body of the building is also quadrangular, rising thirty feet above the arcade, surrounded by a balustrade flanked with smaller minarets. The handsome *Kubbah*, or dome, springs from the centre of this part, and adds greatly to the beauty of the tomb. They are all built of gray granite, ornamented with stucco and with beautifully enamelled porcelain tiles, with extracts from the Koran in white enamel, on a highly polished blue ground. Originally a mosque was attached to each tomb, which was looked upon as a sanctuary, and the lovely gardens around them were planted with trees and flowers, and with their cool and pleasant fountains were a favorite place of resort under the Kuli Kootub Shah Kings. Until 1512 Golconda was a mere village; then Sultan Kuli Kootub Shah, declaring his independence, assumed the title of King of Golconda, from the village where he built his capital, which he called Muhammednagar, but its original name of Golconda prevailed. At last, the scanty water supply made Muhammed Kuli Kootub Shah remove the seat of his government, and Hyderabad, or Bhagnagar, was built on the Musi river, and Golconda became the burial place of the Kootub Shah Kings, and its population rapidly declined, but still numbered some thousands, until Aurangzib besieged and took the fort. The fire of his guns damaged the tombs to a great extent, and sacrilegious hands tore away many of the ornamental tiles which adorned the roofs. From year to year the tombs and buildings sank more and more into decay, and there were none to repair. The gardens became merely jungles, and the courtyards were overgrown with long grass and were tenanted only by serpents. The scene was one of utter desolation and decay, and had it not been for the enterprise of Sir Salar Jung, these magnificent tombs, the oldest historical monuments of Hyderabad, would have become complete ruins. When he became minister, he undertook to rescue them from destruction which seemed imminent, and under his directions they were restored to their present state.



THE DUKE OF WELLINGTON'S TREE, AHMEDNUGGAR.

SALABAT KHAN'S TOMB, AHMEDNUGGAR.

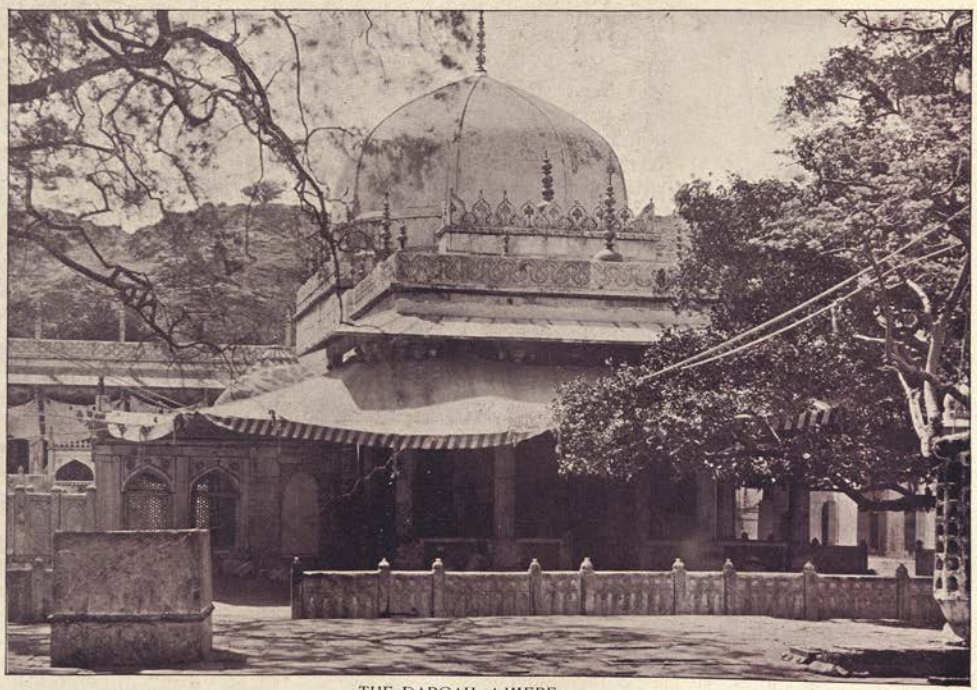
The other objects of curiosity near Hyderabad, not already noticed, like the tombs of Golconda, are the country palaces of some of the Nizam's nobles. The buildings are not perhaps so grand, nor so extensive as those in the city of Hyderabad, but the interiors are elaborately got up, and expense is not an item taken into consideration with these wealthy nobles.

CHAPTER XVI.

THE NOTEWORTHY PLACES OF RAJPUTANA.

AJMERE.

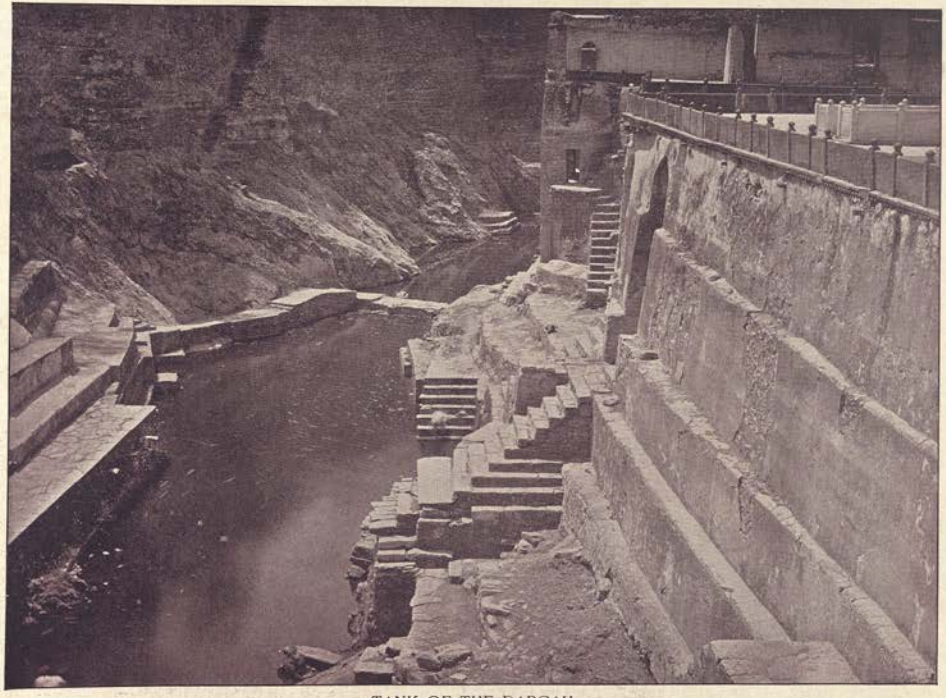
ON looking at the map the isolated British territory of Ajmere—Merwara looks like a little island in the midst of a sea of Rajputana native States. It comprises an area of 2710 square miles, with a population of 316,590 souls, and is a hilly and barren plateau, on whose centre, the highest point in the plains of India, stands the capital, Ajmere. The plateau is encircled by the Aravalli Range, which reaches its greatest elevation in a hill, rising immediately over the city to 2855 feet above the sea-level. On this hill is perched the grim fort of Taragarh, an ancient Rajput stronghold, which dominates Ajmere from its lofty height. Rajputana is almost the only part of India which held its own against the Pathans and Moguls. It was indeed invaded and occupied by these foes, but they were never able to obtain an abiding foothold there. The Rajputs have always been a warlike and independent people, and this, together with the hilly and barren nature of the country, no doubt prevented permanent occupation by invading forces. The rainfall is very scanty. The district lies on the border of the arid zone of Rajputana, outside the full influence of the two monsoons. Owing to this



THE DARGAH, AJMERE.

circumstance only summer or monsoon crops are obtained in the Ajmere district. The country surrounding the city is extremely picturesque, the landscape having a wonderful variety of hill and valley. On all sides rise wild and beautifully shaped ranges of hills, whose jagged peaks stand out almost fantastically against the clear sky of India.

No wonder the Rajputs have so strong a vein of poetry and romance in their nature, a vein not found amid the flat, monotonous plains of Hindustan, where the life of the peasants seems as flat and as colourless as the sandy tracts of land, the boundless plains that surrounds them! Like the Britons, the Welsh, and the hardy Norsemen, the Rajputs have their bards and poets, whose heroic lays extol the deeds of daring of their forefathers. The spirit of clanship also exists to a great extent all over Rajputana, and their chiefs hold their lands in feudal tenure from the Rana, or Rajah, and live very much like the Highland chiefs of old, although civilization and education are making rapid strides.



TANK OF THE DARGAH.

The City of Ajmere is most picturesquely situated on the lower slope of the high, ragged Taragarh Hill, which is crowned by the lofty Fortress of Taragarh. Beautiful hills encircle it, whose wild peaks have a lovely, vivid colouring in the clear, blue atmosphere. A high stone wall, with five handsome gateways, surrounds the city, which is well-built and large, containing fine, open streets, and some very handsome buildings. Just outside the walls is a large lake, enclosed by a broad bund, on which is a handsome, and in former days, strongly fortified, palace, built by Jehangir. Part of this has been modernized and is occupied in the winter by the Governor-General's Agent for the Rajputana States. The view of the city at sunset from the lake is enchanting. On the north side of the city is a massive, square, fortified palace, built by Akbar, who, for a time, resided there. It is a striking and majestic pile, and is entered, from the main bazaar of the city, by a huge gateway, opening out on

a wide terrace, overhanging the park. It served for some years as an arsenal for the British military authorities, but now does duty as a *tahsile* and treasury.

Ajmere contains, besides, a number of schools, the Ajmere and the Mayo Colleges. The latter, which was founded by Lord Mayo, on his visit to Rajputana, and is supported by a Government grant and contributions from the native chiefs, is intended as a purely aristocratic college, for the whole of Rajputana, where sons of Rajput noblemen may be brought into direct contact with European ideas, under healthy influences of physical and moral training. The college is in a most flourishing state; the principal is an English officer, who is assisted by numerous English and native gentlemen. The boys are all the sons of *Thakurs*, who are nobles, answering somewhat to the chiefs of the Scottish clans, and owe allegiance to their own princes, of whom, according to Tavernier, who spent some time at the court of Shah Jehan, there were formerly four, a certain feudal service being exacted from them. In Rajputana the Thakurs date from the time of the Pathan conquest of Upper India. The Rajputs being driven out from there came, with their followers, and took the west portions of this hilly district from the aborigines.

A BHEEL IN ACTION.

The mosque of Ajmere is the oldest in India, being of the time of the Kutub of Delhi. It was originally a Jain Temple, dating from 1005 A. D., and converted into a mosque by Altumeh, the second Pathan slave-king in 1215 A. D. This was accomplished in two and a half days, hence its name "*arhai-din-ka-jhonphra*," but probably this only allowed time to knock off the heads of the figures on the columns and to destroy all symbols of Jain worship. It is one of the most beautiful relics in India, and in its grand simplicity of form, its swelling domes and slender minarets, rank as the finest specimen of Mohammedan architecture extant; while its gorgeous ornamentation and delicacy of finish point to its Jain origin.

The Pathans erected a screen of seven arches, covered with the richest arabesque work, joined to Arabic inscriptions, in the style of the mosque at the Kutub, near Delhi. At the top of the central arch are two slender, but unfinished minarets, and behind the screen are the remains of a temple, originally built in the richest Jain style, with innumerable square, richly carved pillars. The ceilings between the pillars are all carved with exquisite designs. Both the Mussulman and Hindu portions are most beautiful, and it has, of late years, been restored by the British Government.

The most noticeable monument of Ajmere is the Dargah, an object of great veneration to all religions and sects. It marks the burial-place of a Mussulman Saint, Khwaji-Sahib, who went to Ajmere in 1235. His eldest lineal descendant is now head of the shrine, which is visited by thousands of worshippers of all denominations. Among other buildings the Dargah comprises a beautiful white marble mosque, built by Shah Jehan. A rich foundation is attached to this mosque, and near it is a partially ruined mosque, also of marble, built by Akbar; beyond this again, is the tomb of the saint, a square edifice with two gateways, one of which is spanned by a silver arch.

Every year a great fair and festival called Urs-Mela, lasting six days, is held at the Dargah, and here rice, ghee, and other condiments are cooked in two enormous cauldrons, made of plates of iron riveted together. This is then distributed to the poor who flock to the fair from all parts, every day, by wealthy Mohammedans. It is not very many years since the greater part of Rajputana has been

brought into order. This has been partly effected by enlisting into our army the boldest and most enterprising men amongst the aboriginal tribes, the most important of which are the Bheels and the Mairs. Three or four native regiments have been formed which are called the Mhairwara Battalion.

The city of Ajmere is a great railway centre, and the railway has greatly revived its trade, which in olden days was very important—the district forming the natural mart for the interchange of Rajputana produce with European and Upper Indian goods.

Ajmere is a Hindu district, and most of the people are Rajputs. They have a noble bearing, and nearly all classes go armed; their usual weapons being guns, pistols and swords. The men have curiously cocked turbans, and wear their beards brushed back from a parting in the centre. Among the mountains are found the aboriginal *Bheels*. They are swarthy, with long flowing hair. They arm themselves with enormous bows, and use arrows made of long reeds, tipped with iron. The Bheels claim the right of handing the emblem of royalty to each new Maharajah when he is crowned.

THE PRINCIPAL STREET, JEYPORE.

JEYPORE.

Jeypore is one of the largest and most important States of Rajputana. The country is fairly open and level, though its surface is crossed by numerous ranges of hills. There are many peaks which are crowned with forts and have villages nestling on their slopes, which gives the country a very picturesque look. The centre of the State is a tableland about 1400 feet above the sea-level. This plateau is bounded by hills, which to the east, are very wild and cut up by deep ravines. To the north and west they are very bold, and on the southern border, near Rajmahal, where the Banas river forces itself through the range, the scenery is remarkably beautiful. These hills are the beginning of the range which is seen again at Ajmere, and further on between Johpur and Oodeypore. It forms the backbone of the plains of India. The drainage of Jeypore State is generally to the east and southeast. Its

chief rivers are the Banas and the Banganga with their tributaries. In the hot weather many of these are dry. The Sambhar lake, on the borders of the State, yields an immense quantity of salt, which is largely manufactured and exported. In many parts of the State the surface of the earth is covered with a saline efflorescence called *reh* which injures cultivation considerably. The sandy soil makes Jeypore a bare and unfertile State, except along the watercourses, where magnificent harvests are realized. Since 1868, £5000 a year has been spent in irrigation works, which have greatly increased the fertility of the country. In the south and east the soil is richer than in the other parts of Jeypore and two crops are grown yearly. Cotton, Indian corn, wheat, barley, gram, opium, tobacco, *dal*, linseed, and a little coarse rice are the principal productions.

THE MAHARAJAH'S COLLEGE, JEYPORE.

In Jeypore city there is a mint, which turns out gold mohurs, rupees and copper coins. The Jeypore coinage has a *jhar* or sprig on the obverse side, and the coins are smaller and much thicker than the ordinary Indian ones. The gold mohurs are coined of absolutely pure metal, and the rupees of silver and copper alloy.

It is pleasant to turn to the deeds of Jey Sing II., better known as Sivai Jey Sing. This Rajah, finding Amber in too restricted and confined a position for the capital of his rapidly increasing kingdom, built Jeypore. He was also the astronomer of India, and erected observatories at Delhi, Jeypore, Ujjain, Benares and Muttra. His observations were so correct, that he detected errors in all the calculations of European astronomers, and by his book Indian almanacs are still constructed. Besides his mathematical knowledge, Jey Sing had a great knowledge of the world and managed to preserve his State in the midst of Jat uprisings and Mahratta invasions. His descendants, down to the present occupant of the Jeypore *gadi*, seem to have inherited much of his clearness and foresight. At one period the Jeypore family lost caste among the ruling families of Rajputana, by giving a royal princess in marriage to the Mogul Emperor, and this caused great disasters in Jeypore and Jodhpur. Jeypore fell into great confusion through this and through Mahratta inroads, and to remedy this,

THE HAWA MAHAL, JEYPORE.

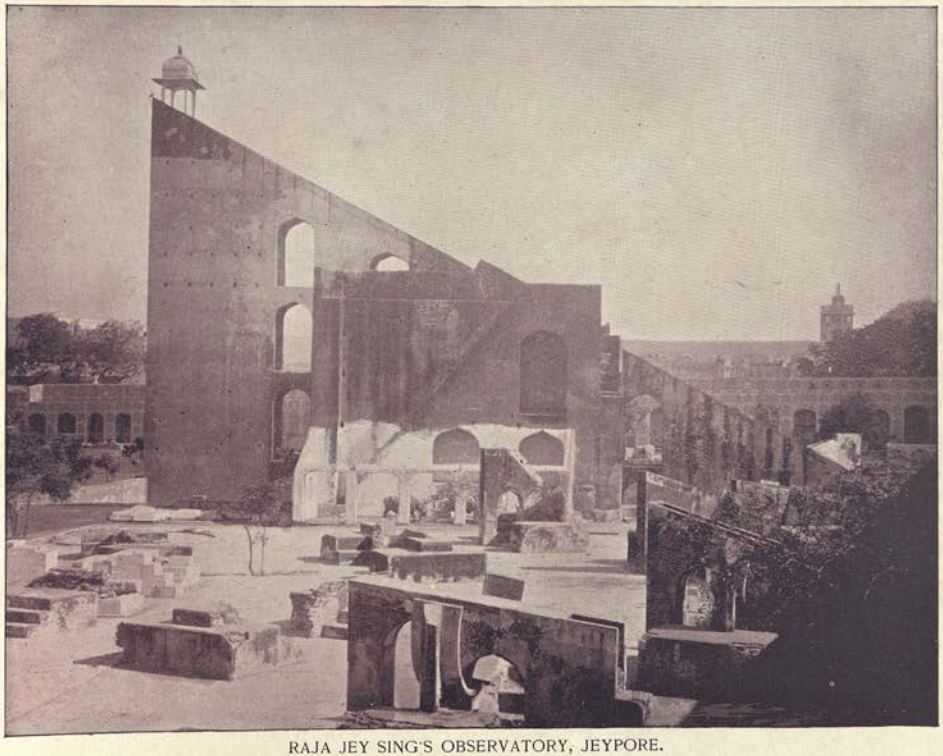
political relations were first entered into in 1803, with the British Government. After much trouble and confusion, a treaty was made in 1818, by which the protection of the British Government was extended to Jeypore, and an annual tribute fixed. Since 1835, when the last outbreak occurred which was put down by the British Government, Jeypore has become prosperous and well governed. When the Mutiny broke out, Ram Singh, the late Maharajah placed all his military power at the disposal of the English, and his loyal troops did much to assist us. For his great service he was rewarded with the right of adoption, he having no heirs, and with a large grant of land, and later, as a reward for further services, his salute was raised to twenty-one guns. The present Rajah, his successor, is about thirty-two years of age, and is a very enlightened prince. He has five Hindu wives, but as yet no heirs. The right of succession, in the event of failure of direct male heirs, is vested in the Rajawat family, the descendants of Prittri Raja, one of the former rulers. The Jeypore army consists of seventy-two guns, 4600 cavalry and 15,850 infantry.

ENTRANCE MAHARAJAH'S PALACE, JEYPORE.

The capital of the State,—the picturesque city of Jeypore,—is the largest and most important city of Rajputana. It takes its name from Maharaja Sivai Jey Singh II., who founded it in 1728 A. D. It stands in a small plain, and is surrounded by wild and rugged hills, the summits of which are crowned with forts. To the northwest, towers the great port of Nahargarh, the "Tiger Fort," whose rocky face is inaccessible on the city side, and slopes on the north toward Amber.

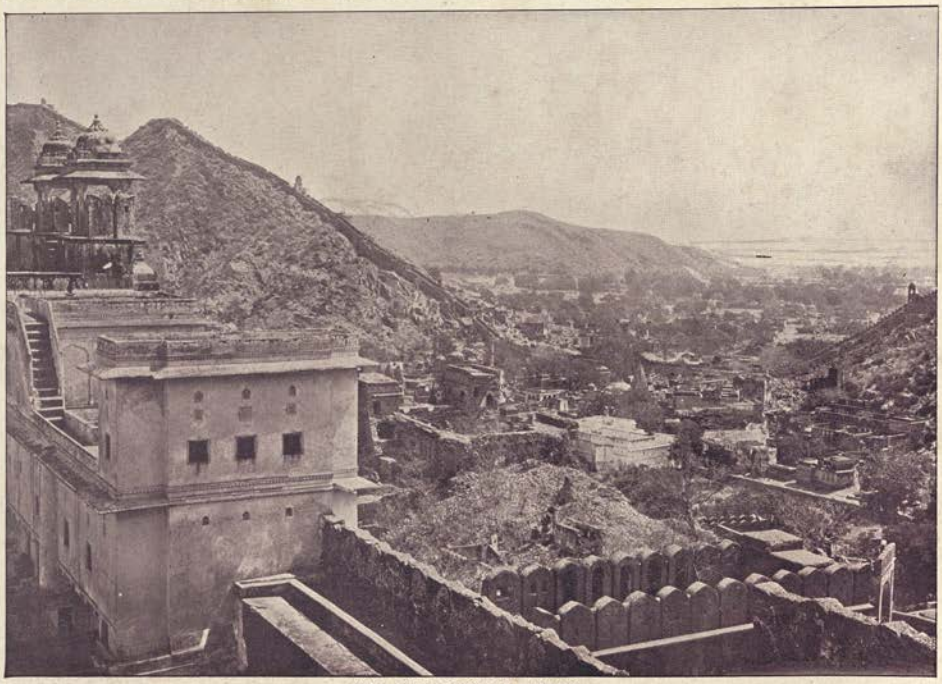
A solid, crenelated wall, with bastions, towers, parapets and handsome gateways at regular intervals encircles the whole city. Jeypore is the only Indian town built on a settled plan, for Jey Sing, the founder, was not only a Rajah, but a mathematician. The city was planned

by a certain Vidhzadhur, a Jain, who assisted the Rajah in his astronomical pursuits. It has two broad, straight streets, crossing each other at right angles and forming two large squares, in which the whole life of the city seems to centre. The cross streets are again intersected at regular intervals by narrower paths, the sub-division proceeding until at last the thoroughfares become mere lanes. The streets are paved and lighted, free of cost, with gas, which the Rajah has manufactured, originally from castor, but now from kerosine oil. The whole of the architecture is Hindu Saracenic in style, and the whole town is built in a quaintly fanciful style. It looks so unreal and so unsuited to every-day life that it gives the visitor the idea of having been designed by a theatrical scene painter. The outsides of all the houses are of stucco, and painted pink, which gives almost a toylike appearance to the whole town. This stucco or plaster is made of a material which almost resembles marble in appearance. It is used, too, for making beautiful screens and lattices of geometric patterns, which adorn most of the houses. Although many of the houses have the appearance of being two-storied, the upper story is in many cases a sham, being simply a wall with screens and openings in it. This gives the women a view of the streets beneath, without their being seen, while they enjoy the fresh air on the flat roofs. Jeypore streets are full of fascination, life and colour. Almost the whole north side of city, and about one-seventh of its area, is occupied by the Maharajah's palace and stables. It is a very handsome Saracenic pink and white building with many turrets, and seven handsome gateways. The most imposing is the Tripolya gate, leading from the busiest mart, into a fine quadrangle, containing the servants' quarters and an ancient Krishna temple, which is much revered by the Jeypore people.



RAJA JEY SING'S OBSERVATORY, JEYPORE.

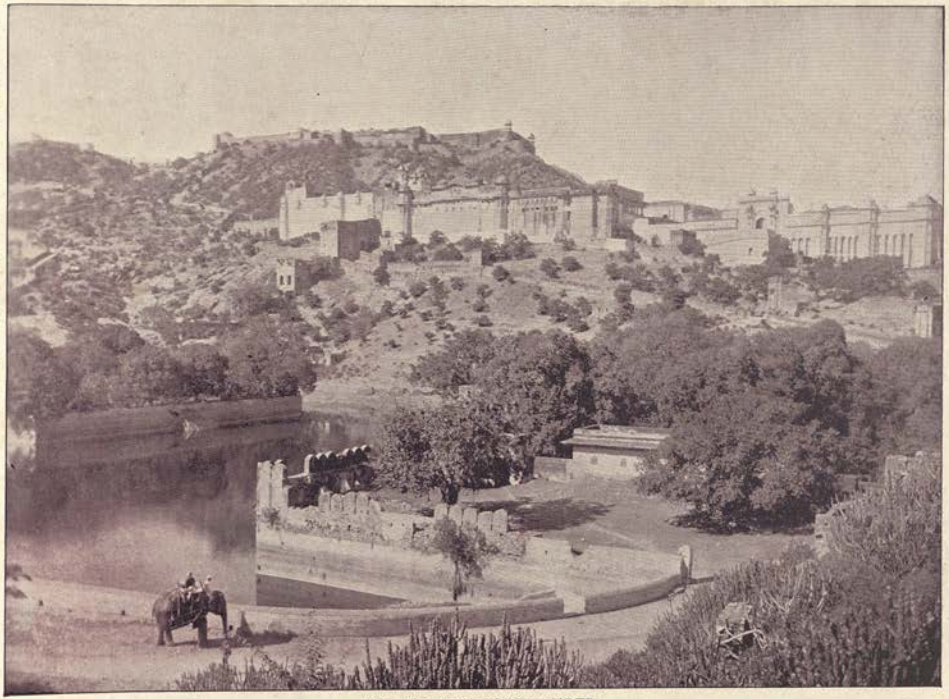
The palace proper,—the Chandir Mahal,—a handsome seven-storied, fanciful building, stands in a beautiful shady garden. Within, all is stucco, with wall decorations in brilliant colours, and in favourite looking-glass work, copied from the Agra Fort. Opposite the palace is the Maharajah's College, another highly ornamented building. It was built in 1844, when sixty pupils were enrolled upon its lists. These have increased to 1400. It is now affiliated with the Calcutta University and educates up to the B. A. standard. Jeypore also contains a Sanskrit College and various schools, among which the girls' school is one of its greatest architectural ornaments. All the schools are free. A School of Art was also established there in 1865, where free training in drawing, brass, silver, enamel work, pottery making, carpentry, sculpture and embroidery is given to boys and men. A visit to this flourishing institution is of the greatest interest, as the special Jeypore industries can there be seen in all their processes. In this department is a complete Hindu Pantheon,—mythology being the key to Indian art,—as well as some highly interesting reproductions of the best period of Indian art, the Indo-Persian School, and lovely specimens of Indian and European art. The Indian models are freely lent, for copying, to the Jeypore workmen, who are, fortunately, prohibited by law from copying European forms. The city is well provided with hospitals, dispensaries and almshouses, and their management seems to be beyond all praise. Good drinking water is laid on free of charge, and brought in iron pipes from a reservoir. One of the most interesting antiquities of the city is the Hindu observatory of Jey Singh II. It contains huge dials, azimuth circles, altitude pillars, etc., of masonry, covered with lime, upon which the gradations were carefully marked. East of the city is a very sacred shrine, called the Gulta, with an ancient temple dedicated to Surya, the Sun-god. It is situated in a wild and rugged mountain pass, and contains a holy spring, in which the eye of faith can discern the Ghâts and fanes of Benares.



THE OLD CITY OF AMBER.

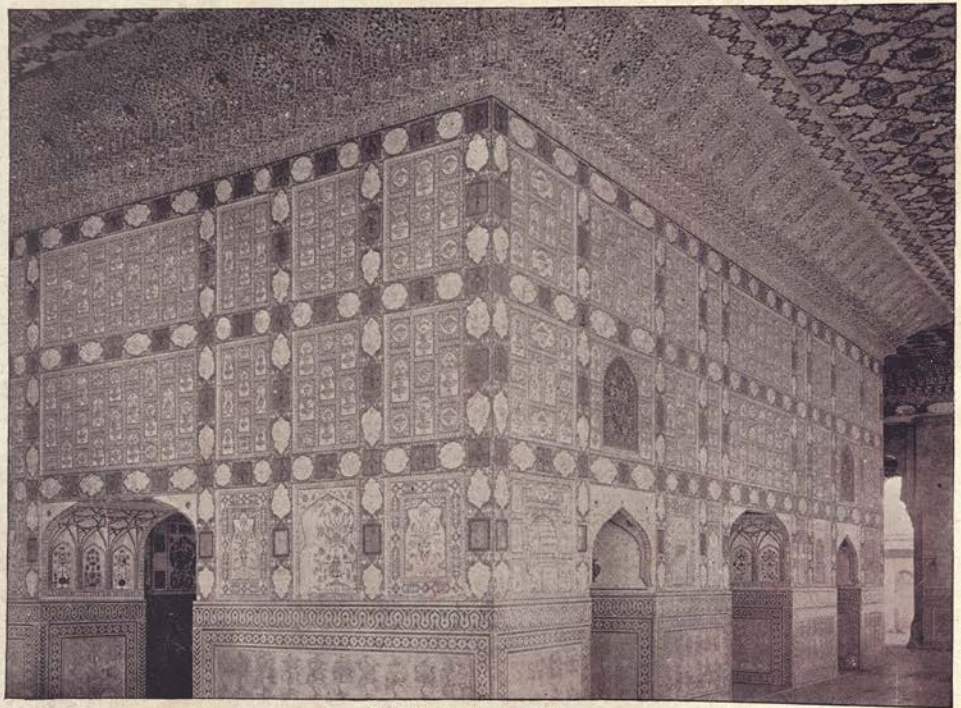
AMBER.

Amber takes its name from a second name of Siva, the third member of the sacred Hindu Trinity. It was founded near the old Meena city of Amber, in 1592, by Rajah Man Singh of Jeypore. It is situated in a picturesque and hill-girt valley five or six miles from Jeypore, and is almost surrounded by strong fortifications. Leaving Jeypore by the Zarania Singh Gate, a good road leads to Amber, winding along the shores of the picturesque Man Sagar Lake, which is full of pretty Kiosks and garden-houses, standing in the water. At the other side of the road are the cenotaphs of the Jeypore queens. At the entrance to the hills, where the road begins to wind upward, there is an old temple, in which stood the image of Krishna, which was taken to Jeypore from Muttra to save it from destruction at the hands of Aurangzib. Now there is a shrine erected to Mahadeo, and at the gateway of this shrine elephants must be mounted, which take the traveller up the steep ascent to Amber, which is built on the other side of the valley, on the banks of another lake. At the top of the first hill Amber is sighted. The town is very picturesque, but mostly in ruins, and the visitor sees that Jey Singh had reason on his side in wishing to forsake the mountain cradle of his race, for the hills crowd in on the town and prevent any possible expansion on either side. The site is, however, admirably adapted for the stronghold of a mountain chief, and all these Rajput chiefs were no more than heads of clans at the commencement of their history. The palace is well kept up, and the Rajah spends some weeks every year in this mountain retreat, which enjoys a cooler climate than Jeypore.



PALACE AND FORT, AMBER.

The road winds on, past some lovely gardens, the Dilarum Bagh, on the shores of the lake, and then a precipitous mountain path leads up to the walls. Built on the spur of the hill, Amber Palace hangs nearly precipitously over the lake, on its southeastern side; toward the north and northwest is a large fort on the top of the hill, the celebrated and ancient Meena stronghold, Jeygarh, which towers over palace and town and commands the whole country. Three handsome stucco gateways lead to the palace courtyard, which is reached by a flight of steps, at the top of which is a celebrated shrine to the goddess, Sila Devi, where a goat is sacrificed every morning. From this temple there is a magnificent view of Jeygarh. Further on is the shrine of Bhuteswar, the Demon Lord, in jungles much frequented by wild beasts, who occasionally enter the sanctuary. Behind is the palace built by Rajah Man Singh, who founded the new city of Amber. In architecture the palace is Hindu-Saracenic, and it is covered with snow-white plaster, which looks like white marble. The first building in the courtyard is the Dewan-i-Khas, or hall of audience, open to the north, for the sake of the view, which, through a lonely break in the hills, commands Jeypore and Nahargarh.



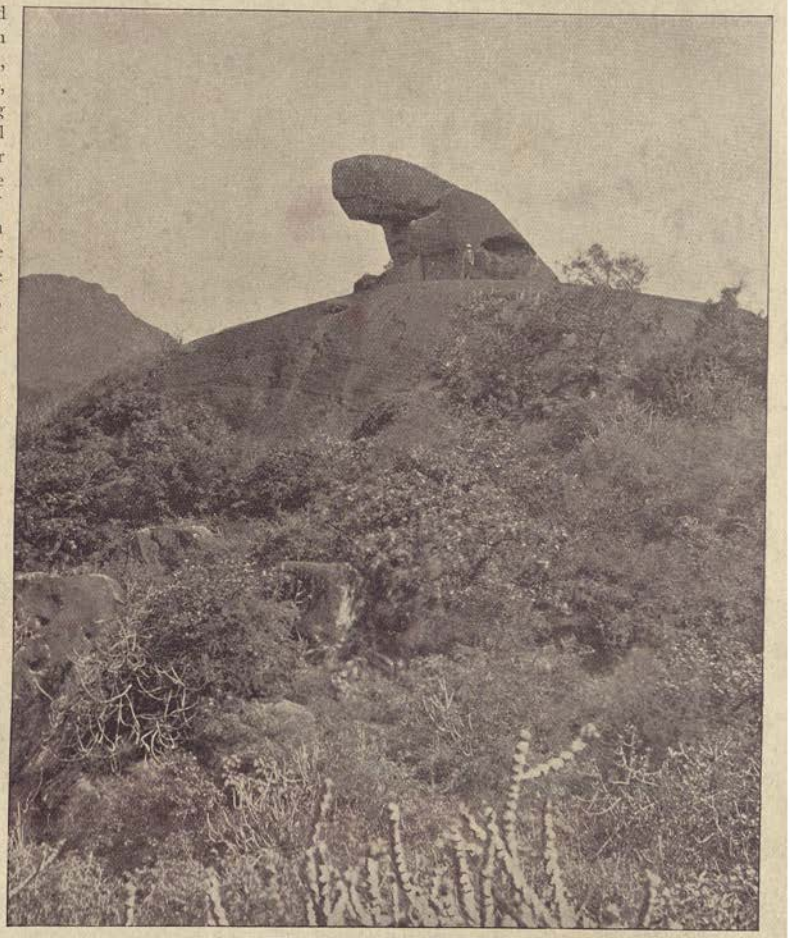
SEESH MAHAL, AMBER.

Here, as at Agra and Delhi, the Dewan-i-Khas is a large open hall, supported on pillars. In this case there is a well-proportioned stone roof and handsome colonnades, full of beautifully carved Hindu pillars of sandstone. The capitals of all these richly-carved columns have the Hindu bracket form, and each is ornamented with the head of an elephant, with a lotus flower hanging from its mouth. On a cornice running round the outside of the building are carved Brahmini bulls and geese and fighting elephants.

The pillars of the Dewan-i-Khas were so beautiful that the fame of the building spread abroad and attracted the jealousy of the suzerain of Delhi, who sent down ambassadors to find out if his vassal, Jey Singh, dared to excel his sovereign in magnificence. The

shrewd Rajah, however, surmised their object, and covered up his beautifully-carved columns with plaster before the emperor's messengers arrived, and so they are to the present day, except two, which have since been uncovered. The ceiling is decorated with looking-glasses. A fine portal with massive brass doors leads to the mardana or men's portion of the palace. At Amber, the greater part of the interior decoration is also of stucco, but in infinitely better taste, and much higher style of art than at Jeypore. Many of the designs are almost counterparts of those in the Agra Fort. In a portion of this same courtyard, and facing the Mardana, there are some red sandstone pillars of a very rude character, which are of an older date than the rest of the palace, where very little old Hindu work is found. Its architect has indulged in mirror work and bright colours as those of Akbar never ventured to do.

The zenana portion of the palace is the most ornate. One detached building in this part is very beautiful. It is built entirely of white marble, and consists of a corridor, supported on pillars, and going round three sides of a central hall, which is about 30 by 18 feet. Behind this, again, is a smaller chamber, with two small octagon rooms opening out of it. All these chambers are panelled with white marble up to a height of four feet from the ground; each panel is bordered with an inlaid design in black marble, and has vases of flowers in the centre, carved in *basso relievo*, in white marble. Above this lovely dado, the walls are covered with small recesses, each having a cap or vase, represented upon it, in slightly convex glass of various colours. The ceilings are coned and covered with a delicate flower-like pattern in white stucco, and the interstices are filled with small pieces of looking-glass. Opening out of these marble chambers is the Sukh Newas, a small turreted room, whose walls are covered with quaint frescoes, panoramas of Benares,



THE TOAD ROCK, MOUNT ABU.

Patna and the holy city of Mathura now called Muttra. The finest temple in Amber is a shrine dedicated to Jagat Siromani. This temple is of the purest Jain architecture and is a lofty dome, containing some beautifully carved square Hindu pillars of beautiful workmanship. The sanctuary contains, what is very rare in Hindu architecture, true radiating arches of almost Gothic appearance. Here there are services every hour of the day and a constant clashing of cymbals and low, subdued beating of the tomtom brings worshippers to the spot, who fall prostrate before the goddess. In front of her burns a beautiful "eternal" brass lamp of very curious workmanship, with many wicks. "Puja," or worship, lasts only a few moments; all then rise, and the sacred lamp is handed to each worshipper, who passes his hands over the flames, and then, touching his forehead, seems to say a prayer.

In a pavilion, an airy cupola, supported on slender pillars, just outside the temple, is another image of the goddess, which is kept in a quaint stone case of beehive shape, covered with coarse sculptures.

The pillars in this pavilion are of white marble, richly carved; on each is the sculptured image of a god or goddess, carved most artistically out of one block of pure white marble. The borders of their garments are decorated in the Agra style, with inlaid work in cornelian, agate, malachite, and lapis lazuli. Opposite this ornate temple, on a hill, there is a mosque built by the Delhi conquerors. It is of severe simplicity, and grand in its lofty outlines and towering minarets, representing a purer form of faith, a loftier ideal.

MOUNT ABU.

The famous mountain of Abu in Rajputana is known for its cool climate, which affords a welcome and much needed relief from the intense heat of the sandy and parched-up plains of the country around. It is still better known, on account of the splendid architectural treasures that are to be seen on its summit. Being more than 4000 feet above sea-level, and also well wooded, it is used as sanitarium by the Europeans in Rajputana, and North Guzerat. Because of its salubrious climate, it ranks among the hill stations of India, like Simla, Mussoorie, Mahableshwar, Matheran, Ootacamund, and others. But it is, rather, as the most sacred hill of the Jains, containing their most beautiful temples, that Abu requires notice here. The famous enthusiast for Rajput antiquities, Colonel Tod, was the first to bring Abu to European notice. He says, "The discovery was all my own: to Abu I first assigned a local habitation, and a name, when all these regions were a *terra incognita* to my countrymen." Very appropriately he has designated it "the Olympus of India." It is the great place of pilgrimage for the Jains from all parts of the land. Jainism, in its external aspects, is Buddhism with the addition of a mythology. This mythology is not of gods, but a more refined one of saints. They believe that there was not only one Buddha, or wise man, on this earth, but several. According to them there have been successive eras, and in each era twenty-four great characters—"just men made perfect"—have appeared. Of these they formed a hierarchy, under the name of the "Tirthankars," to whom they erect colossal statues of white or black marble in their temples. It is to some of these great saints, or Tirthankars, that the exquisite temples on Abu are dedicated.

The temples are five in number, and the group is called Dilwarra, a contraction of Devalwara, literally the place of temples. Of these two are very beautiful, though the rest have also beauties of their own. These are the ones known as Vimalasah's, and that of Vashipala and Tejahpala. Vimalasah's is the older of the two, having been built according to an inscription found in it in 1031 A. D.

Outwardly the temple appears very plain, there being nothing to indicate the passing splendour of the interior, which, when the door is opened, bursts with astonishing suddenness, on the admiring gaze of the beholder. Fergusson says, that he knows "nothing in architecture so startling as the effect when the door is opened, and the interior bursts on the astonished traveller." This temple is built on the usual model of Jain temples, and its description might give an idea of them all. The shrine containing the cross-legged image in brass of the Tirthankar, to whom the whole is dedicated, is in the centre of an open oblong courtyard, and has a platform in front raised a little above the court. The platform and greater part of the court are covered by an outer portico, in the form of a cross, supported by forty-eight columns. In the centre of this an octagonal dome is raised on eight pillars, which, together with its circular rims and richly carved

BUND AND WATERFALL, MOUNT ABU.

pendant, form the most striking feature of the whole. The oblong courtyard, which surrounds the whole, is fringed by lines of fifty-five cells, each of which contains a cross-legged statue of one or other of the saints. The door-posts and lintels of those cells, or subordinate shrines round the court, are carved in most elaborate devices, with human figures interspersed with foliage, and architectural ornaments of the most varied complexity. In front of them, forming porticos, is a double colonnade of smaller pillars. On each of the three outer faces of the central dome of the great portico, the roof is carried on tall pillars, to that of the corridors in front of the cells, thus leaving two small courts near the front corners of the enclosure, besides the open space round the central shrine, to admit light to the whole area. Opposite to the entrance is a separate building, supported by pillars, and containing nine statues of elephants, each a single block of white marble, about four feet in height. This represents the family of the builder, Vimalasah, going in procession to the temple. But the figures of the elephants have been mutilated, as also some of the figures in the sculptures on the pillars, and domes, probably by Mohammedan invaders. The other most beautiful temple is that of Vashipala, and Tejahpala, which stands on the north of the first. It was built by the two brothers whose names it bears, and who were Porwala *banias* of Anhelwara. They were the prime ministers to Vira Dhavala, the first of the Waghela dynasty of Guzerat. There are forty-six inscriptions over the doors of the cells, which surround the central sanctuary, from which the date of the erection appears to be 1230 to 1236 A. D. In appearance it resembles the first, which has been described above. There is the grand central shrine, with the portico, and the courtyard surrounded by cells, containing the inner shrines. There is also a front hall, containing marble elephants of very exquisite workmanship, with rich trappings sculptured with the most exquisite precision. Here too, the elephants represent the builder's family, in procession, going to the shrine.

Of the ornaments Fergusson remarks that those introduced by the Gothic architects in Henry VII.'s chapel at Westminster, or at Oxford, are coarse and clumsy in comparison. The sculpture in the marble, and the tracery is indeed exquisite everywhere, and excite our admiration at every step. The marble that is worked upon here must have been brought from Anhilwara, two hundred miles away, and every block had to be taken up to the immense height at great expense. The entire cost of the whole has been calculated at nearly eighteen crores of rupees—a sum showing the immense riches of Anhilwara, which has been well called the Tyre of India. This account may be closed with the estimate of Tod, who says, "Beyond controversy this is the most superb of all temples of India, and there is not an edifice besides the Taj Mahal that can approach it. The pen is incompetent to describe the exuberant beauties of this proud monument of the Jains, raised by one of the richest of their votaries, and which continues to attract pilgrims from every region of India."

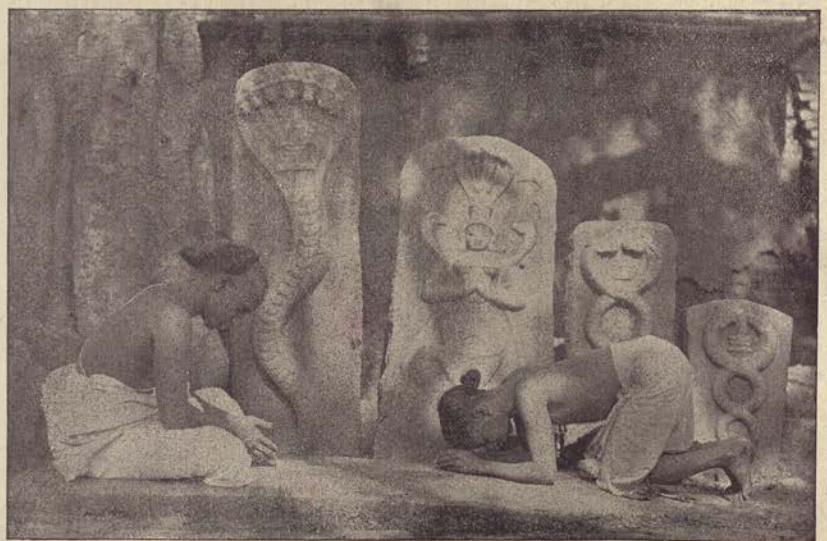
CHAPTER XVII.

MYSORE.

MYSORE, or Maisur, takes its name from *Mahish-asura*, the buffalo-headed demon, which was slain by the consort of Shiva. It was worshipped by the royal family of Mysore as their tutelary divinity, under the name of Chamundi, or Mahish-asura Mardini. Mysore is a large native State in Southern India, surrounded on all sides by British territory. It is a tableland, much broken up by ranges of rocky hills and scored by deep ravines, and is situated in the angle, where the eastern and western Ghâts converge into the Nilgiri Hills. An interesting feature of the country, and an important one from a historical point of view, is the large number of isolated rocks, called *Droogs* or *Drugs*, from the Sanskrit *durga* (difficult of access), which are found in all parts, often rising to the height of 4000 or 5000 feet above the level of the sea. These rocks, partly from the fact of their being well-watered, were chosen in former days as hill fortresses. Some of them, particularly Nandidrug and Savandrug, have been the scene of many a bloody battle. Mysore is naturally divided into two regions of distinct character—the *Malnad*, or hill country, bordering the western Ghâts, and the *Maidan*, or open country, comprising the greater part of the State. The latter is less picturesque, but very fertile. The drainage of Mysore finds its way to the Bay of Bengal, and consists of three great river systems—those of the Krishna, the Cauvery, and the two Pennars. None of these rivers are navigable, owing to rocks or shallow beds, and during the floods traffic over the streams is often suspended altogether. They support an extensive and successful system of irrigation by means of immense dams. There are no natural lakes, but the streams are embanked to form tanks which are dispersed throughout the country, which is rich in minerals, and yields enormous quantities of granite, basalt, mica, and porphyry. There are numerous seams of iron-ore and crystal. Beryls, garnets, agates and malachite are procurable, and magnetic iron-ore is abundant. Gold is found in the

TILE-MAKERS, MYSORE.

form of dust and small fragments in Kolar. The population of Mysore State amounts to about 5,155,412 persons, consisting chiefly of Hindus, a small percentage of Mohammedans, and a sprinkling of Jains, Christians, and Parsees. The Hindus, in Mysore, can be ethnically classified as follows: Brahmins, Mahrattas, Rajpindes (or descendants of the royal families), Vaiszas (or traders), Sudras (cultivators and shepherds), Bedars (or hunters), Goalis (or cowherds), and wild tribes. Of these latter, the Betta Kurumbas, are the most interesting. They live in the woods in small communities, called *haddis*. Each *haddi* is governed on the patriarchal system, by a headman. They are not cultivators, but live by felling wood for the Forest Department, and work on coffee plantations. They are great sportsmen, and have wonderful knowledge of the habits of wild beasts. They are credited, by the surrounding people, with possessing magical powers. One branch of this tribe are called the *Jenu* (Honey) Kurumbas, and subsist entirely on forest products. They collect jungle honey. Having marked a tree containing combs, they climb an adjoining one and, placing a pole between the two, climb along it with a torch, and smoke out the bees. In the Malnad, the agriculturists do not live in villages, but each *patel* has his own farm, on which he is practically omnipotent. The labourers, who are aborigines called *Holiaru*, (*hola*, a field) have, from time immemorial been rural serfs. They used to be sold with the land. The price of a man and a woman varied from £4 to £5–10s. Their masters supplied them with clothes and gave them two pounds of rice daily, with presents when they married. The children born belonged to the lord of the soil. This slavery, which was never oppressive, was abolished by the Government of India. The language spoken throughout Mysore is Kanarese, which is melodious and ancient.



PRAYERS BY THE WAYSIDE.

Ragi is the staple food of the mass of the people, and is eaten as a porridge. The crop is entirely dependent upon rain, and when this fails great distress is the result. Oil seeds are largely grown, and of late years a vast field of enterprise has been opened out in the cultivation of coffee, which yields magnificent crops. Cocoanut palms, sugar, and fine tobacco are also grown. The manufactures of Mysore are not of great importance. Iron is found in great quantities, and is smelted at Bangalore and several other foundries. The chief trade of the State is in coffee, areca nut, and *ragi*, and commerce has been greatly benefited by the excellent roads that permeate the State. Of late years the railways of Mysore have been much increased. The Mysore Army consists of a force maintained by the British Government, for the defence of the State, for which it pays a yearly subsidy of £245,000. This force consists of a battery of horse artillery, and two field batteries, one regiment of British cavalry, one of British infantry, four companies of sappers, and three regiments of native infantry. The headquarters of the force is at Bangalore, but detachments are

MYSORE CITY, MYSORE.

stationed at French Rocks near Seringapatam. Besides this force, two regiments of Imperial Service Cavalry have been raised. There is also a local force of Silladars who have, at various periods, done excellent service.

Since the year 1868 education has made rapid progress in the State, owing to an excellent system of free primary education for the masses, which has become very popular. There are at present over 2790 schools in the State, also numerous hospitals and dispensaries, with a lunatic asylum and a leper hospital. There is a prison, on the panopticon system, at Bangalore, where various manufactures and trades are taught.

The headquarters of Government and of the British Resident are at Bangalore.

SHIVA'S BULL, CARVED FROM SOLID ROCK, CHAMUNDI HILL, MYSORE.

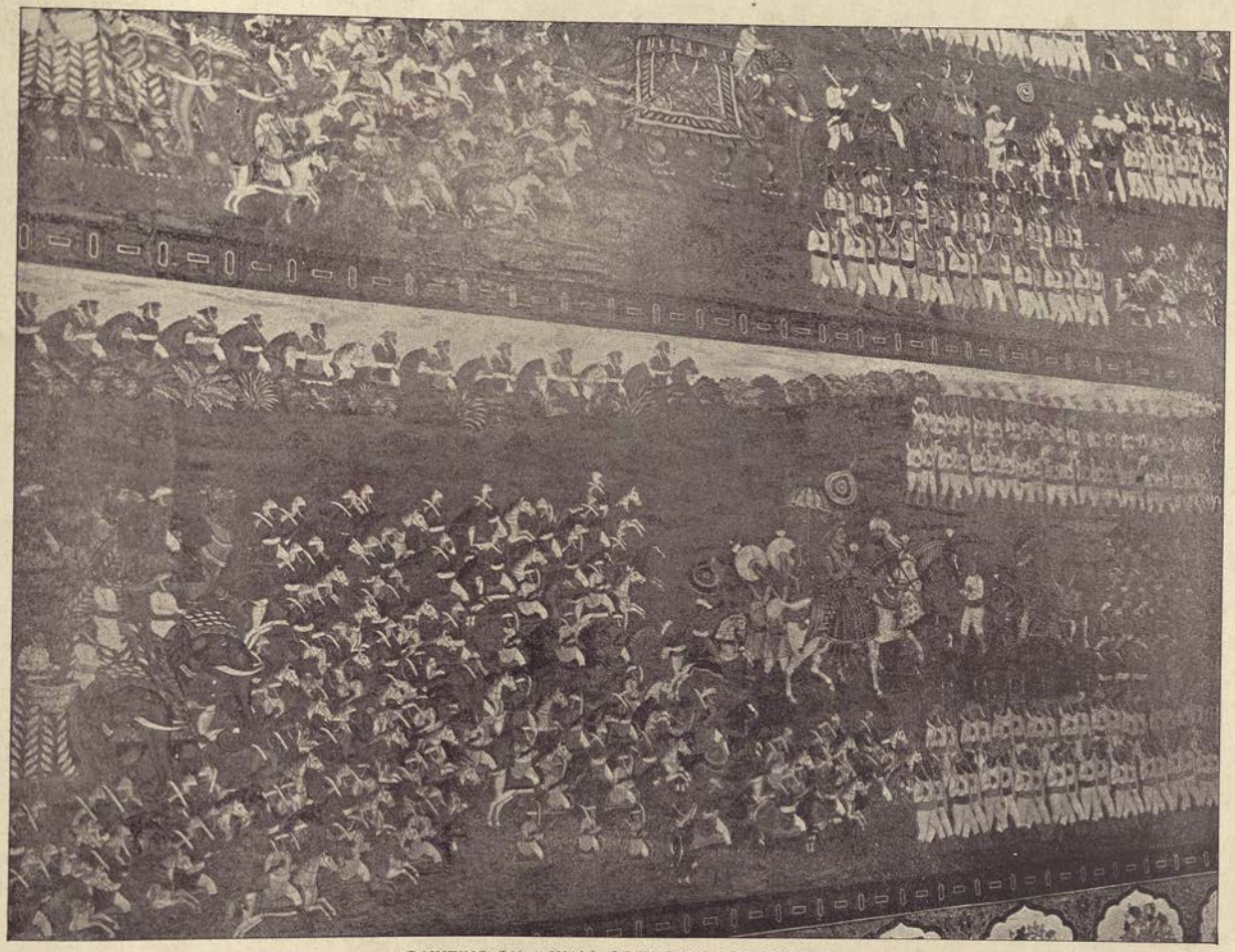
SALLY PORT GATE, WHERE TIPPOO SULTAN WAS KILLED, SERINGAPATAM.

Since the much-regretted death of the late Maharajah, in December, 1894, from diphtheria, the young prince, his son being a minor, the Dewan, Sir Sheshadri Ayer has carried on the administration of Mysore.

The early history of Mysore is very obscure, but recent researches, and the decipherment of numerous inscriptions on stone and copper, have thrown some light upon it. Mysore is mentioned in both the *Mahabharata* and *Ramayana* as having been the kingdom of a wonderful mythical king, whose general, Hanuman, was deified for aiding the god Ram. Buddhist emissaries visited Mysore and converted many people to their faith in the third century B. C.; but the Jains established their supremacy there, and maintained it for ages, leaving behind them richly carved temples and statues as memorials.

The earliest historical chieftains of Mysore professed the Jain faith. About 250 A. D., this was relinquished for Brahminism, which spread rapidly. Among the oldest Brahmin monuments of Mysore is the beautiful Haisalesawara Temple, which ranks as one of India's greatest architectural monuments. The kingdom of Mysore was established, in 1609, by one of the chieftains, who wisely sent an embassy to the Court of Aurangzib. This returned the next year, bringing a new signet from him, with the title of Jag Deo Raj, "sovereign of the world." In 1763, the famous Hyder Ali, who was originally a volunteer in the Mysore service, usurped the throne. His history was as short-lived as it was brilliant. When his son, Tippoo Sultan, was defeated and killed at Seringapatam in 1799, the English conquerors restored Krishna Raj, who was a representative of the ancient line of kings, to the throne. During his minority, the State was ruled by an able and vigorous Mahratta Brahmin, who greatly increased the revenue. With the majority of the young chief came a period of misgovernment and confusion in Mysore, and in 1831 the administration was assumed in his name by the British authorities. He was succeeded by his adopted son, Chama Rajendra Wodezar, who was in every respect a marked contrast to his predecessor. During his minority he was surrounded by good influences, and he developed into a wise, enlightened and broad-minded ruler, whose relations with the State and with the British Government have ever been satisfactory, and whose reign, which terminated at his sudden death in December, 1894, was marked with the happiest results for Mysore.

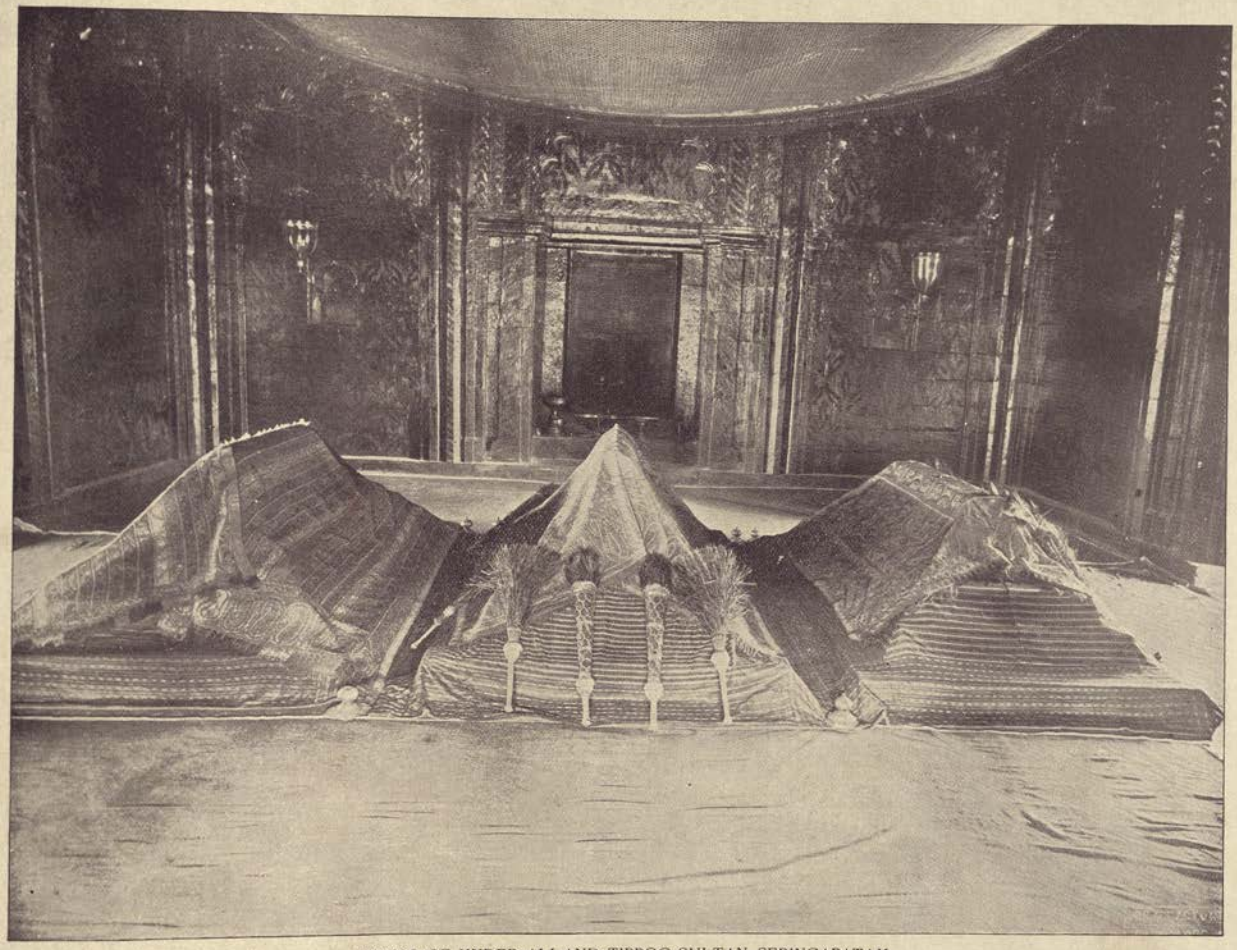
The State of Mysore is divided into three divisions or provinces: Nagar, Ashtagram, and Nandidurg. Nagar lies 2000 feet above the sea, and is magnificently wooded. It is a veritable elysium for sportsmen. Near the magnificent cataract at Gerusaphe there are tigers, panthers, bears, bisons, with abundance of smaller game. Elephants are also found in the neighbourhood. This division is also full of ancient inscriptions, remains of towers, and Buddhist monasteries, dating from 400 B. C. Chitradurg Fort, in Nagar, is a very strong double fortress on a steep hill. The inner part contains a fine palace built by Tippoo, and the upper part is very interesting, and contains very ancient temples and inscriptions of the earliest historical times. In Nandidurg Division are the celebrated quarries of amorphous hornblende, a polished black stone, of which Hyder's Mausoleum at Seringapatam is built. Bangalore is its capital. Ashtagram Division is in the southern and most beautiful part of the province. Mysore City is the ancient capital, and the present administrative headquarters of the district. The town is picturesquely situated at the base of the Chamundi Hill, which is an isolated peak, 3500 feet high. The city itself, with the exception of the fort, is not very picturesque, or remarkable for great architectural beauty. Its streets, however, are fine, broad and shady, and contain many handsome houses, two or three stories high, with curious terraced roofs. Mysore gives one the impression of neatness and prosperity. Its sanitary arrangements are excellent, and the city seems busy and thriving. It contains no very remarkable buildings besides the Residency, the district offices, the former residence of the Duke of Wellington, and the Summer Palace of the Maharajah. The other palace—his principal residence—is in the fort. Mysore Fort stands in the south of the town, forming a quarter by itself. It is in form a quadrangle, surrounded by a wall, ditch and glacis, protected by outworks, and flanked by towers; but the defences are ill-planned, and have a mean appearance. The most picturesque portion is the old citadel, with turrets and towers and bastions. The glacis is covered thickly with houses, as is the whole interior of the fort. The Maharajah's palace is in the centre of a walled garden, a part of which is laid out with flowers, and the rest planted with fruit trees. It was built in 1800, and is of the ultra-Hindu style of architecture, extravagantly ornamented with numerous small balconies and coned roofs, surmounted by gilt pinnacles. The front of the palace is tawdrily painted, and supported by four square pillars, covered with fantastic carvings. Immediately within this, is the Sejje, or Dasara



PAINTING ON A WALL OF THE PALACE, MYSORE.

Hall. This is an open pillared gallery, in which the Maharajah shows himself at the Dasara feast, and on other state occasions, seated on the great Mysore throne, which is the most remarkable thing in the palace. A palace legend says it was the throne of the first chiefs of Mysore, the Panders, who buried it at Penkonda. It was found there, 250 years after, by a late dynasty, to whom a *Jogi*, or holy man, revealed its whereabouts. It was then used by the Mysore sovereigns up to the time of Tippoo Sultan. When Seringapatam was taken by the British, it was found in a lumber room, and was used at the coronation of the young Rajah. It was originally of figwood, overlaid with ivory. After the restoration of the Rajah, the ivory was plated with gold and silver, and beautifully carved with Hindu mythological figures, especially the lion and the swan. The roof of the palace is terraced, and from the windows of the upper rooms, one steps into a lovely flower garden. The palace contains many prettily decorated and well proportioned rooms. Some of the walls and ceilings are covered with small pieces of glass, having various coloured foils. On the walls are also small mirrors, arranged in patterns, and by candlelight the effect of the reds, blues and greens is very striking and brilliant. On some of the walls are pictures representing incidents in the history of the Hindu gods, painted on cardboard and covered with glass. There is a striking view from the windows of one of the apartments; a large tank forms the foreground, on the opposite side of which is a series of small temples, and on the left a marble cenotaph to the memory of a former Rajah. The background to this picture is formed by the rugged and wild-looking Chamundi Hill. This, together with some of the buildings, is mirrored in the waters of the tank. Other rooms worthy of mention in the palace are the *amba-vilasa*, with its dazzling white *chunam* floor and beautifully carved silver and inlaid ebony, and ivory doors, a reception room for European guests, and the painted hall, with massive walls of mud, the only original relic of the original palace, which was destroyed by Tippoo Sultan. The whole palace is in bad repair, and is fast crumbling into decay. It presents, with its gorgeous doors and chairs of solid silver, its ramshakle staircases and tumble-down turrets, a curious mixture of magnificence and sordid squalor, which is so often found in the palaces of Indian potentates. Opposite the western gate of the fort is a fine and lofty building, called the *Mohan Mahalar*, or "Pleasure Palace," which was built for the entertainment of the European officers of Mysore. The lower story is a pillared colonnade, running round a large courtyard. The walls of the upper story are decorated with grotesque paintings of Indian hunting scenes. The state jewels, which comprise a magnificent collection of splendid diamonds, rubies, sapphires, emeralds and enormous pear-shaped pearls, some uncut and merely roughly thrust into solid gold bands, or strung together on golden threads, others beautifully cut and set as necklaces, pendants, ear-rings, etc., are now strongly guarded in the palace.

The founders of the present dynasty of Mysore were two youths, called Krishna and Vijaya, who belonged to the Yadavas tribe. Wandering in search of adventures, they halted at Hadanaru. The Wadezar, or chief of that village, was mad, and had escaped into the jungle. In his absence the chief of the next village demanded the hand of a daughter of the Hadanaru house. The family, in their distress, were about to consent, when the two youths appeared, and, slaying the unfortunate suitor, one of them married the maiden, and founded the Mysore kingdom in the fourteenth century. There are numerous towns and forts round Mysore, which are well known in history or celebrated for architectural and antiquarian remains. Of these the most important is Shrirangapatuam, or, as it is vulgarly called, Seringapatam, situated on an island in the Cauvery river. The town takes its name from an ancient temple of Vishnu Shri-ranga. This temple is situated inside the fort, and is, though ruined, an impressive monument of the dim and religious past, with its solemn, sombre dome, standing out against the clear Indian sky, and its massive gateway. This gateway is decorated with a series of bas-relief pictures of Indian mythology and of scenes from the every-day life of Buddha, such as royal processions, sieges, hunts, battles, religious ceremonies, quaint kitchens and other apartments. The fort at Seringapatam is situated on the western side of the island, and is an immense, unfinished and unsightly mass of buildings. It was constructed by Tippoo, who was imbued with so strong a sense of his own talent, that he would not consult the French architects about him. He built the fort in the old style, of which the strength consisted in the heaping together of walls and towers, one above another. These Hindu walls are very long and straight, and the bastions are square. A grave error was made in the building of the glacis, which in many places is so high and steep, as to afford an assailant considerable shelter from the fire of the ramparts. An additional aid was rendered to the besieger, in the digging of a deep canal, 800 yards from the works of the fort and

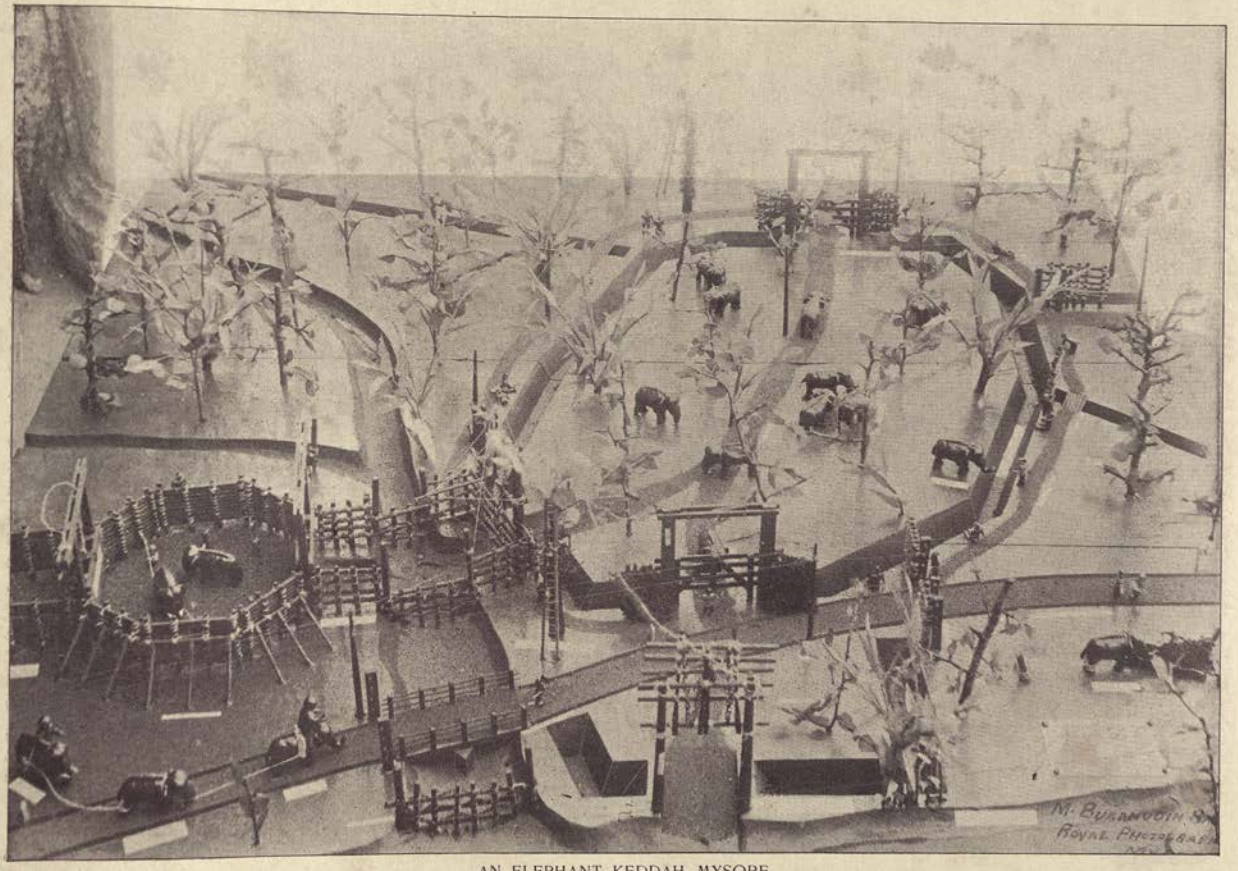


TOMBS OF HYDER ALI AND TIPPOO SULTAN, SERINGAPATAM.

parallel to them. Tippoo looked upon this as an additional security, and as a means of fertilizing the garden, but had the town ever had to sustain a severe siege, it would have been of the utmost use to the enemy. Had Tippoo's troops been more capable defenders, this mode of attack would have been resorted to. The English officers were, however, able to storm a breach on the right where the works were not strong. The attack was most gallant, and when the breach was ascended, our men found themselves not inside the fort, but outside an inner rampart, lined with troops, separated from them by a wide, deep ditch, and swept by guns. At every twenty yards the rampart was crossed by traverses, defended by Tippoo himself. The fire was terrible and the English loss great, but they advanced slowly, the Sultan retiring, but defending his ground obstinately. The fire from the Bombay army on the north side was so strong, that it drove the defenders on the right of the breach off the walls. Two companies found a passage across the inner rampart into the tower, and passed through it to attack the rear of the enemy, who were opposing the British. The retreating Sultan was met by the crowd flying from these two rear companies, and all means of retreat being cut off, Tippoo was slain in the narrow gateway leading into the fort. Many of the besieged threw themselves from the works, attempting to escape to their cavalry outside. The greater part of these were all killed by the fall, or mutilated. Others withdrew into a fine old mosque inside the fort, and were killed by the storming army. The mosque became a scene of fearful bloodshed, for though our soldiers killed intentionally none but fighting men, many women and children were slain in the scrimmage. This mosque—the Jumma Musjid—was built by Tippoo. It is a lofty building in the simple Mohammedan style, with the usual three swelling domes and four slender minarets. It commands a fine view of the surrounding country, and of French Rocks, which was occupied by a French regiment in Tippoo's time.

THE LAL BAGH, BANGALORE.

Seringapatam Fort was covered with a succession of buildings, from the Hindu temples built by the Mysore monarchs and the mosque of Tippoo, down to the dwellings of the garrison. Most of these have been demolished, and the fort is now full of ruins. A silent and deserted citadel marks the spot of the siege of Seringapatam. The breach is now filled with waving grass and fine trees, and has a most

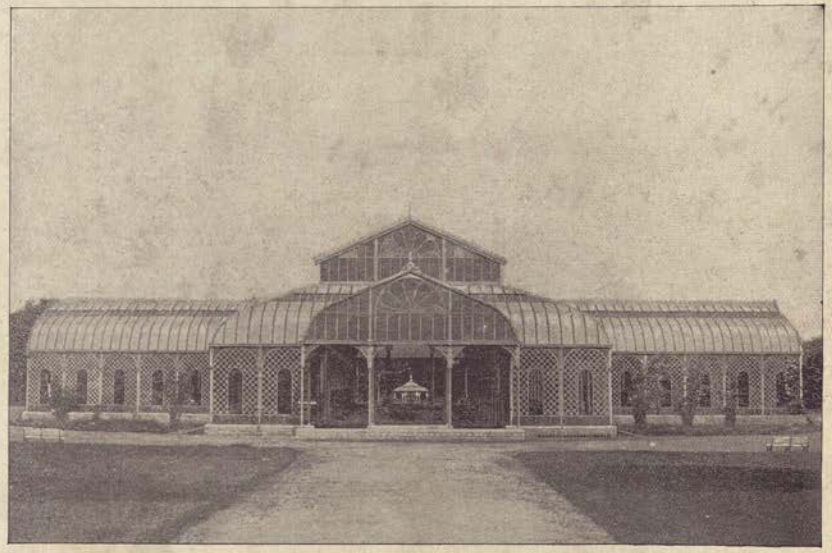


AN ELEPHANT KEDDAH, MYSORE.

Elephant Keddahs are not all constructed on the same plan, but when one has been prepared the first step is to drive wild elephants towards the enclosure. Vast bodies of beaters surround a herd, build fires and clear paths to enable the watchers to combine. Another circle, nearer the Keddah, is made; the animals are slowly driven into it and fresh fires are lighted. This is repeated for days, till the elephants are sufficiently near. Then the whole party close in on one side and terrify the animals with drums, guns, flambeaux and shouting till they enter the enclosure. They are forced from pen to pen till thirst and hunger subdues and tames them. Tame elephants are also used in subduing the animals fresh from the jungles, and in a remarkably short time they can be managed without difficulty.

peaceful air. Two cannons, fixed in the ground, indicate the spot where the breaching battery was placed. Inside the walls is Tippoo's palace, which was an enormous, but squalid building, surrounded by stone and mud walls. Tippoo was always, like many tyrants, in dread of assassination. His apartments formed a square, the entrance to which was a strong and narrow passage, in which four tigers were kept chained. Within it was the hall, to which he admitted none but his favourite, Mir Sadik, who was hated by the populace, and was slain like his master, at the siege.

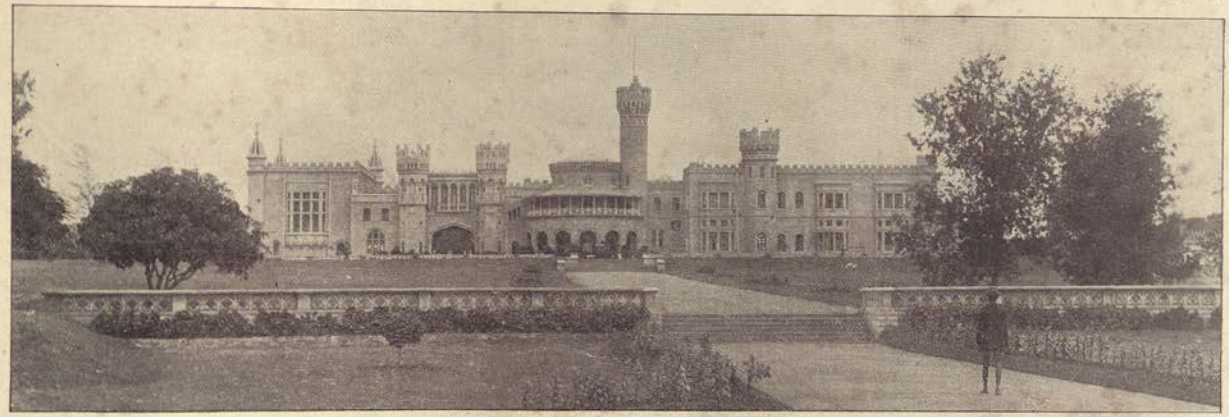
Within the hall was Tippoo's bed-chamber. This was strongly guarded and defended by iron gratings on the windows and doors. He always slept in a hammock, which was so suspended as to be invisible from the windows. In his hammock were always found a sword and a pair of loaded pistols. He had eighty wives, who with their attendants lived in quarters adjoining his own. His summer palace, the *Darya Daulat Bagh*, is just outside the walls of the fort, and is a great contrast to the palace within. It is of the Hindu Saracenic style of architecture, of graceful proportions; built with numerous pavilions, surmounted by airy littles domes, and decorated with balconies and screens of richly carved arabesque work. The walls are decorated with paintings of Hyder Ali's victories. These are grotesque, but very life-like caricatures of the British and French soldiers. The mausoleum of Hyder and Tippoo is situated in the *Lal Bagh*, which is a garden in the suburb of Ganjam. It is a handsome square pavilion of marble, surmounted by a dome, with graceful minarets at its four angles, and surrounded by a colonnade, which is supported by twenty beautiful columns of black hornblende. The marble tombs are within, and are reached by beautiful double doors, inlaid with ivory. Above is a table with inscriptions in verse recording Tippoo's death, as a noble martyr to the faith of Mohammed, in the year 1799 A. D. The prisons are still shown in which Tippoo kept his British prisoners chained for years. These are dark, damp, underground, pestilential cells, where they endured terrible sufferings from fever. The pride and glory of the Halebid temples are the exquisite carvings with which they are decorated, and which for boldness of design, and delicacy of workmanship, are unrivalled in Asiatic art, and perhaps only outrivalled in the whole world by the frieze of the Parthenon. The Hazabshwar Temple has a frieze of elephants, 710 feet long. In all there are 2000 of these animals represented in marvellously life-like attitudes. Above these is a frieze of royal tigers, which are the emblems of the family who built the temple. Then comes a scroll of infinite beauty and variety of design, then a frieze of horsemen, then another scroll, and a beautiful relief of scenes from the *Ramayana*, representing the conquest of Ceylon. Next comes a frieze of birds and beasts, above which are graceful windows of pierced stone work in delicate patterns; and in the centre of these a frieze of figures from



THE LAL BAGH CONSERVATORY, BANGALORE.

Hindu mythology. These are all carved with the minutest elaboration of detail, and are one of the most wonderful exhibitions of human skill and labour in India. Fergusson places the Halebid temple and the Parthenon, as the two extremes of architectural art, and says: "It would be possible to arrange all the buildings of the world between these two extremes, as they tended toward the severe intellectual purity of the one, or the playful exuberant fancy of the other; perfection, if it existed, would be somewhere near the middle."

Merkara is the capital of Coorg, and a military station. The fort was built by Hyder amid the Coorg hills. It also contained his palace, arsenal, and a pagoda, and is now used as public quarters for the officers of the corps that garrison Merkara. The views around are exquisitely beautiful, and the country abounds in game. Tigers, bears, panthers, deer, and the elk are also common. The Coorg people

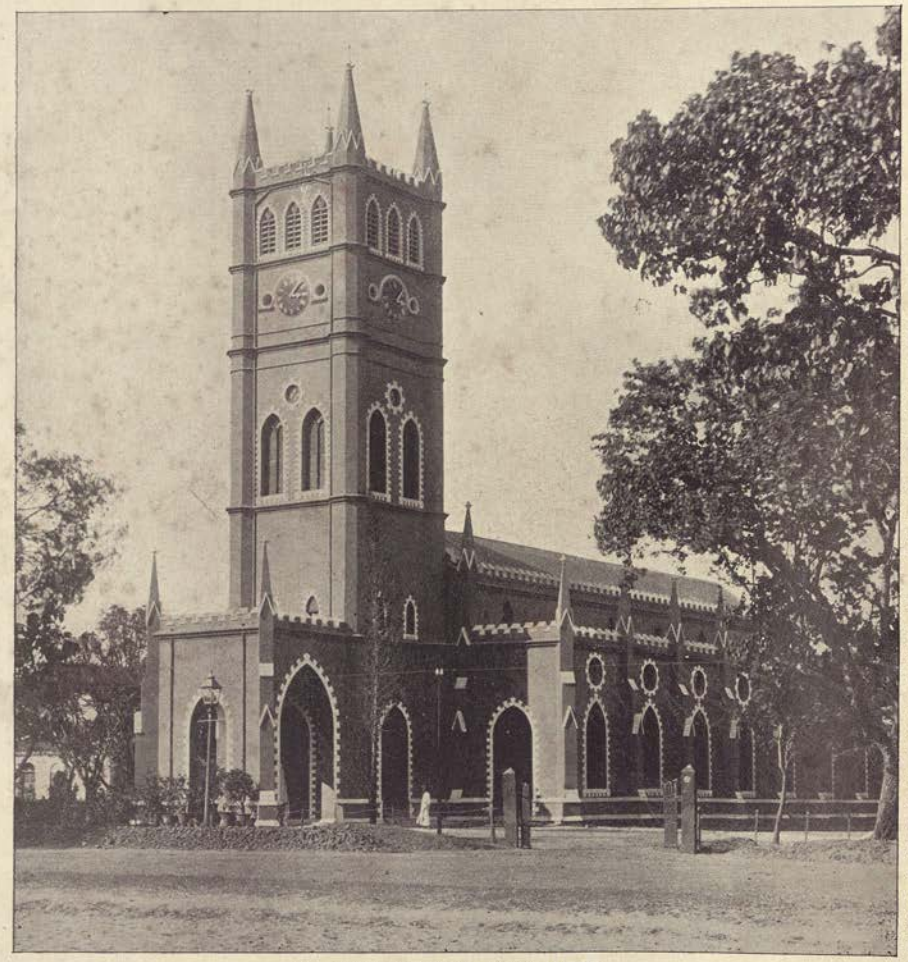


THE MAHARAJAH'S PALACE, BANGALORE.

are a handsome, athletic race, and are fond of hunting. They always carry the broad, curved Coorg knife, with which they kill tigers. The population amounts to about 90,000. Of the earlier history of Coorg little is known up to its invasion by Hyder, in 1773, and its subjugation by Tippoo.

BANGALORE.

Next to Madras, the capital of the Southern Presidency, Bangalore ranks as an important city both historically and commercially. Curiously enough, it is named after one of the commonest indigenous vegetables of the Mysore plateau, viz., *Baingul*, a bean, and a local tradition ascribes the naming to the distressful experiences of an early chieftain of a warlike tribe. The soldier is said to have arrived late one night at an isolated tenement, occupied by a lonely hag, where Bangalore now stands, and begged food and shelter for the night. He was hungry, weary and footsore, and on being admitted craved a morsel of food. The old woman had naught else to offer him but some stale boiled *baingul*, of which he gratefully partook. Having spent the night under the roof of the hospitable woman, he rose with the lark next day and went on his way avowing with profuse expression of thankfulness that he would some day raise a magnificent city

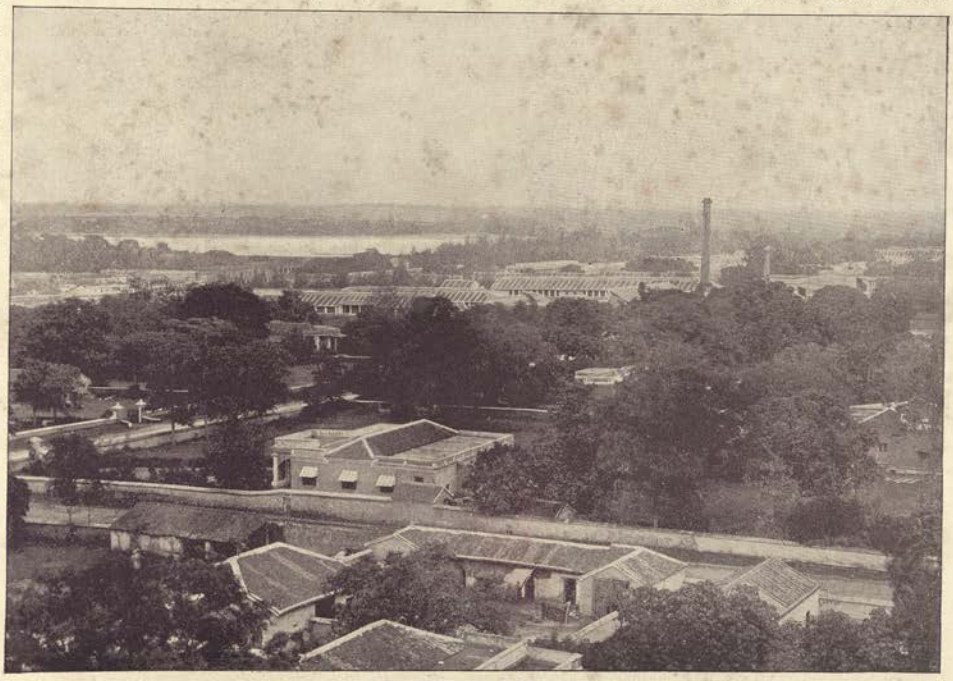


ST. ANDREW'S KIRK, BANGALORE.

on the site of that lonely hut. Accordingly, he returned some years later, settled down in the neighbourhood and founded a village, thenceforth known as "the city of beans," or, in the Kanarese tongue, *Baingul-oor*. From that modest nucleus sprang the magnificent Bangalore of to-day. Magnificent because of its unique physical situation in the tropics, on the "Breezy Braes of Mysore," of 3000 to 3100 feet above the sea-level. The tract occupied at present by British administration and known as the Civil and Military Station, is in contradistinction to the surrounding native territory. This small area within the vast dominions of the Province, is also known as the "assigned tract," intended almost solely for the occupation of Her Majesty's subsidiary forces. The average rainfall of the year in Bangalore is thirty-five and a half inches.

Bangalore is noted for its excellent gardens, a fact which is entirely due to the exceedingly temperate climate it enjoys. As early as 1836, the first Chief Commissioner of Mysore, Sir Marle Cubbon, whose name has been variously perpetuated in the Province, formed an agri-horticultural society. Dr. Hugh Cleghorn and General Benson, too, did much to make Bangalore the little paradise for gardening it is at the present day. The public garden of Bangalore is the Lal Bagh, or Red Garden. Its early history is wrapped in some obscurity, but it is known to have been a prolific fruit garden during the time of Hyder Ali and seems

to have maintained the same function until long after the fall of Tippoo Sultan, his terrible son. Forming the southern boundary of the Lal Bagh, is a tall tank bund, originally constructed by forced labour, but afterward greatly improved during the incumbency of Mr. William New, of the Kew Gardens, London, the first professional superintendent employed for this garden by the Mysore Government, who have possessed it since the rendition of Mysore in 1881. It is not, however, situated more than three-quarters of a mile beyond the assigned tract, and has an excellent road leading to it. His Highness', the Maharajah's, Government have shown much solicitude of late years for the improvement of the Lal Bagh, which now covers an area of about a hundred acres. Without a doubt the best improvement that could have been effected is the construction of a conservatory, on an outline sketch supplied to Mr. Cameron, by Messrs. Macfarlane & Co., of Glasgow, at a cost of three-quarters of a lakh of rupees. All had been made ready to begin work at the time of the late Duke of Clarence's visit to Bangalore, and the opportunity of his Royal Highness' presence among them was seized by the loyal Mysoreans to lay the foundation-stone of the immense iron and glass structure, reputed to be the very best of its kind in India. About two hundred yards west of the magnificent natural terrace upon which the building stands, is an old bandstand, where, on certain occasions when the moon is at the full, the many military bands of Bangalore perform to the enjoyment of thousands of the public. There are few spots in Bangalore so charming in all seasons as the Lal Bagh, to which the Mysore Government are ever generous in granting free access. Located in the centre of the gardens is a low, long building of rustic appearance, known as "the Darwinia," which is popular as a dancing-saloon. A menagerie is situated at the extreme western boundary of the gardens. There is also a well found aviary and a park for deer. To view some of the natural beauties of the neighbourhood, it is convenient to ascend one of the hillocks just east of the Lal Bagh Conservatory. From here may be seen



CANTONMENTS, BANGALORE.

sentry-box shaped constructions of brick and mortar, on four pillars of grey granite on various hills, which were formerly Tippoo Sultan's military "lookouts." Wherever on the Mysore plateau Tippoo carried his ruthless warfare, he invariably built these coigns of vantage, and benefited exceedingly by them in all his daring exploits. To obtain some of the best glimpses, therefore, of the beautiful surroundings of Bangalore, the visitor should first seek these lookouts.

Turning to the population of Bangalore; according to the census of 1891, the total was 702,913 souls, or 276 per square mile of the district as it is divided by the Mysore Government; but that total does not apply to the Assigned Tract. In the latter, there are quite 10,000 people of direct British descent, and about 15,000 English-speaking inhabitants. The station comprises an area of nearly twelve and a half square miles, which, as stated earlier, is assigned to the British Government for an indefinite period, and as such it has been arranged that the territory shall be administered by officers of the British Government, guided by such laws as may be, from time to time, made by the Governor-General in Council, administering on behalf of the Maharajah, who still retains sovereignty over the territory, though by the terms of the Deed of Transfer he renounces the exercise of jurisdiction within it.

MAYO HALL, BANGALORE.

A large military garrison is stationed at Bangalore which is consequently very gay nearly the whole year round, the numerous clubs and societies providing a constant supply of every class of sport and amusement. But for the presence and the extensive patronage of the military element, Bangalore would be little better than a struggling third-rate town. On gala days, such as the arrival of a distinguished personage, or it may be at a commander-in-chief's inspection parade, or the Queen's birthday, or proclamation parades, all Bangalore turns out to witness what is always an imposing pageant on the *maidan*, or general parade-ground. A magnificent view may be always obtained, either at the eastern extremity of the ground or from the summit of the Scottish Kirk, St. Andrew's tower. This sacred edifice, which stands just opposite the saluting flag and facing south across Cubbon Road, boasted, till very recently, only of a steeple of medium height. Then there came a time when the Commissioners of the station and city municipalities cast about them for a means of beneficially utilizing some surplus Victoria Jubilee funds, and it occurred to them to erect a Jubilee Clock Tower. There was a worthy Presbyterian elder among them who saw that by raising St. Andrews' steeple about ten feet, a capital receptacle could be made ready for a large public clock. Accordingly, the fact that the Kirk occupies a central position on elevated ground in Bangalore was duly considered, and the clock purchased with four dials. and put up without delay, much to the satisfaction of every loyal citizen who had given his mite to the Jubilee fund.

While on the subject of the military, it is convenient to outline something of the early history of Bangalore. An old fort stands in the extreme southwest of the native quarter which was, until about fifteen or twenty years ago, occupied by British troops. But now it forms part of the Pettah, and many of the substantial old barracks, storehouses and other buildings are occupied by a general class of population. Tippoo's Durbar Palace occupies a central position, and hard by it there is a tall granite obelisk (Hindu), about the centre of which there are still the traces of a heavy cannon shot which shattered away part of the brittle stone. Then there are to be seen a few old magazines and a horrible set of dungeons in the northern ramparts. Except the palace just alluded to, which is built in one of the most ancient styles of Indian architecture, a clean sweep has been made of nearly all the public buildings inside. The ramparts will stand for as many years again as they have already stood, so substantially are they built, and the moat remains untouched. The breaches made in 1790, when the fort fell into the hands of the British, still remain here and there, and some of the Mysore Tiger's ordnance are to be seen buried muzzle downward to serve as gate posts. An arsenal, which existed for many years under British supervision, has been removed to Madras. There are two gates to the fort, one called the Mysore Gate, on the north, and the other the Ulsoor, on the south. The latter is quite a modern piece of work, and was opened in the north wall on account of the inconvenience experienced by all in having to pass through five small trap-gates that are now closed for good. The year 1800 may be pretty accurately fixed as the date of the really permanent sway the British Government began to exercise. The struggle for this supremacy prevailed for several years, particularly during 1791 and 1792, and there exists at the present day a monumental record of the several severe campaigns which brought about the great result. This monument is known as "the Cenotaph," and is situated at the crossing of two important thoroughfares midway between the Civil and Military Station and the Pettah, in Mysore territory. It stands in the centre of a neatly kept municipal garden, in the form of a pyramid of masonry about fifty feet high. A square base of twelve feet supports four ornamental urns, from the middle of which the Cleopatra-needle-shaped monument rises to a tapering point about six inches square. The cost of the campaigns that won Bangalore for the British was very great. With that bill, all hostile operations in the Mysore territories ceased so far as England's footing was

CENTRAL AVENUE, CUBBON PARK, BANGALORE.

concerned. But if the ravages of disease in the pre-sanitary era of these parts are taken into account, the total loss of life has been very large during the past century. The walls of several large military churches in Bangalore bear some very elegantly finished tablets to the memory of gallant officers and men who succumbed to the ravages of tropical diseases three-quarters of a century ago.

Contiguous to the British cavalry barracks, there is a very securely walled-in fortress constructed on the idea which emanated from Lord Roberts during a memorable Russian scare in India. It is provisioned in a series of underground tenements, and is intended for the safe-guarding of British subjects during any local rebellion, in the absence of regular troops when they are liable to be ordered up to the frontier. Stretching far away south of it is the great Agram plain—an expanse of treeless country—where theoretically any future battle must be fought for the capture of Bangalore. On this open spot, the Bangalore steeple-chase courses are laid once a year, and here it is that the Royal Artillery of the garrison carry out their field-firing practices, and the cavalry usually manœuvre. Sham fights in which all arms are engaged, and stealthy night marches, are also, from time to time, practiced by the garrison.

THE RESIDENCY, BANGALORE.

The regular race-course is situated on the high ground, not far from the links of the Golf Club, and Bangalore supports two race-meetings a year. The attendance is usually very representative of all parts of India. During the big meeting, which generally takes place in July, Bangalore is always at its gayest, and that month may be reckoned as the height of its social "season." Many of the public institutions and offices in Bangalore are thoroughly worthy of a rising place, the educational establishments being numerous and excellent.

The Bangalore (Mysore Government) Museum is situated on Sydney road, by the border of Cubbon Park, and leading to the city. It is the only one of its kind in the Mysore Province, and was established by Dr. Edward Balfour in 1865. The building is an extremely

handsome, doubled-storied structure, quite up to the splendid average of all the public buildings of the Mysore Durbar and contains a splendid collection.

A magnificent addition to the scientific institutions of Bangalore is the Mysore Government Meteorological Observatory, adjacent to the Central College. Mr. J. Cook, principal of the college, is also superintendent of the observatory. The Mysore Government have evinced considerable interest in the matter of advancing the meteorological science, and have been to vast useful expense, not only in erecting a really handsome observatory, but in also fitting it up with valuable apparatus. The study of astronomy has been greatly encouraged in the province.

The medical institutions of the place are fairly numerous, and local charity has here, as in most other parts of India, largely benefited them.

The Mayo Hall (named after the late Lord Mayo) is a handsome pile, finished in a style worthy of the distinguished name it bears. On the ground floor the station municipality have their offices, and the District (or Senior) Magistrate has his court, while the splendid room upstairs is set apart for public meetings and entertainments, for which it is well suited. The building is the property of the station municipality. It is admirably situated on South Parade, nearly opposite the gymkhana pavilion and cricket ground, and the hall is available, free of charge, for public meeting.

The Cubbon Park, to commemorate the Chief Commissionership of Sir Mark Cubbon, was originally laid out by Major (now Major-General) Sankey, R. E. It covers an area of a hundred acres, and is situated to the east, north and south of the Mysore Government offices, from the upper balcony of which a fine view is obtained both of the park and the distant landscape. In addition to these offices, the most commodious in the province, the grounds contain the Government Museum and an elegant equestrian statue of Sir Mark Cubbon. The latter is situated in front

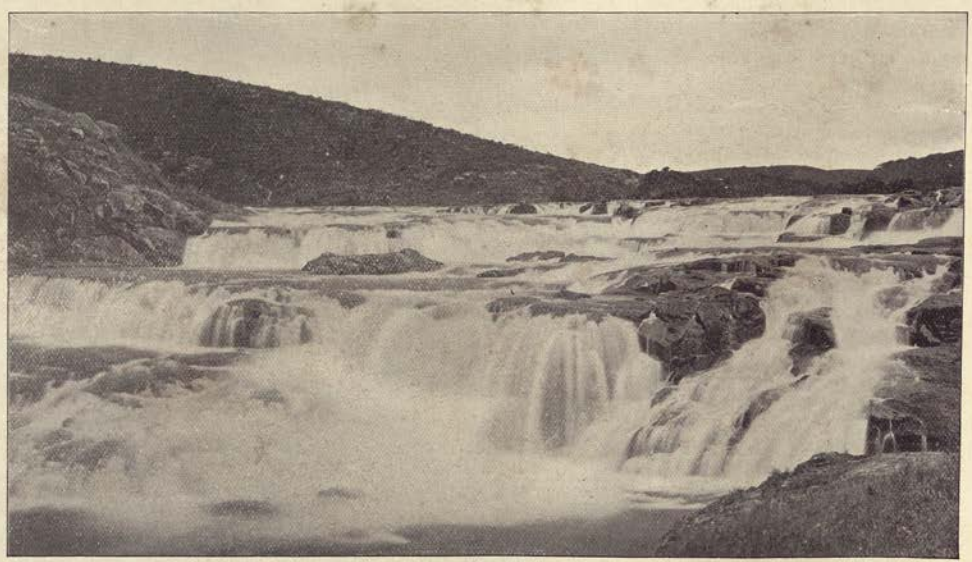
ST. MARY'S CHURCH, BANGALORE.

of the building on the upper terrace, where the military bands of the garrison play every evening of the week excepting Sundays and Thursdays. The tennis courts of the Gymkhana Club, which form a great attraction to society, are situated behind the museum, and not far from a miniature island upon which a bamboo grove flourishes. In addition to magnificent carriage drives and promenades lined with seats, there are many tortuous paths and shady nooks which provide a pleasant retreat whether for pleasure or rest. The central avenue of Java fig-trees, leading from the upper terrace to the museum, is a striking feature, and on a bright, sunny morning a walk across the extensive lawns, upon which large flocks of Australian sheep graze, is very invigorating. The park is maintained by the Mysore Government as its own property.

Behind the public offices, just alluded to as being in Cubbon Park, is situated the Residency, a pretty, quiet building replete with every convenience and comfort for the occupation of the Resident in Mysore. It stands to the north of a very large park, dotted with low jungle and lovely lawns.

Commercially, Bangalore keeps excellent pace with the age. There is scarcely a necessary article that the European resident or visitor cannot get. Some of the buildings erected by the trade are both substantial and highly ornamental, particularly on South Parade.

Bangalore abounds in churches for every denomination, and perhaps in point of architectural beauty, St. Mary's Cathedral ranks first.



RAPIDS ON THE PYKARA.

CHAPTER XVIII.

HISTORICAL CITIES OF SOUTHERN INDIA.

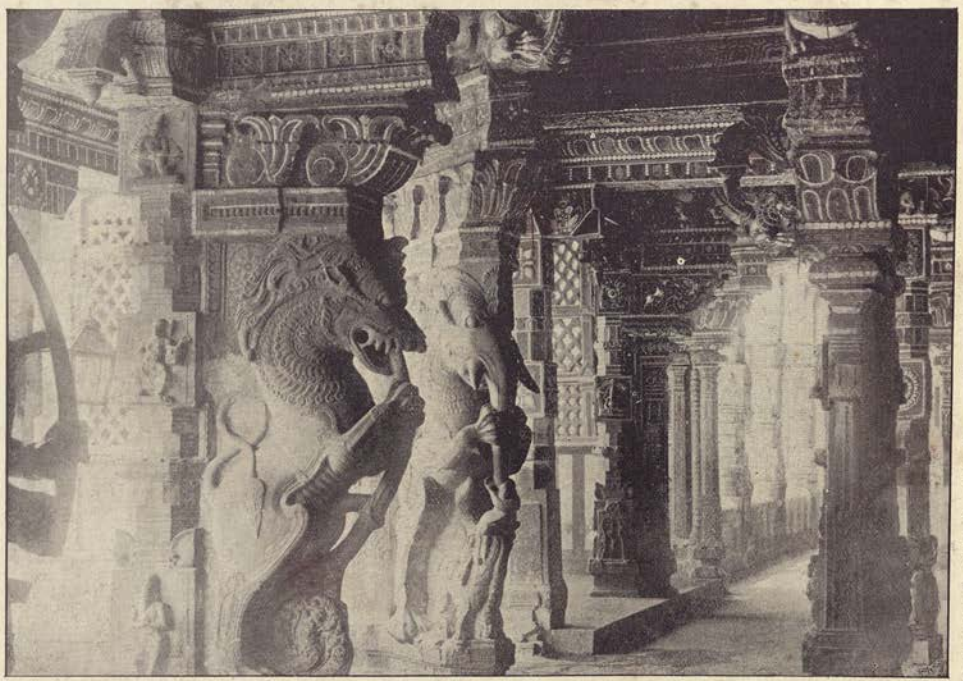
MADURA.

MADURA has been the political and religious capital of Southern India from time immemorial. It was the seat of government of the great Pandyan kings long before the Christian era, but the origin of the city and of its great pagoda are alike unknown. The great temple is honoured by the perpetual presence of the great god Shiva, who is worshipped throughout Southern India. In the fourteenth century much of the pagoda was destroyed by the Mussulmans, who invaded the country. They tore down the walls and the nine lofty gopuras, or gateway towers. The two inner shrines escaped in a marvellous manner. Later on, however, when the Mohammedans were driven away, the Brahmin priests rebuilt the walls and gopuras. The great temple presents all the characteristics of a Dravidian temple. It is said to be the largest temple in the world. It consists of three vast walled quadrangles, in the inner of which are the shrines to Shiva, and his wife. These shrines are curious bee-hive shaped towers, called Maudapams, covered with splendid carved stones, to illustrate scenes from Hindu mythology. These Maudapams stand in the garden, in which is the "Golden Lily

TIRUMALA NAYAK'S PALACE, MADURA.

Lake." Between the two shrines is the Thousand Pillared Hall, with rows and rows of beautifully carved and bracketed pillars. The sanctuary was built about the year 1560.

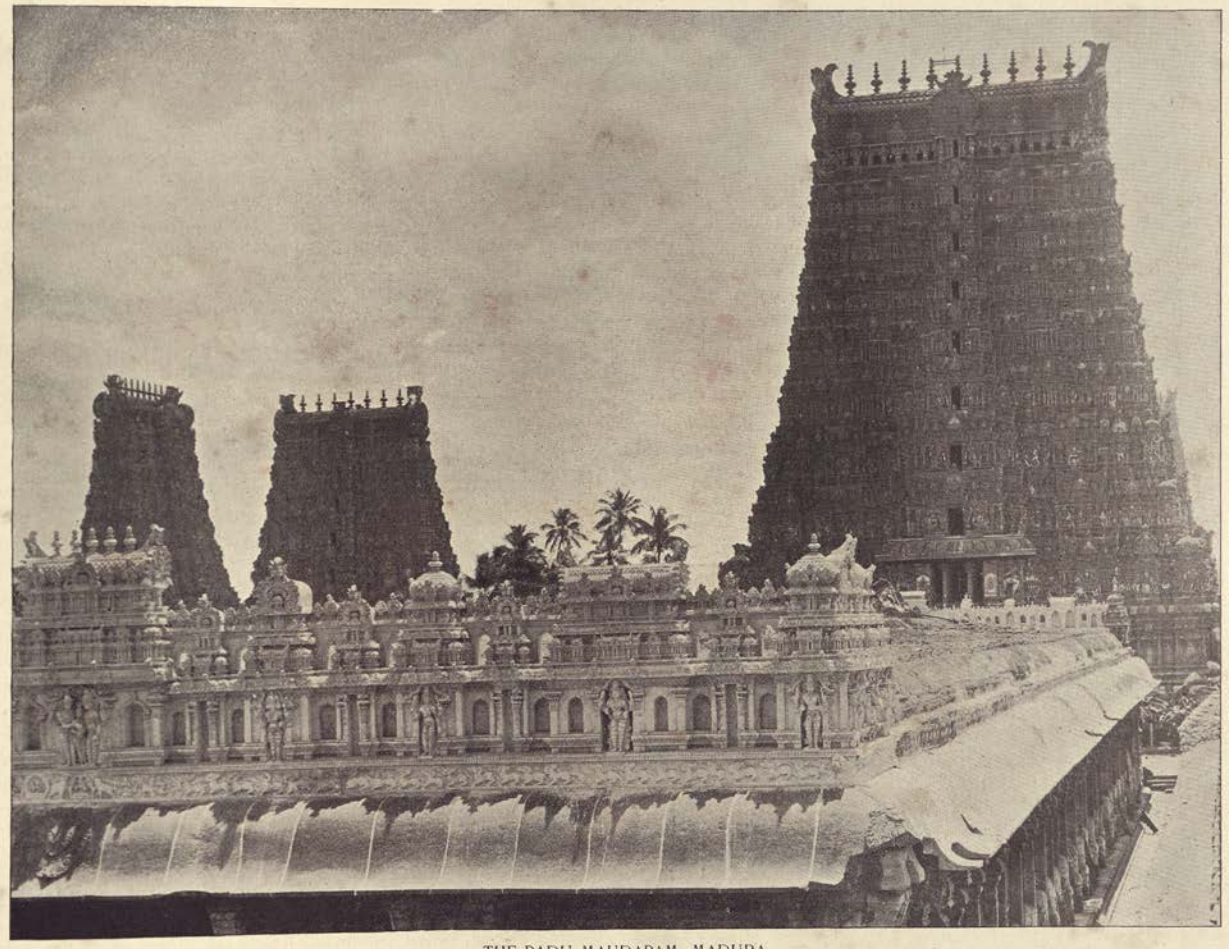
The peculiarities of Dravidian art are more marked and more elaborate in Madura than in any other city. The great Hindu pagoda, with its picturesque gateways and wonderful pillared halls, the walls of which are covered with superb carving, produces a grand effect; whilst the deeply cut sculptures, thrown into strong relief by brilliant sunlight, are unsurpassed for variety and elaboration. This cannot fail to be the impression produced on the spectator. The temple buildings are, moreover, not deserted, like many Indian shrines; but, at all hours, are thronged with priests, worshippers, buyers and sellers, in this respect rivalling even the busy temple courts of Benares and Muttra. The activity of Hinduism, both religious and artistic, is the most prominent feature of Madura. The two old shrines to Shiva and his wife are said to date from the year 1520, but they are probably much older.



ENTRANCE TO THE GOLDEN LILY TANK, MADURA.

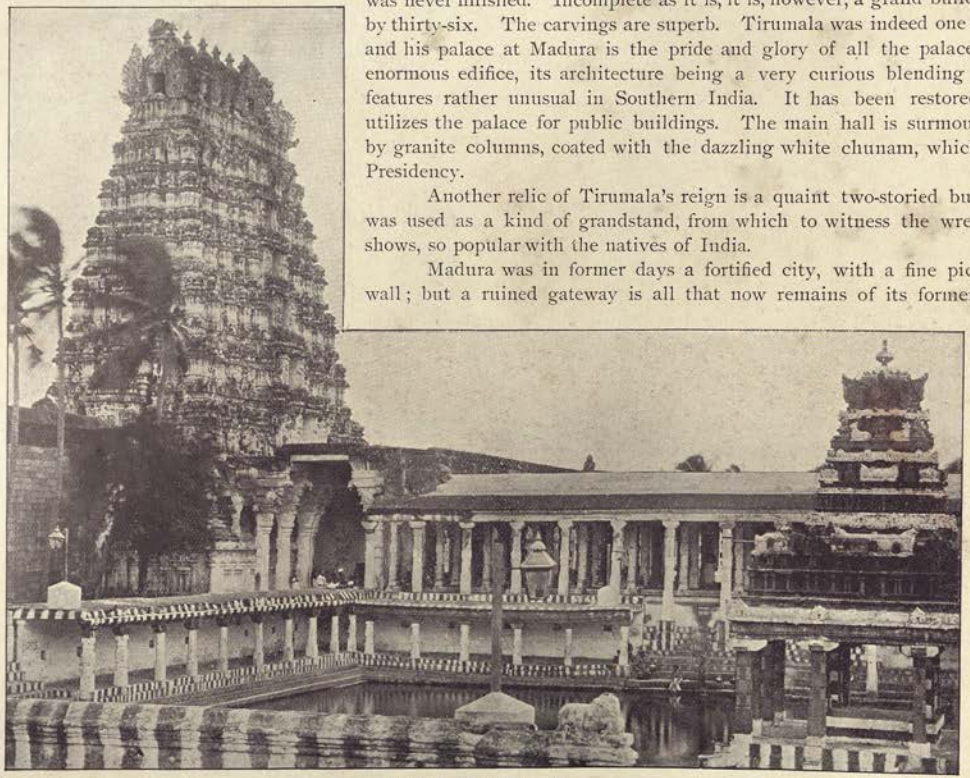
The ceremonies connected with these idols furnish constant occasions for festivals within the walls of the temple, as well as processions outside the town. The pagoda is very wealthy, as it has an endowment from Government, and receives magnificent gifts from pious Hindus. Its treasure is wonderful, and the jewels are magnificent. The oldest are a crown, turban, and pendant of gold, studded with precious stones. The designs are very ancient as they were presented by the Pandyan kings. On high days and holidays the gods and goddesses ride in procession, in grotesque silver vehicles representing a lion, a swan, a human-headed bird, and a griffin.

The Padu Maudapam is another wonderful building. It was erected by King Tirumala, as a guest-house for Shiva, who agreed to pay an annual visit to the place, provided a suitable building was prepared for his reception. Over a million sterling was therefore spent on the erection of this gorgeous building, which is a vast hall containing rows and rows of magnificently carved columns, each of which is, in itself,



THE PADU MAUDAPAM, MADURA.

a perfect work of art. The whole front of the building is covered with the most wonderfully executed groups of warriors, horses, elephants, lions, and tigers; some in close conflict, some in hot pursuit, others being slain. Tirumala was so delighted at the success of his guest-house which is the most magnificent in India, that on its completion he proceeded to build a pagoda opposite it, which was to surpass it in grandeur. He never lived to carry out his ambitious idea, and none of his successors were enterprising enough to complete it for him, so the pagoda was never finished. Incomplete as it is, it is, however, a grand building, measuring fifty-eight yards by thirty-six. The carvings are superb. Tirumala was indeed one of the greatest builders in India, and his palace at Madura is the pride and glory of all the palaces of Southern India. It is an enormous edifice, its architecture being a very curious blending of Mohammedan and Hindu, features rather unusual in Southern India. It has been restored by Government, which now utilizes the palace for public buildings. The main hall is surmounted by a lofty dome, supported by granite columns, coated with the dazzling white chunam, which is largely used in the Madras Presidency.



TEMPLE, TINNEVILLY.

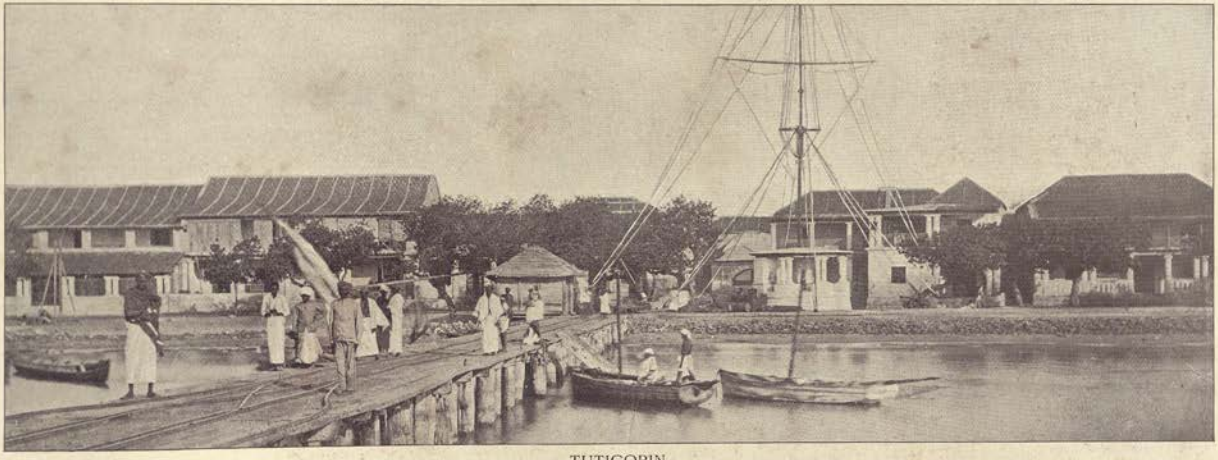
Another relic of Tirumala's reign is a quaint two-storied building, called Tam-Kam, which was used as a kind of grandstand, from which to witness the wrestling, fighting, and wild beast shows, so popular with the natives of India.

Madura was in former days a fortified city, with a fine picturesque citadel, and a strong wall; but a ruined gateway is all that now remains of its former strength. Under the British rule the town has been greatly improved by the laying out of good wide streets and spacious squares, planted with fine trees. The principal modern buildings are the new jail and a fine hospital. Madura is a great resort of pilgrims, and the centre of religious life in Southern India, as Benares is in the North. The street life is most picturesque and varied, and the visitor constantly comes across pictures that would delight the eye of an artist.

The place of most interest, in the eyes of the Hindus of Southern India, and that which confers sanctity on all the surrounding country, is Rameshwaram, a sacred island in the gulf of Mannar containing the celebrated pagoda, which completes the Hindu circle of pilgrimage, beginning with the temple of Devi, in Sind, and ending at Rameshwaram. This temple was built in the seventeenth century. It stands

on a small hill, in a quadrangle, surrounded by high walls, in which are several of the vast gopuras of the south. It is a majestic edifice, with lofty gateways and towers, fine statues, beautiful pillared colonnades, and columns, walls and domes all beautifully carved. The peculiarity of this temple is the massiveness of its workmanship. It consists entirely of enormous slabs of stone, which are used even for doorways and ceiling, in the pillared hall surrounding the shrine of Shiva. Not a particle of wood was used in the building of this sacred shrine.

TINNEVELLI is a town in the extreme southern portion of the Indian Peninsula. The district swarmed with independent chiefs, during the early Carnatic wars, and was in a very unsettled state, as each chief had his stronghold, and was constantly engaged in petty warfare. In 1792, when the Madras army was employed in the war against Tippoo, a formidable insurrection broke out in Tinnevelli. British troops marched into the district, subdued the chiefs, and added the country to the Madras Presidency. Tinnevelli is a populous city containing



TUTICORIN.

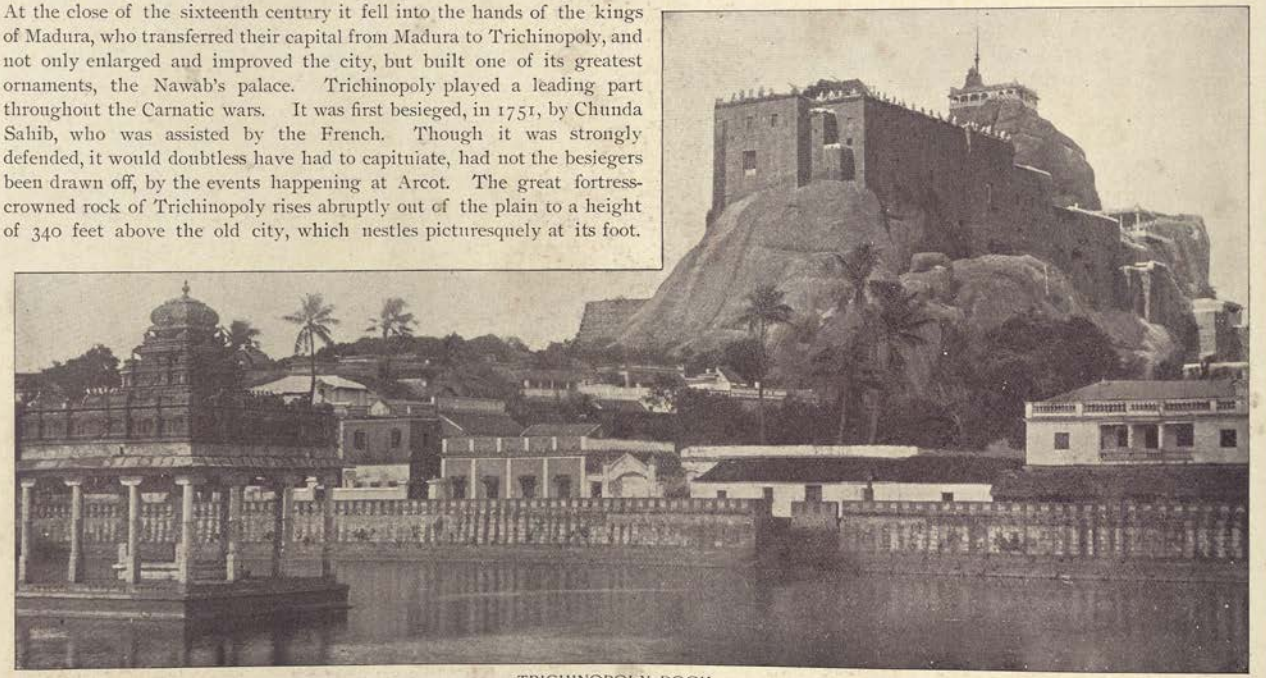
nearly 20,000 inhabitants. The most interesting building it contains is the beautiful Shiva Temple, which, like the temple at Madura, is one of the few double temples of India; the northern half of it being dedicated to Shiva, the southern half sacred to Parvati, his consort.

Tinnevelli is a great centre for mission work which is carried on throughout the district. There are 160,000 Christians, of whom about 100,000 belong to the Church Missionary Society, and the Society for the Propagation of the Gospel, and 60,000 to the Roman Catholic Church. It is a remarkable fact that in the last twenty years, while the Hindus have increased thirty-three per cent, and the Mohammedans by ten per cent, the Christians have increased by seventy-four per cent. The Jesuit Mission does good work at Tinnevelli, and has been established there since the sixteenth century.

TUTICORIN is a very thriving seaport town, with a population of about 16,000, and is situated about thirty miles from Tinnevelli. It ranks sixth among Indian ports, but its harbour is so shallow that ships have to anchor two or three miles from the shore; their cargoes being conveyed to land in flat-bottomed native boats. The annual value of its exports and imports amounts to about £2,000,000.

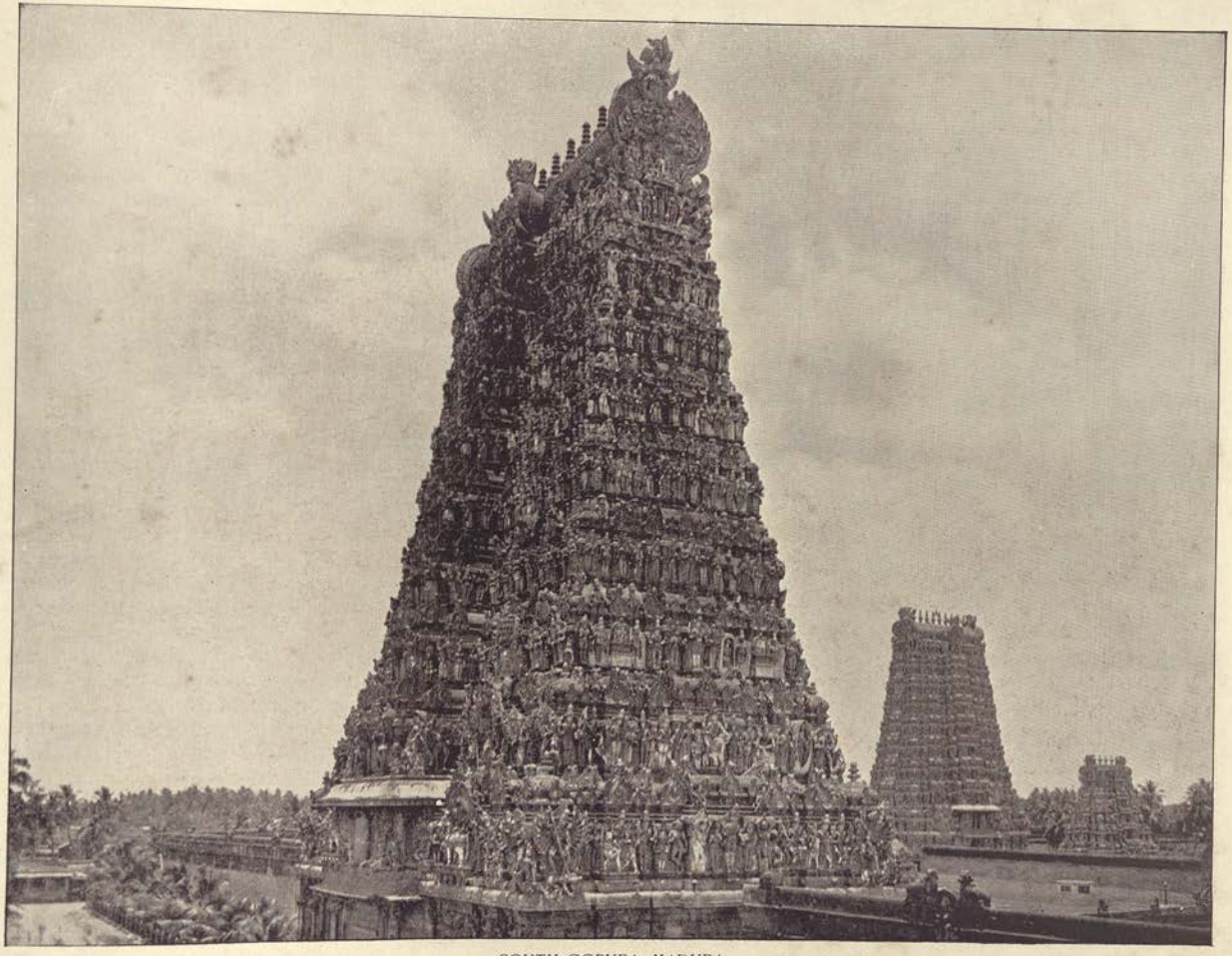
The pearl fisheries of Tuticorin were known to the ancient Greeks and Romans. These, as well as the conch-shell fisheries, are Government monopolies; but they yield only £3000 a year.

TRICHINOPOLY, the second largest town in the Madras Presidency, is the civil and military headquarters of the fertile Trichinopoly district, an important railway centre, and a garrison town, situated on the banks of the Cauvery. It is a place of great historic interest, and was one of the principal cities of Southern India for five centuries B. C. It was also one of the capitals of the old Pandyan kings. At the close of the sixteenth century it fell into the hands of the kings of Madura, who transferred their capital from Madura to Trichinopoly, and not only enlarged and improved the city, but built one of its greatest ornaments, the Nawab's palace. Trichinopoly played a leading part throughout the Carnatic wars. It was first besieged, in 1751, by Chunda Sahib, who was assisted by the French. Though it was strongly defended, it would doubtless have had to capitulate, had not the besiegers been drawn off, by the events happening at Arcot. The great fortress-crowned rock of Trichinopoly rises abruptly out of the plain to a height of 340 feet above the old city, which nestles picturesquely at its foot.

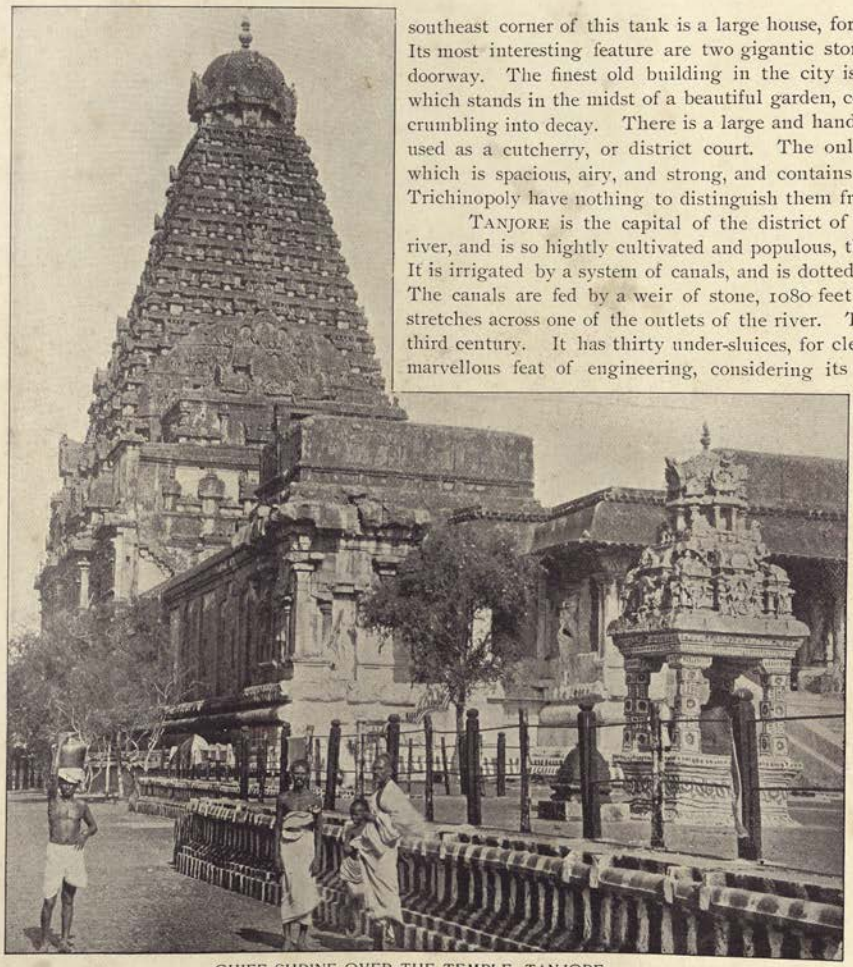


TRICHINOPOLY ROCK.

The view from the frowning heights of the rock is very grand. Little is now left of the old fortifications but the citadel and a pagoda-like temple. A covered passage hewn out of the rock leads to them. The passage is lined with pillars, which bear the mark of Jain architecture. Above these is a frieze of exquisitely carved animals. The passage and the Shiva temple are connected by a flight of steps, which, some years ago, was the scene of a frightful disaster. A panic suddenly arose among some 400 people, who were descending them, and over half the number were crushed to death. Immediately below the fort is a large and handsome tank, with stone steps descending on both sides, to the water's edge, and a *Maudapam*, or temple in the centre, which is extremely picturesque. At the



SOUTH GOPURA, MADURA.



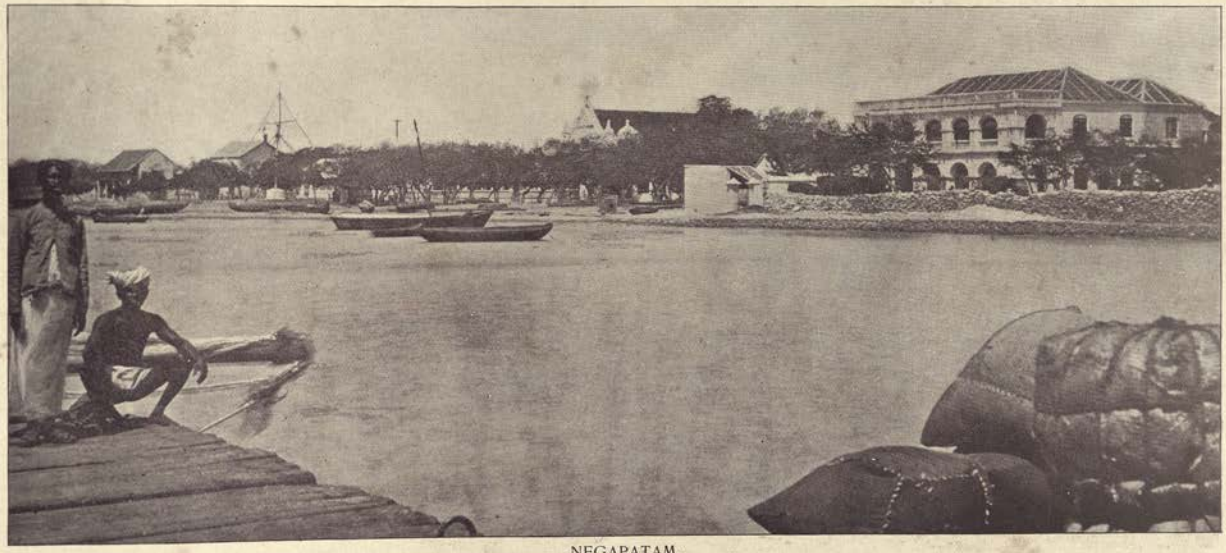
CHIEF SHRINE OVER THE TEMPLE, TANJORE.

southeast corner of this tank is a large house, formerly a Hindu temple, in which Clive lived. Its most interesting feature are two gigantic stone elephants kneeling on each side of the doorway. The finest old building in the city is the palace of the Nawab of the Carnatic, which stands in the midst of a beautiful garden, covering a large area. It is, however, rapidly crumbling into decay. There is a large and handsome pagoda in Trichinopoly, which is now used as a cutcherry, or district court. The only other building of importance is the jail, which is spacious, airy, and strong, and contains some 450 prisoners. The cantonments of Trichinopoly have nothing to distinguish them from other cantonments.

TANJORE is the capital of the district of the same name on the delta of the Cauvery river, and is so hightly cultivated and populous, that it is called the garden of Southern India. It is irrigated by a system of canals, and is dotted with fine cocoanut trees in every direction. The canals are fed by a weir of stone, 1080 feet long, 60 feet wide and 18 feet high, which stretches across one of the outlets of the river. This weir is said to have been made in the third century. It has thirty under-sluices, for clearing the bed of the river of sand, and is a marvellous feat of engineering, considering its age. In the Carnatic wars Tangore was besieged by the French under Lally and by the English in 1771, who took the place and made the Raja and his family prisoners. He was reinstated, but his son lost his birthright, as far as most of the district was concerned, as the English took over the territory. At the death of the next Raja, in 1853, the property of this once powerful family was so far confiscated that the present princess—the last of her line—was left in comparative poverty. In the fort of Tanjore is a monster gun called Rajagopala. It is 24 feet long, and 10 feet in circumference. It has been fired but once, and then the inhabitants were warned to leave the town. A train of powder was laid, which took forty minutes to burn, and all went well with the explosion. It is worshipped as a protector of the fort and people in times of peril. The great temple of Tanjore ranks high among the temples of India, but a photograph must suffice as regards description in this case. There are 300 temples in Tanjore district, many of them justly celebrated.

NEGAPATAM is a municipal town, and a seaport of some importance, near Tanjore. It was one of the early Portuguese settlements as well as a seat of Buddhist worship. The Chinese pagoda was a remarkable building, corresponding in style to the pagodas of Burma and Ceylon in mediæval times, but it has disappeared, and a Jesuit College occupies its place. This college accommodates some 400 students, and gives employment to eighteen professors. Near Negapatam is a celebrated mosque which was erected about 200 years ago. Tranquebar, a Danish settlement, is situated twenty-five miles from Negapatam, and dates as far back as 1616. The English obtained it by purchase in 1845. This was the first mission station occupied by Protestants in India.

PONDICHERRY is a small settlement with a population of nearly 150,000 which still belongs to France. It was settled by the French in 1674; captured by the Dutch in 1693, but restored some six years later. The English took the port in 1761, but restored it to the



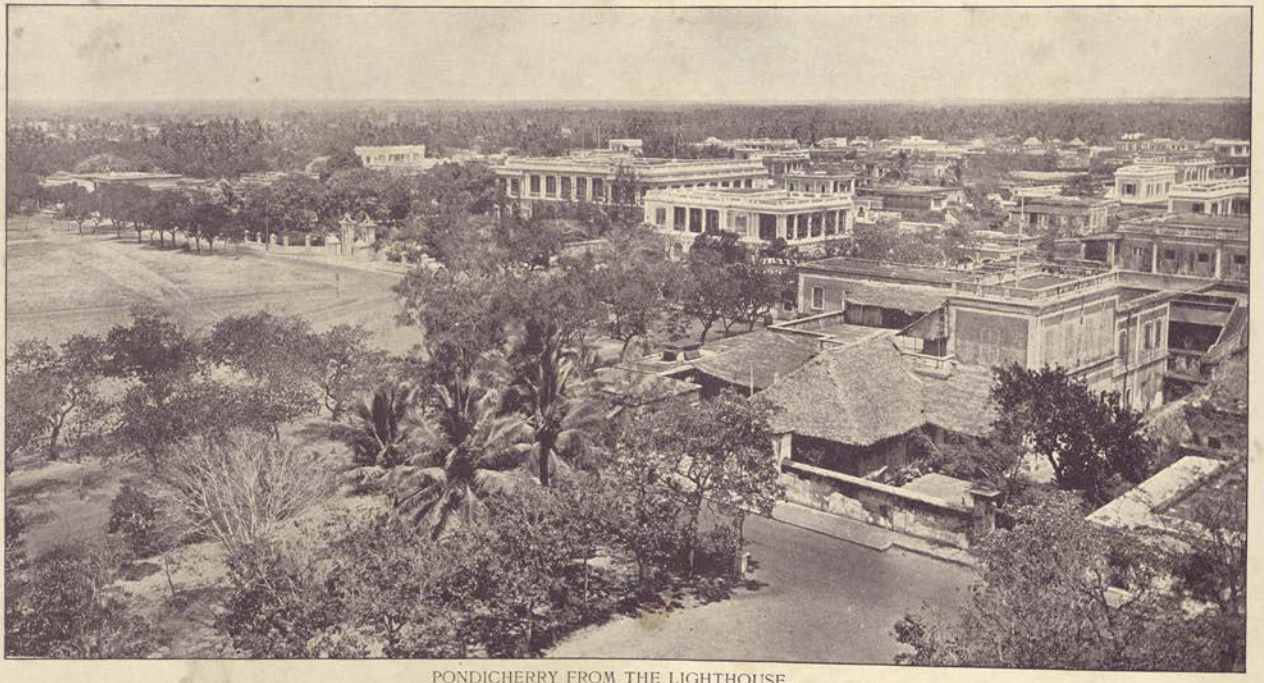
NEGAPATAM.

French two years later. It again fell into the hands of the English in 1778, and was handed back in 1785. It was captured for a third time in 1793, but again turned over to the French in 1816. The native inhabitants had no say in the matter, while Pondicherry was like a foot-ball, kicked about from the French to the Dutch, from the Dutch to the French, or during the scrimmage between the French and English. It is a pleasant little port, with a few excellent public buildings, and a revenue of some £60,000 a year.

SALEM is a town of considerable importance, with some 60,000 inhabitants. It is in a valley surrounded by the Shevaroy hills, on which there are a large number of coffee plantations. Salem boasts many good two-storied houses, wide streets, and has the general appearance of a prosperous town. The place is celebrated for its carpets, as well as for its cutlery.

COIMBATORE is the headquarters of a district. It has wide streets and lies some 1500 feet above sea-level. Near the place, at Perur, is the temple of Mil-Chidambaram, which is one of the three Hindu Temples spared by Tippoo Sultan.

CALICUT is a seaport town on the Malabar coast. It is the headquarters of a populous district. The rulers of Calicut were called Zamorins, at the time when Vasco-di-Gama arrived there, in 1498. In 1486 a Portuguese adventurer named Covilhan landed at Calicut, thus



PONDICHERRY FROM THE LIGHTHOUSE.

giving the place the distinction of being one of the first ports of India visited by Europeans. The town is prettily situated in the midst of groves of palms and mango trees. The Portuguese church was built by the Zamorin, some 370 years ago, and presented to the Christians. Calicut is the terminus of the Madras railway, and British India steamers call there weekly, going north and south.

CHAPTER XIX.

OOTACAMUND, AND OTHER HILL-STATIONS IN THE NILGIRIS.

"The sweet, half-English Nilgiri air."—*Tennyson.*

THE Nilgiri Hills, or Blue Mountains, which cover an area of about 725 square miles, and lie at an average elevation of 6500 feet, are situated in the West of the Madras Presidency. They consist of a tableland, by two ranges of hills, which rise abruptly from the plains below, in splendid, wooded mountains, bold, lofty ridges, and abrupt rocky eminences. They are separated from the elevated land of Wainad and Mysore by a broad and beautiful valley, formed by the Mozar river, and are joined to the Western Ghâts by a sharp and precipitous ridge of granite peaks. In the southwest angle of the Nilgiris are the Kundas, and spurs from this range run southward. 3000 feet lower lie the lovely Ochterlong Valley and the Southeast Wainad, with its beautiful valleys, woods, and hills, on whose slopes is the home of the coffee shrub.

The highest peaks of the Nilgiris are: Dodabetta, 8760 feet, and Makurti, 8402 feet, and the District is reached by six passes, or Ghâts, of which the two most frequented are the Coonoor Ghât, from Mettapollium, and the Segur Ghât from Mysore.

The Nilgiris give rise to three rivers: the Moyar, which rises at the foot of the Nilgiri peak, and rushes, swollen by little mountain torrents and streamlets through the dark ravines, and dashes in water-falls over the steep rocks of its beautiful hill home, to join the Bhavani in the plains below; the Pykara, a tributary of the Moyar, and the Calicut river which discharges its waters into the sea. The only lake of note in the Nilgiris is that of Ootacamund, which is nearly two miles long, and is formed by an artificial embankment, thrown across the western outlet of the valley, which dams up the waters of the Dodabetta streams.

The Nilgiris are exposed to two monsoons, the southwest monsoon, which lasts from June till the end of August, and the northeast monsoon which prevails during October and November. Situated as they are, at an average elevation of 6500 feet, they possess a bracing, healthy and invigorating climate, unrivalled in the tropics. The average temperature has been fixed at 58° F. and the extreme range of temperature, from sunrise to 2 p. m. usually averages 16° F. throughout the year.

Ootacamund is the principal station of the Nilgiris. It is the headquarters of the Madras Government for six months, from April to September, and the headquarters of the Madras Army and Commander-in-Chief throughout the year. Ootacamund, or Ooty, as this, the most delightful of India's hill stations, is called, is situated almost in the centre of the Nilgiri Plateau, on the Western slopes of the Dodabetta Range, and nestles picturesquely and stragglingly among the hills, valleys and ridges of an almost Highland-looking range of mountains, which encircle a lake, to whose calm, shining waters, grassy, tree-fringed banks slope down on every side.

There are worse moments in one's life than the awakening, after the first night's unbroken and refreshing sleep in that delightful Nilgiri climate, especially when the night has been preceded by the terrors of a hot-weather journey through the heated Deccan Plains. As the visitor surveys, in the cold and bracing morning air, the charming, varied landscape of hill and valley, wind-swept downs and fine woods, he feels it is good to be there, 7000 feet above the sweltering plains, which lie, enveloped in a haze of heat, at the foot of the Blue Mountains. The thirty-two miles drive up the Coonoor Ghât from Mettapollium, which is surely the hottest place in the world in the month of April, is, in spite of the discomfort of the jolting tonga, full of pleasure and interest to the traveller.

At first the road is level and the heat overpowering; then, after a few miles, it begins to wind up-hill, amid the most luxuriant tropical scenery; among soft, plumy groves of palms, bending, waving and rustling under the bright blue sky, in curves of graceful majesty.

Creepers of purple, blue, yellow and white, make living pillars of dead trees, and hang from every withered bough. Feathery bamboos wave their graceful fronds over masses of strange foliage, haunted by marvellous butterflies and strange insects, that float from flower to flower, like flashes of green and crimson fire. Wonderful orchids, like visions from fairyland, hang, fantastically poised from the branches of the trees. A river, fed by ice-cold mountain torrents, flows down to the plains, and, bending lowly over it, as if to hear its secret, are great clusters of bamboos and stately groups of tall cocoanuts. The air is still and heavy with perfume and throbbing, passionate, tropical life, and the silence is unbroken, save for the screech of the green parrots or the crashing of a troop of monkeys among the branches. Every

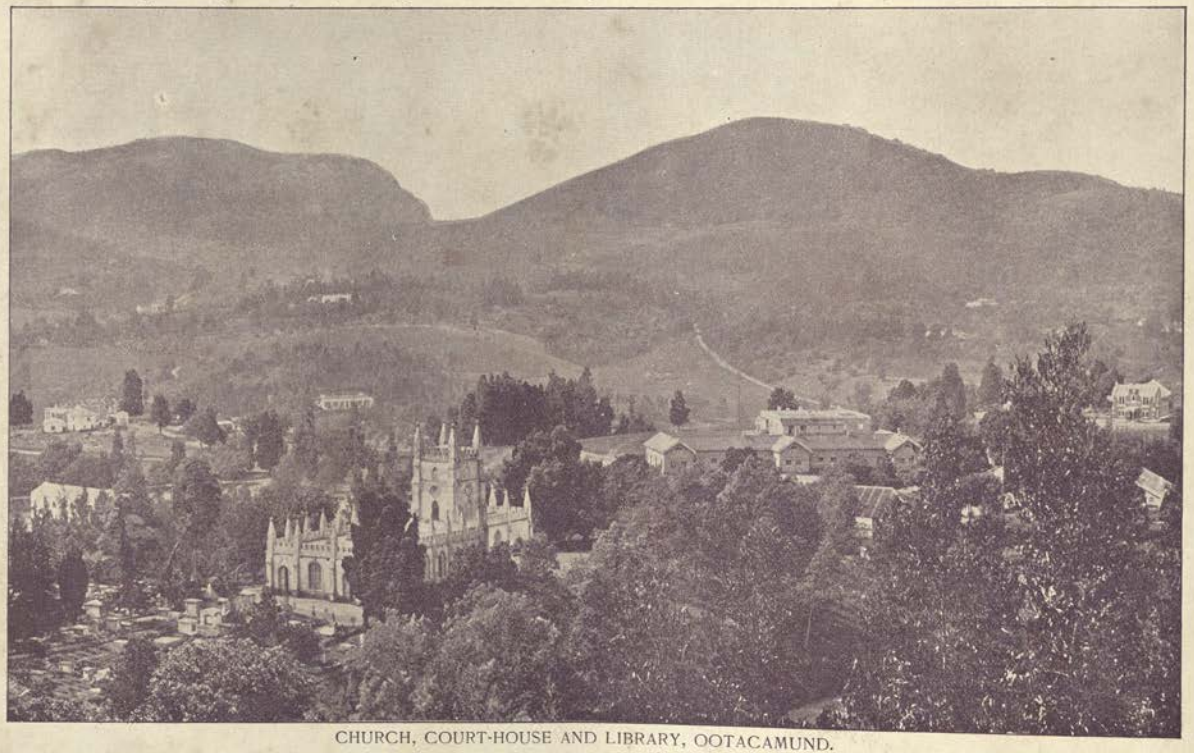
THE LAKE FROM JAIL HILL, OOTACAMUND.

moment the scenery becomes grander, and splendid mountains rise up, their grand gorges clothed with wood, with little water-falls glistening through the green precipices, great clumps of gigantic tree ferns and the crimson flowers of the wild rhododendron filling every crevice of the wild ravines. But with every mile of the steep zigzag road the air becomes cooler and more invigorating, and the scenery gradually loses its tropical character, until the visitor could almost imagine himself amid the lovely mountain scenery of Cumberland or Westmoreland. Palms and bamboos have given place to pines and firs. Roses and honey-suckles grow all over the stone walls that border the narrow road and the river, which it follows for a while, foams and brawls over its rocky bed, as it winds through tangled shrubberies of wild raspberry.

OOTACAMUND FROM BELLEVUE, SHOWING ELK HILL.

There is nothing tropical to break the charm; nothing to remind one of India, save an occasional gang of swarthy hill coolies with heavy loads on their heads, alpenstock in hand, plodding up the steep walking path, or a drove of little cream-coloured Indian cattle on their way to the markets of Coonoor and Ootacamund.

At an elevation of 4000 feet the coffee plantations are reached, which increase in extent till they cover the mountain side up to 6000 feet, planted in steep, but regular and tidy-looking terraces of smooth green bushes. The neat tin-roofed manager's bungalows, the packing,



CHURCH, COURT-HOUSE AND LIBRARY, OOTACAMUND.

and tea-houses and the coolies' lines,—all betoken the presence of arrangement and capital, and form a marked contrast to the squalid native villages of the rich plain below.

At a still higher elevation, handsome villas of white stone and picturesque cottages are seen, nestling among green tree-covered rocky terraces, and finally the summit of the gorge is reached just above Coonoor, at the Wellington Depot for convalescent soldiers who are sent

up from the low country. Here many a poor fellow finds a last resting-place in the pretty cemetery by the river side. Here we enter upon an elevated open country, like Exmoor or the Cheviots, without trees or bushes; after passing through which for ten miles on a good and fairly level road, the air getting colder and damper with every mile, the visitor drops down upon hill-girt, wooded Ootacamund. "Cloudland" it might well be called, for it is beloved of the mists and clouds which envelop it in their soft grey mantle, while constant sudden storms of heavy rain sweep over its breezy uplands and valleys.

"Ooty" is built on four hills, two of which encircle the pretty lake, and between which lie numberless green valleys and ridges, each forming a foothold for some quaint white-washed cottage, with open French windows and climbing roses, while the more aspiring villas are higher up the hills amid groves of pine and eucalyptus. There are many good driving roads running along the ridges, and zigzagging down the slopes, besides countless steep short-cuts, which boldly breast the sheer ascents. Each house or cottage seems to nestle in a little hill of its own, and no sign of outer life breaks its rustic quietness. The gardens are gay with lovely roses; great scarlet bushes of geraniums and hedges of fragrant heliotrope fill the air with their delicious scent, the boundary walls are hidden by great ferns and clumps of pure white arum-lilies; gay, many-hued dahlias and fuchsias fill the huts, and nestling at their feet, are beds of sweet-scented violets. Gardening in the Nilgiris is a great pleasure, for the rapid growth of seeds and plants reward the labourer for his hire as if by magic. Vegetables grow with great rapidity, and numerous thriving and well-stocked market gardens, belonging to permanent European residents and to enterprising natives, supply the market, or Shandy, which takes place once a week, on Tuesday, known to the "memsahib" as Shandy Day, when she must purchase all her provision of meat, vegetables, poultry, eggs, grain and other "bazaar" necessaries for the week, unless she prefers to pay a treble price for inferior articles on the other days. The "Shandy Bazaar" is quite one of the sights of Ooty, and is held in a large market near the native bazaar, which clusters round the lower end of the Lake and is picturesque from afar, but, on approach, very unsavoury. It is a

OOTACAMUND FROM DODABET.

gay and animated scene, cart after cart arrives at dawn having lumbered, creaking, thirty-two miles up the Ghât, in a long string, all the preceding day and night; and its owners, having unharnessed the patient oxen, who, without further loss of time, proceed to lie down and munch the bundles of hay provided for them, unpack sacks of grain, piles of country baskets, brooms, cocoanuts, plantains, pineapples, which wares they arrange around them on the ground. The products of the country are already there, potatoes, celery, peas, lettuce, enormous globe artichokes and other vegetables, fruit, eggs, butter and poultry, sides of mutton and lumps of beefs, while all around there is an undescribable din, the bleating of goats, the cackling of distressed fowls, the gobbling of turkeys, the quacking of ducks, the expostulations of dignified, blue serge-clad, turbanned butlers, the shrill voices of native women, who, having done their marketing, are bargaining for new cloths, glass bangles and other vanities, sold by the native hawkers who are seated on every side, their wares spread out in tempting confusion. All round are groups of buyers and sellers, and at a little distance, parties of travellers and cartmen, cooking their midday meal at fires they have lighted. Countless dirty coolies, male and female, stream out of the market, with baskets on their heads containing the oddest medley: a couple of fowls, a bottle of ghee, eggs, vegetables, a side of mutton, a roll of coarse native cloth for the eternal duster, whose constant disappearance and rapid destruction is a trial to the harrassed housekeeper. Shandy Day is a trial in every household, as the cook and butler spend hours there, to the neglect of culinary matters, which are left to the cook's-matey, whose knowledge of cooking is rudimentary, while every servant, including the syces, who invariably return from it drunk, make their escape if possible.

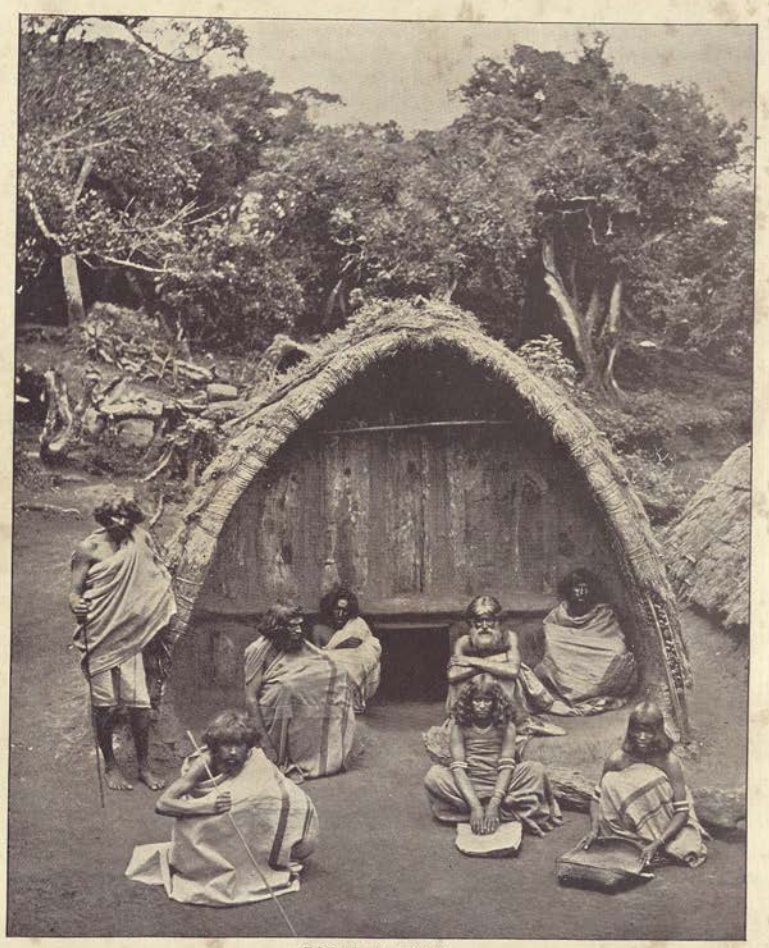
The great attraction of Ootacamund are the wild and boundless downs, which stretch for miles of undulating, springy turf towards the distant blue Kundahs, varied by steep hills, rocky ravines and groves of beautiful forest, called sholas, and hunting on these breezy downs goes on from April till October, and is a great joy, in spite of the drawbacks of the country: the steep and stony hills, the slippery tracks which lead down to the "crossings" of mountain streams, which are very often full of treacherous holes, dangerous bogs and morasses which occasionally cause a little grief to the less experienced riders to hounds who do not know the country, and who take many a toss, until they, too, can say *experientia docet*.

The wily jack, however, is not the only denizen of these beautiful dark sholas, which afford shelter to the stately sambhur, jungle-sheep, and spotted deer, while further away on the dewy slopes of the blue Kundahs there are pig, black buck, and bison to be stalked, while of late years tigers have been known to visit the Ooty downs and have been killed in close proximity to the station. The downs are also frequented by herds of half-wild buffaloes, who wander about seeking pasture under the charge of a Toda-boy, who has them in complete control. They are, however, savages where Europeans are concerned, and often take it into their heads to charge horsemen on the downs, while it is decidedly unsafe to walk in their vicinity. These herds are the property of the Todas, who are the most interesting of all the Nilgiri hill tribes. Their name is probably derived from the Tamil word "Tarawar," a herdsman, and they are the only aborigines of these hills and are utterly dissimilar in all respects, physical as well as moral, to the races that inhabit the plains. Their origin is unknown and very much disputed—some writers drawing their origin from Italy, others declaring them to be of Arab descent. They are a striking race, being tall, well-proportioned, athletic, and their strong and sinewy limbs seem to deny their descent from any effeminate Eastern race, while their regular, aquiline features, jet-black hair and eyebrows and receding foreheads, seem to point to Jewish origin. Their dress, too, is peculiar, consisting, both for men and women, of a single woolen mantle or toga, wrapped round them, which once was white, but while, as it is like its wearers, never washed, assumes a dun-coloured hue. They are a good-looking people, and some of the women are very handsome, with their fine eyes, jet-black curling hair and skins of almost ivory fairness. They speak the Toda language, which is a branch of the Dravidian family, and live in hamlets called *mands*, which consist of two or three oval huts with a low entrance or door-way, only thirty-two inches in height, closed inside by a solid sliding block of wood. There is no other doorway, and the Todas crawl in and out of their huts on hands and knees. Inside the huts, which are built of bamboo and rattan, there is a raised platform or sleeping place covered with deer-skins or mats, and a fire-place and raised slab for cooking. Besides the huts each mand has its cattle and dairy, which is also a species of Temple where the deity is worshipped by these strange people, who look upon their buffaloes as sacred, and who also worship a deity called Hiriaderea and the "hunting-god." They believe that after death the soul goes to Oru-norr, "the great or other country." They

are full of superstitions, and when a Toda dies, a number of buffaloes are collected and barbarously beaten to death with huge pointed clubs by the young men of the tribe. This custom, it is said, arose from the unfortunate demands of a Toda-ghost, but it is probably the usual savage idea that the animal which is useful in this world will be equally so in the next.

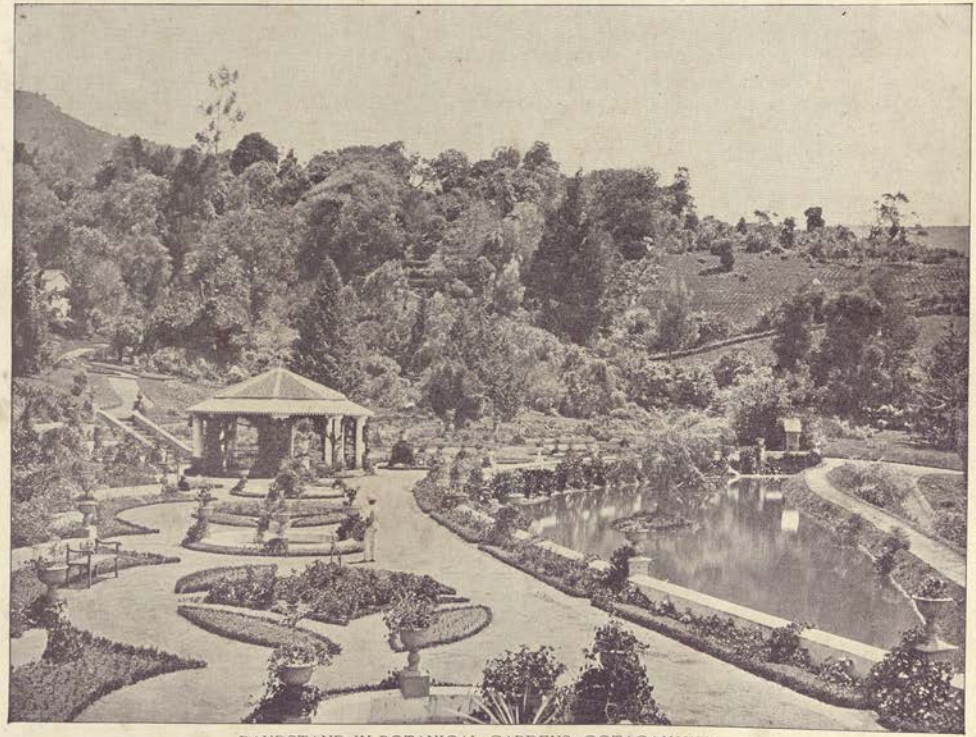
The Todas are a dirty and indolent race; their sole occupation is cattle-herding and dairy work, and they live on milk, curds, ghee and a few grains. They practice polyandry, a woman marrying all the brothers of a family. These curious people were the original inhabitants and owners of these hills, where they wandered at their pleasure, seeking pasture for their buffaloes undisturbed by any one, until famine or invasions from other tribes sent the "Bergers" or "Badagas" up from the plain below, to seek their fortunes in the higher mountain land. There they settled down and began to till the fertile valley in which they dwelt, paying tribute, which was insisted on, to the proud and independent Todas, who still consider themselves Lords-of-the-Manor on the Blue Mountains, and whose claims are upheld by British rule. The Todas are rapidly becoming extinct, and it is more than probable that like other wild tribes which the progress of civilization has swept away from the face of the earth, the Toda will, ere long, cease to have "a local habitation and a name" among the people of the East.

The Bergers or Badagas (from Badacu, meaning north) or, as the Todas, who look down on them, call them, the Marves, are a race of Sudra Hindus, that immigrated to the Nilgiris from the north about 300 years ago, after the dismemberment of the Vijayanagar Kingdom. They are the most prosperous, hard-working and civilized of all the hill tribes, but have the puny figures and flat features of the low caste natives of Southern India.



TODAS AT HOME.

They are an agricultural people, and cultivate the land they hold, for which they pay a tribute, called *gudu*, to the Todas. They also act as labourers on the tea estates of the Nilgiris. They speak a debased dialect of modern Canarese and live chiefly on cereals. In religion they affect the Lingait or Shaivy, a form of Hinduism, their principal deity being Rangaswami, whose temple is situated on Rangaswami Peak, the eastern point of the Nilgiris. The men wear enormous turbans and waistcloths, also a kind of sheet as a wrapper, and the women wear a white cloth, fastened by a string under the arms, leaving arms and legs bare, and quantities of ornaments of silver, brass or iron.



BANDSTAND IN BOTANICAL GARDENS, OOTACAMUND.

Besides these, the principal races, the population of the Nilgiris consists of Kotas, Kurumbas and Irulas. The Kotas or, Gaupatars, from the Sanskrit *gau* a "cow" and *pata* "slaying," *i. e.*, cow-killers, are an industrious and hard-working race — at once cultivators and musicians, potters and carpenters, bricklayers, and workers in metal. In investigating their origin, the usual obstacles, a comparatively unknown language and the want of a written character, oppose the efforts of inquirers. There is, however, a certain affinity between them and the Todas, to whom they show the greatest respect, paying tribute, like the Badagas, and performing menial offices for these, their superiors, who, in return, allow them certain privileges. Their language is akin to the Toda language and to Canarese, and it is thought they were originally connected with the Todas, and that they probably lost caste in consequence of some degrading or polluting action. They worship ideal gods, not represented by any image, and every larger village contains two temples, one for men, one for women, as the sexes do not worship together. They are a well-made, fairly tall, but an ugly-featured people. The Kurumbas (shepherds) are an uncivilized and ugly race of squalid and uncouth people. They wear very little clothing and live in rude villages called *motta*, which

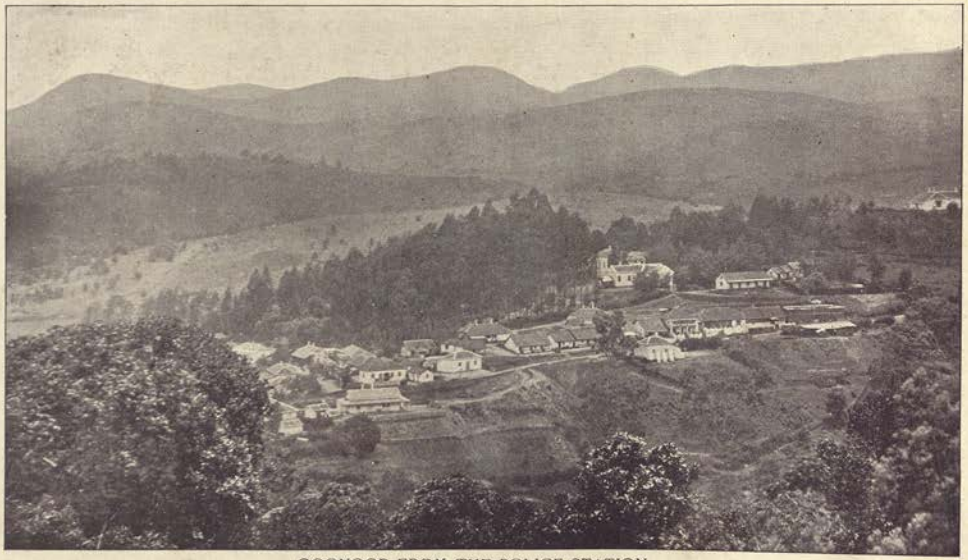
are generally located high up in mountain glens and clefts. They have a very vague religious belief and worship many gods. They also act as priests to the Badagas, who look upon them in awe, as vicious magicians, having power of life and death over man and beast, of causing disease and invoking spirits. They, in their turn, fear the Todas who consider them inferior beings and unclean. They speak a kind of Tamil.

The Irulas (or benighted ones, from the Tamil word *iral*, "darkness") are a hunting tribe that live on the lowest slopes of the Nilgiris, and are not recognized as inhabitants of the hill by the other tribes. They are very strongly built and dark skinned, and lead an idle and wandering life, occasionally working in tea and coffee plantations. The crops grown on the Nilgiri hills include wheat, barley and other cereals, peas, beans, potatoes and almost all English and native vegetables and fruits. Oats, lucerne and clover are also largely grown and there are many dairy farms which, under energetic European management, pay very well. The commercially important products are coffee, tea and, in past years, cinchona. Coffee cultivation was first introduced on these hills about 1844, having already been established in the Wainad and Coorg, where it is in a very thriving state. There are now, exclusive of several hundreds of small native clearings planted with coffee (the Badagas having taken to coffee planting on their own account with great success), over 200 estates opened, of which about eighty are in the Nilgiris proper. These estates contain over 26,000 acres of coffee land, and their present value may be estimated at over a million sterling. They employ over 13,000 labourers and there are about 200 European planters and managers in the district. "Black ears" and smiling hope, in turns, hover round the path of an Indian planter, and there is much excitement and no little fascination in a life which is as full of ups and down as his, whether he be a grower of cinchona, a planter of tea or of coffee.

Ooty is crowded from April to July with visitors from all parts of India, who enjoy the invigorating cold of the climate, which resembles that of mountainous Scotland, and certain of the colder parts of Switzerland. Government remains on the hills till the end of September, which is the most beautiful month of the year at Ooty, bringing with it golden sunshine, bright, exhilarating fresh air; after three months of incessant rain and mist. The gayest months are May and June, when there is a constant round of the ordinary gaieties of a hill-station: balls, dinners, races, theatricals, gymkhanas. One of the attractions, however, of the place is, that the station is so large that those who do not care for gaiety can live as quietly as they please, giving themselves up to the healthy out-of-door life that is such a contrast to the ordinary cramped, confined life of an Indian station. Besides hunting, which goes on for six months of the year, there is excellent fishing and shooting in the season, both in the neigbbourhood of Ootacamund, and further away in the Kundah and adjoining ranges, which abound in sambhur, black buck and cheetah, and where there are a few bison on the blue hill-sides. There are also various attractions for the visitor in and about the station of Ootacamund itself, such as the lovely drives on the excellent broad roads that stretch round the station for miles, besides gymkhanas and all the usual gaieties which go on during the season. Ooty has also several institutions worthy of notice, especially the Nilgiri Library, a handsome building in a central position, which consists of reading, committee, dressing-rooms and a remarkably well-stocked library. This is also the general meeting-place of the station, where people gather evenings. In connection with this library there is a fine gymkhana ground, with a large covered pavilion, where afternoon parties and dances are sometimes given; a good cricket and polo ground and several tennis courts. There is also a pretty boat-house, built by the boat club on the lake, containing out-riggers and many boats. Dances, concerts and theatricals are held in the Assembly Rooms, near Government House, which were built a few years ago by the proprietor of the Tonga Company, and are a great benefit to the station.

Besides the numerous good hotels, there is an excellent club at Ooty, situated on one of the healthiest and highest parts of the station. It contains, besides dining, drawing, reading and billiard-rooms, accommodation for over twenty resident members. It is, like all the other institutions of the station, managed by a committee. Between the club and Government House, which are both built on hills, there is a third hill on which is the Secretariat offices and Council chamber, both of which are covered by fine lofty trees. Government House is a large building, charmingly situated on a wooded hill, and is reached by a broad drive, which winds up through the beautifully kept Public Gardens. Ooty contains two Protestant and one Roman Catholic churches, all three large and well-built. The station has good European shops in connection with large firms in Madras, besides numerous native stores and shops, and a very good printing press in connection with the

Lawrence Asylum at Lovedale, three miles from Ooty, which was founded in honour of the memory of the late Sir Henry Lawrence, and is open to children of British soldiers, whether orphans or not. It comprises two separate buildings for boys and girls, with separate teaching staff, under one principal, who is also chaplain of the institution. It accommodates about four hundred children, who are housed, fed, clothed and educated. Trades are also taught them, and employment is found for them on leaving; and there are telegraph and survey classes, carpenters', tailors', and shoemakers' shops attached to the institution, which has an income of about £15,000 derived from the endowments of the Military Male Orphan Asylum of Madras, Government grants and profits on industries. There is also a very good school for European and Eurasian boys, known as the Breebi Memorial School. It was named after the first Commissioner of the Nilgiri Hills, in whose memory it was opened, and where the boys receive an excellent, sound, middle class education, as good as that obtained in most English grammar schools. Medical aid is given free at St. Bartholomeus Hospital, to in and out-patients. The hospital is maintained by voluntary subscriptions and a municipality and a Government grant of half of what is thus realized monthly. Great improvements have recently been made to the race-course, which is on the Hobart Park, which was reclaimed from the lake.

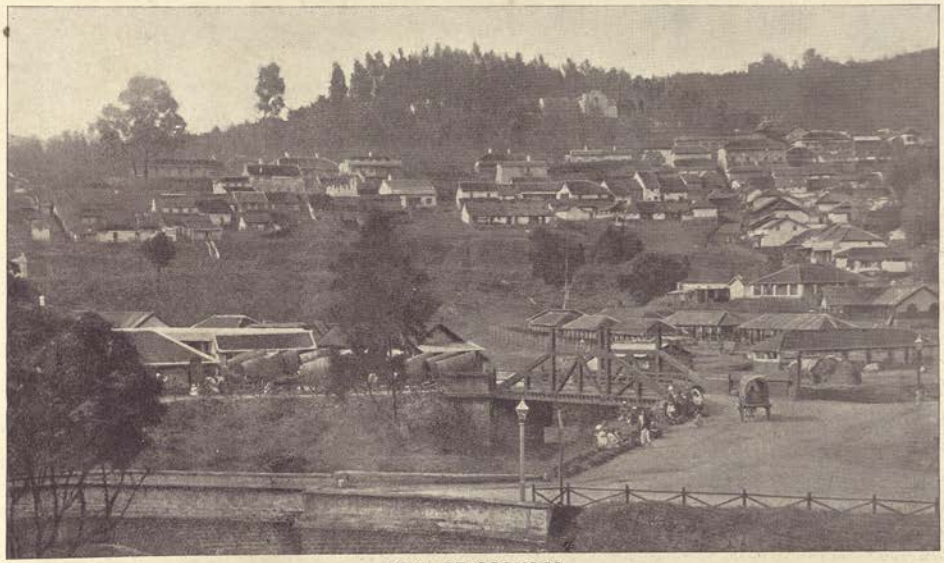


COONOOR FROM THE POLICE STATION.

Besides the amusements of the station itself and the pleasures of hunting and fishing, there are beautiful excursions to be made in the neighbourhood of Ooty. Of late years the Nilgiris have been so exposed to the pick-axes of indefatigable archæologists that their huge store of curiosities has been almost exhausted. In many parts almost every hill is crowded by single and double cairns, enclosing open areas, which, when opened, were found to contain numerous pottery figures of men and animals. Many of the figures in these cairns were represented with a high Tartar head-dress. One of the cairns had an immense tree growing out of it, and over it, which was estimated to be at least 800 years old. There are some remarkable cromlechs and kistavacus, or closed cromlechs, reminding of Druidism; all, however, have been rifled of the funeral urns, vases of burnt bones and charcoal, brass vessels and weapons and the images they contained. One theory attributes these remains to Scythian ancestors of the Todas: but against this is the fact that the Todas offer not the slightest objection to these remains being opened and their contents carried away. Though they use them as burial places, they themselves attribute their origin to a race who lived anterior to them, while the other hill tribes declare them to be

the work of the followers of the Pandyan Kings who, at one time, ruled on the Nilgiris. The ruins of forts and pagodas may be discovered in the darkest recesses of ancient forests, and the land is rich in traditions concerning these; to every hill some remarkable legend is attached. Here we are shown favorite seats of the Rishi, or saintly race, who, in hoary eld, honored the tops of the Blue Mountains with their holy presence. There, we are told, abode the foul Rakshasa (demon) tribe, that loved to work man's mortal woe, and there dwarfish beings, like our fairies, lived out their graceful dancing and singing existence.

Nothing is known of the early history of the Nilgiris, and even the traditions of the hill tribes are comparatively of modern date. The cairns and cromlechs found all over the country, put it beyond doubt that at a very early period some tribes inhabited the country, and the ethnological isolation of the Toda tribe confirms this. Their belief is that their own ancestors were autochthones. According to the other Hill-men, about a century before the reign of Hyder Ali in Mysore, three chiefs ruled in Todanád, Mekanád and Peranganád, and Hyder Ali appears to have seized upon two of their strongholds, and to have controlled and taxed the hill tribes. Tippoo, too, on one of his raids into the Wainad, ascended the hills by the Segur Ghât and occupied the Kotagiri part. The first Englishmen to explore the Nilgiris were Messrs. Keys and MacMahon of the Survey Department, and five years later, two young Madras civilians; Messrs. Whish and Kindersley, came up the Kotagiri Ghât, in pursuit of a band of smugglers, and were enchanted at the beauty and the climate of the tableland. In 1820 the Collector of Coimbatore, Mr. Sullivan, suggested the Nilgiris to Government, as a much needed sanitarium, and the following year he built the first English house on the plateau. Since then, Ootacamund has grown and flourished, and its record has been one of uninterrupted progressions.



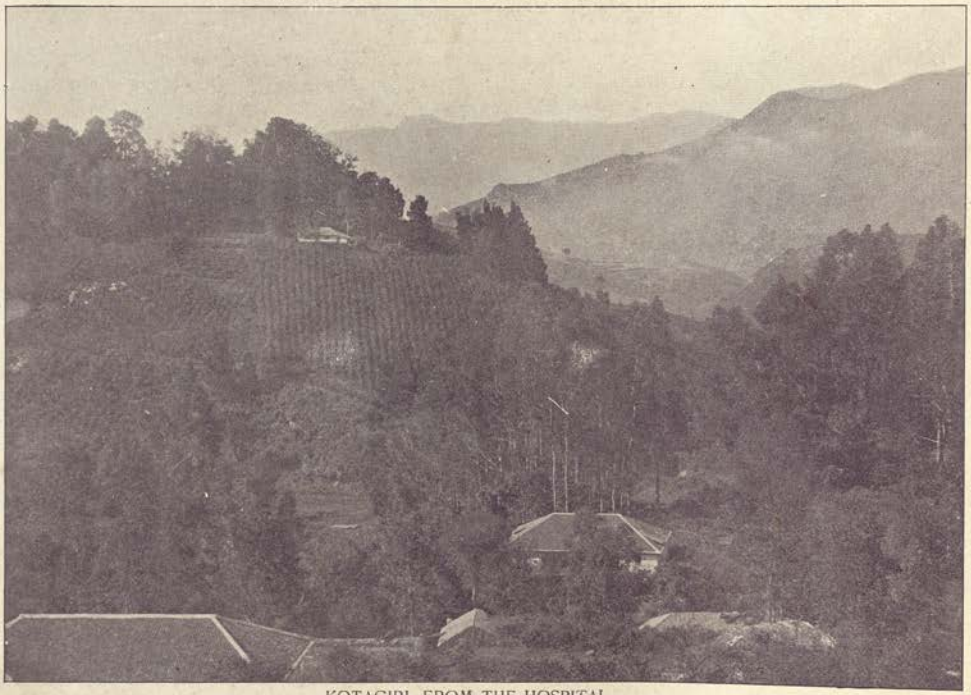
VIEW OF COONOOR.

COONOOR.

Coonoor is situated to the southeast extremity of the Nilgiri Range, overlooking the plains, at an elevation of about 6000 feet. Its climate is as near perfection as any to be found in Europe, or Asia. It closely resembles that of the Riviera, without the two great evils of

the French and Italian Littorale—the bitter east wind, or mistral, and the sudden chills, so fatal to invalids. The mean annual temperature is about 65°. During the hot season there is no question about the sun being rather powerful; there is, however, generally a cool breeze blowing, and people can be out in the sun all day with impunity, even in April and May. The climate is not so bracing as that of Ootacamund; but this, and the lesser rainfall during the southwest monsoon, renders it a more desirable place of residence to many people.

Coonoor is the most beautifully situated of stations in the Nilgiris, built on lovely fir-clad hills, from whose wooded heights there are the grandest views of the Ghâts, with their precipitous hill-sides and lovely ravines, their masses of wonderful forest, their waterfalls and streams, dashing down to join the rivers of the plain beneath, which look like silver threads in the tremulous haze of heat that overspreads the low country. Coonoor is more beautiful than Ooty, and the scenery is on a far grander and more magnificent scale, but it does not boast of the same attractions. There are no downs, and riding is restricted to the steep and hilly roads, and it is quiet and dull compared with Ooty, which, being the seat of Government and the Army Headquarters, is the centre of all the gaiety. The pretty villas and bungalows are scattered up and down the wooded hills on which the station is built. The hotels are three in number—Davidson's, Gray's, and Hillgrove's. All are good and in healthy parts of the station. The native town, or bazaar, is picturesquely situated at the foot of two of the steepest hills, between which flows the river,



KOTAGIRI, FROM THE HOSPITAL.

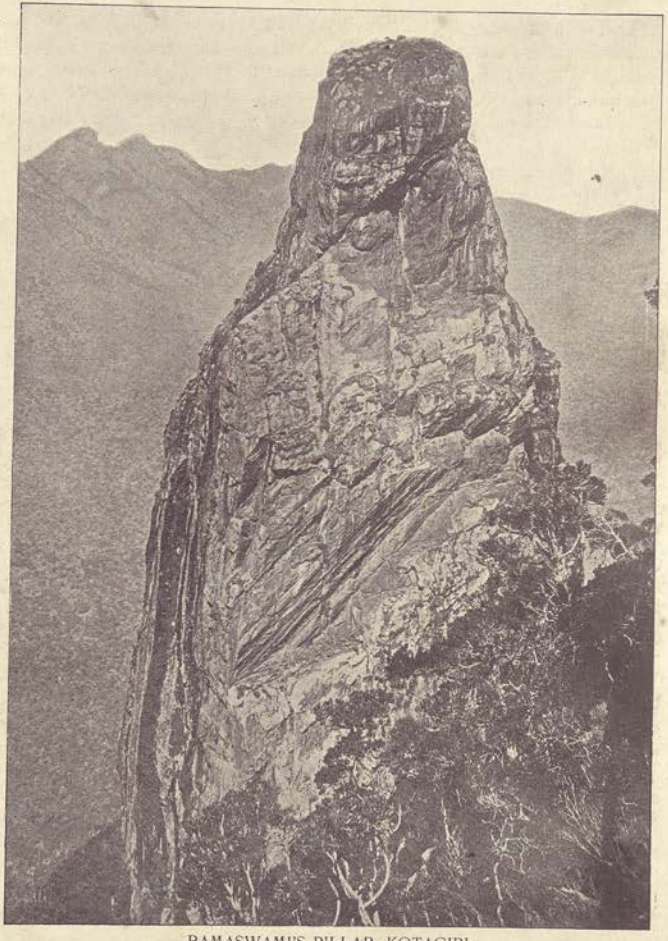
brawling noisily over its rocky bed. The municipal market, situated in it, supplies certain things daily, but, like Ooty, the chief market or "Shandy Day" is on Tuesday, when the market is thronged with vendors of every description, everything being sold at a very cheap rate.

Coonoor has a fair-sized settled population, who live there all the year round, consisting of military and civil officers, engineers and planters. It is at its fullest in April, May, and June, when the hotels are all crowded. It bursts out into a week of great gaiety during the

Wellington races, which are held early in May, on the Wellington Race Course, the most picturesque course in India, which lies between Coonoor and Wellington. It is in a lovely little valley surrounded on every side by wooded hills, which slope down to it. Then Coonoor and Wellington break forth into a time of incipient gaiety: races, a gymkhana meeting, theatricals and dances are given, and in the "Wellington Week" every one is on the "go" from morning to night. It is a charming and a very pleasant little meeting socially, and the racing has been so good of late years that sportsmen are attracted to it not only from Ooty, Madras, and Bangalore, but from Hyderabad, Bombay, and other distant stations. This gay time over, both Coonoor and Wellington relapse into their usual quiet, to the joy of those who would go up mountains for the distinct pleasure of peace, for the delight of being left alone, and enjoyment of solitude and rest.

Life at Coonoor is equally divided between a dawdle and a doze. It is difficult to know how the time passes, but it slips away. Perhaps in the morning there is a desultory chat, seated under the trees, among the lovely wild flowers that grow in such luxuriance, or wandering under shaded avenues in tangled woods where wild raspberries and mountain strawberries grow. In the afternoon there is a ride or drive to one of the lovely spots around Coonoor, such as Hoolicul Droog, an ancient hill fort, at the extremity of the range of hills on the opposite side of the valley, where, during the last century, Tippoo Sultan consigned his prisoners to durance vile; or, to Lady Canning's Seat, which affords a magnificent view of the glorious Ghâts and of the plains beneath. There are countless charming excursions round Coonoor, each of which seems more beautiful than the last, delighting the visitor with some new view. The grandest view of all is obtained from Dolphin's Nose, a wild scarp jutting out into the valley beyond Lady Canning's Seat. It gives one a curious sensation of being suspended in mid-air, as the "Nose" juts out so far, and the rock below is sheer precipice.

Coonoor has two churches, one Protestant, the other Roman Catholic. It has also a very good hospital, and the usual library and reading room, which are large and comfortable.



RAMASWAMI'S PILLAR, KOTAGIRI.

The days spent at Coonoor will long be remembered by those who have enjoyed, there, one of the rare breathing times of peace that come now and again to us in a life of toil, and who value the simple charms and grateful quiet of its dark ravines and valleys, its silent pine-clad hills, its freedom from "the deimmed horrid grind" Indian life often is in the plains. Specially happy memories will those of beautiful, peaceful Coonoor be, to those whose heart is "in tune" to Nature; for, "to him who in the love of nature holds communion with her visible forms, she speaks a various language."

WELLINGTON.

Wellington is a small military station and sanitarium, two miles from Coonoor and ten from Ootacamund. It is a convalescent depot for the troops of the Madras Presidency, who send detachments to it, and consists of the barracks of the depot and those of the British regiment which is stationed there, the commandant's house, and the quarters of the officers and a small bazaar. It is a pretty hill station, all the houses being built on the top of steep and wooded hills. Its climate is the same as that of Coonoor.

KOTAGIRI.

Kotagiri, or "the hill of the Kotas," stands about 6600 feet above the level of the sea, on the top of the Sreemoorga pass, upon a range of hills, which may be called the commencement of the Nilgiris. It is eighteen miles from Ootacamund and six south of Coonoor, and is a tiny, but pretty little hill station, and is fast rising into importance as a health resort. The small station, which consists of a couple of good and comfortable hotels and about ten other houses, is situated among dark, wild, wooded hills, and beneath it stretches a fair, pastoral country of mountains, ravines, and fertile valleys, and wild commons, fruitful orchards and waving cornfields. It is also the favorite home of the Nilgiri tea shrub, and tea estates with their trim rows of tea bushes and pretty bungalows are to be seen on many of the slopes of the hills. The air of Kotagiri is moister than that of Ootacamund, and its nights and mornings are not so cold. It is seen to great advantage during the prevalence of the southwest monsoon. The atmosphere, then, feels soft and balmy, teeming with a pleasant warmth, which reminds the visitor of a Neapolitan spring, or an autumn at lovely Sorrento. The woods are glorious in their fresh green and the air is fragrant with flowers. Maiden hair and other lovely ferns grow wild in the beautiful ravines, as do the pure white arum-lilies, heliotrope and geranium which spring up in great masses, filling the air with their fragrance, and the loveliest roses, dahlias, violets—in fact almost every species of English flower, as well as fruit, amply repay those who will take a little trouble with their gardens.

Life at Kotagiri is absolutely devoid of excitement and is considered too monotonous by many people, as the station does not even boast of a library or tennis court, or a general meeting place, like Coonoor. Its marketing facilities, too, are limited, as all the necessaries of life except butter and milk have to be brought by coolies from Coonoor, after "Shandy." But it is a charming spot for the weary ones, whose numbers are yearly increasing in these days of toil and nervous excitement; a veritable palace of peace, to those who have that caged and imprisoned feeling, the longing to get away, the restless desire to see the fields and to be in the presence of the calm and peace of nature that comes to many of us.

Besides visiting Dimputty, the picturesque Orange Valley, Kodanad, and other pretty places—to all of which there are good riding paths leading through dark forests where the sunlight falls athwart the leafy canopy overhead, into the mossiest of carpets beneath—the visitor to Kotagiri should not fail, if possible, to get an introduction to one the neighbouring tea-planters, and to visit one of the pretty estates scattered over the Kotagiri slope. These Nilgiri planters are an extremely pleasant, sporting and hospitable set of men, and the day spent on an estate there will ever be looked back upon as a delightful experience.

CHAPTER XX.

POONA

THE history of Poona, the capital of the Deccan, is a complicated one. Its religious position on the Ghâts Sangam, or meeting of the waters, and its trade position, as key to the Bhor Pass, mark it as likely to have been an early settlement. Its origin is wrapt in darkness, but tradition says that in 613 A. D., Poona, a hamlet consisting of Brahmins and fishermen, was in existence, and from this period date its earliest known remains; the Jain cave at Bamburda and the Ganeshkhind Hill cells. It grew by degrees to a small city, which, in 1290 A. D., fell into the hands of the Mussulmans, who fortified the city, the remains of their fortifications being still in existence under the name of Juna Kat. The city prospered and grew, and, in 1595, was given over to the Mahratta Bhonslas, and later on it was made, under Shahaji, the headquarters of their territory. In 1662, it was taken by the Moguls, and Shahaji retired to Sinhgarh, leaving Shaiste Khan, the Mogul leader, in possession of Poona. The next sixty years were stormy and unsettled ones for the city, which was disputed, ravaged and plundered in turn by Mahrattas and Moguls. In 1720, its miseries ceased, when the Delhi home-rule grant gave it over to the Peshwas, under whose rule it flourished and grew and became a great centre of commerce. In 1739, Captain Gordon, a British envoy to Satara, reported on the wealth and flourishing condition of Poona, the capital of the Mahratta Empire.

The annals of Poona, until 1817, when it passed into the hands of the British, are confused and stormy—a continual record of strife, treachery, reprisals and encounters in which Sindhia and Holkar are prominent figures, until his treachery to the British lost Baji Rao, the last of the Peshwas, his throne. The Mahratta power received its deathblow in the battle of Kirkee on November 5, 1817, when 2800 British troops signally defeated a Mahratta host of 33,000 men, and peace and order were once more established in Poona.

Since then Poona's record has been one of uninterrupted progress, prosperity and peace, except during the Mutiny, when it showed signs of disaffection, which was, however, stopped, and an outbreak avoided, during the famine, 1876–1877.

Poona City, and Cantonment, is situated on the right bank of the Mutha river, in a slight hollow. It is bounded on the west by that river, on the north by the joint Mula, and Mutha, on the east by their tributary, the Bahiroba, and on the south and southeast by the uplands and slopes that rise to the Sinhgarh-Bhuleshwar Hills. To the north and east stretches a dry and barren plain, to the west are the picturesque blue Bamburda Hills, rising to their rugged central peak of Bhaubava, and to the south rises the low, but picturesque temple-crowned hill of Parvati, and behind it the wild and broken Sinhgarh-Bhuleshwar range. The western part of Poona is the native city, with its narrow, thick-set, teeming streets and lanes, and outside it, a line of rich and fertile gardens. The central part, which has broad streets lined with trees, contains the public buildings and European shops and dwellings, while the newer portion, to the east, is a barren, rocky plain, where are the cantonments, barracks and the suburbs. One of the chief beauties of this charmingly situated city is the winding river, the Mula-Mutha, which is crossed by a stone weir, or the Jamsetjee Jejeebhoy Bund, and spanned by the fine Fitzgerald Bridge, from which there is a beautiful view of the river flowing between its green wooded banks to the island which divides its waters. To the left are the favorite Bund-gardens, with their fine shady trees and well laid out grounds with ferneries and tasteful flower-beds, the distant hills just visible behind them, while to the right there are groves of trees with green meadows and a rocky hill under which are tombs and a small temple. Just above the island, the river gradually widens till, at the Sangam, or meeting place of the Mula and the Mutha, it is 430 feet across. The Sangam is considered to be a sacred spot, and a cluster of temples have been built on a broad Ghât, from which a flight of stones descends to the water, which are thronged at the sunrise and sunset hours by crowds of worshippers bathing and

SIR JAMSETJEE BUND, POONA.

praying at the shrine. It is the loveliest part of the whole three miles' boating course from the Poona Boat House on the Mula-Mutha to Rosherville, on the tree-fringed Mula, and makes an exquisite picture, especially at sunset. In the foreground are the green and wooded islands, the ghât and temples, and the mouth of the Mutha spanned by two lofty bridges, its dark waters suffused with a rosy sunset-glow, as the sun, a glowing orb of crimson, sinks to rest behind the dark Bamburda Hills, in the background, while from the middle distance rise the bold outlines of the rugged Sinhgarh Hills, and picturesque Parvati, with its curious old temple, stands out sharply defined against the golden sky. Poona City, and Cantonment, lends itself most conveniently for description, if divided into three parts; a western, a central, and an eastern.

The city occupies the western portion, stretching for about one mile and three-quarters along the right bank of the Mutha, and consists of three parts; the city proper, the Poona of Mohammedan and early Mahratta days, from 1290 to about 1686; its central point being the mosque of Shaikh Salla, once the temple of Puneshwar; the western portion, which consists chiefly of suburbs founded in the Peshwas times, 1760–1818, and the more modern eastern division, most of which dates since the beginning of British rule, which lies on the banks of the Mánik and Nágjhari tributaries of the Mutha.

The city contains two main streets, and is a labyrinth of broken and winding streets and lanes with sharp narrow turns. Some are planted with trees, and most of them are picturesque, owing to this, and to the great variety in size and style of the houses, the carved wooden balconies and balustrades and the temples and ancient palaces, which, even in their present dilapidated state, tell of their former magnificence in the days, when the Peshwas were in the zenith of their glory.

A few of the houses are large four-storied buildings, but the most of them are two-storied, built on a cut stone plinth and supported by wooden pillars, with deep, heavy, tiled eaves resting on them. Most of them have balconies, but many of the houses are small, one-storied ones, little more than huts, and the lower story of many of the larger ones is occupied by little native shops, where grain, fruit, vegetables, sweatmeats, ornaments and copper and brass jars and lotahs are picturesquely arranged, while a busy, bustling and, on the whole, prosperous looking crowd throngs them, driving bargains and chattering as only natives can chatter. Looking out over the city from the top of one of the flat roofed four-storied houses, the monotony of the lines of roofs is relieved and great variety lent to the whole by the lofty, well-grown *pipal*, nim, and tamarind trees, and the leafy banyans which grow singly and in groves all over it, and by the graceful white spires of the Hindu temples, whose tops are visible among the tree tops. Under Mohammedan rule, from 1290 to 1636, the military portion of the city was inclosed by a mud and brick wall, which was called the Pandhri, or white wall, and is now known as the Juna Kot, or old fort, but very little of it now remains beyond the stone steps, which led to the remains of the Konkan and Nagar Gates, and one or two bastions and loop-holed parapets and a portion of the stone foundations of the ruined wall and antiquated gates. The wall was built about 590 years ago by an Arab, Jemadar Barza, who was the first commandant of Poona, and only the soldiers and a few Mohammedan villagers were allowed to live inside it, the Brahmins, Hindu cultivators and tradesmen, living outside to the east. Under the third Peshwa, the building of a wall which was to inclose the whole of the city was commenced, but this was afterward abandoned, as the Peshwa feared that the strength of the walls might tempt the ruler of Poona to stand a siege on the city, instead of retiring to the hill part of Purandhar.

The city was divided for purposes of administration into eighteen irregular wards, called *peths*, of ancient origin. Of these, the Kasha, ward is the oldest. An air of great antiquity lingers about its quaint old houses and balconies, and the evidences of Western civilization have not displayed themselves much in it as yet. It contains many old Mahratta ruins, and is inhabited by Brahmin priests and astrologers, shrine-keepers and silversmiths and other craftsmen. The important Sumley Ward, is very thickly populated and the richest and busiest ward in the city, and contains the handsomest street of the city, the Moti Chauk, or Pearl Square, and is inhabited by jewellers, money lenders, and brass and copper workers, whose craft is the most prosperous industry of the city. The principal markets are also in it. The Shanwar, or Saturday ward, contains no shops, and is the "West-end" of the city, being inhabited by rich and well-born Brahmins. The Old Palace, the Peshwas' State residence, is in it, although they chiefly lived in the newer Budhwarnada Palace in the Budhwar ward. Poona City contains twenty-six markets, the chief ones being the Reay Market and Mandai Market, which is held in an open space

near the old Shanwar Palace. Fruits and vegetables come in in carts from the country, from 4 to 7 a. m., and it is a picturesque sight to see the great baskets of green vegetables, scarlet chillies, yellow plantains and other fruits, being unpacked and ranged on the stalls, or else sold to the wholesale dealers on arrival, who again sell them to the retailers, men and women who sit in rows on the ground behind their wares, which they shelter from the sun by large umbrellas or improvised awnings. Here the villagers bring their poultry, eggs and butter for sale, while a roaring trade is done by grass and grain sellers, basket-makers, potters, brass-sellers and dried fish sellers, whose unsavory wares are largely consumed.

Poona is now an active commercial centre, its trade having increased tenfold since the railway station was built in 1858. The principal crafts of the city are metal work, in copper, iron and brass, the weaving of silk and cotton cloth, the manufacture of gold and

POONA FROM HILL, NEAR THE BUND.

silver threads, clay figures, bangles and ivory combs. The Poona brass industry supports over 3000 workers, and is an hereditary industry. The process is an old and interesting one. The alloy, consisting of broken pieces of copper and zinc, is placed in crucibles, which the brass-workers fashion for themselves of powdered pieces of broken china, flint and ashes. A little borax is added to serve as a flux, and they are closed by an air-tight plug, placed in a round pit four or five feet deep and covered with fuel, which is lighted and blown to a white heat by bellows. In four hours the metal is molten, and the crucibles are taken out, and holes are bored with a nail in the sides of them, through

which the metal flows into shallow clay troughs where it is left to cool. When cool, it is dragged out by a pair of tongs and laid on a polished basalt stone without a flaw, and beaten to the required thinness. When vessels are made, the sheets are cut into the required shapes with long scissors, and the pieces are hammered and softened in the fire until the shape is right, when they are soldered with brass, borax and chloride of ammonia. The vessels are then polished by scrubbing with a mixture of powdered charcoal and tamarind pulp, and marked by beating with a small hammer.

Silk weaving is another very flourishing industry, and the demand for Poona silk is growing, and the workers, who are Hindus and Mohammedans, are very prosperous, especially the former, who are thriftier and more hardworking than the Mussulmans.

Gold and silver thread-making is another prosperous and old-established industry of the city, and is supposed to have come from the Nizam's country. Women and children are employed largely. The metal used must be perfectly pure, or *Shambharnambri*, at 100 per cent and the process is a complicated one. Poona gold thread is chiefly used locally, to embroider the borders and fringes of gala robes and turbans.

Poona is the most important centre of cotton cloth hand loom weaving in the district, the city containing 500 to 600 looms, which are worked by Hindus who weave cloths, and by Mohammedans who weave turbans.

The clay figures made in Poona, which are so characteristic of the different classes and castes of Western India, show considerable artistic skill, and are bought chiefly by Europeans and Parsis.

Poona has an abundant water supply from wells and from the rivers on which it lies, and from the Mutha canal, which supplies the city and cantonments with drinking water.

The institutions of the city are good and numerous, especially its educational institutions, which include over 120 Government and private colleges and schools. Medical aid is given free of charge in six medical institutions, two of which, the David Sassoon General Hospital and the Lunatic Asylum, are Government establishments. The Civil Hospital,

TEMPLE, PARVATI HILL, POONA.

situated in the civil quarter, is named after Mr. David Sassoon, to whose generosity it owes its origin. It was opened in 1867. It is a handsome Gothic building with a fine clock-tower, and has accommodation for 140 in-patients, besides which many out-patients are treated daily. It is in charge of the civil surgeon, who is assisted by a junior surgeon, two assistant surgeons, a matron, apothecary and lecturers at the medical school attached to it, which was founded by Mr. Jamsetjee Jejeebhoy.

The other institutions of the city itself are the Museum, the Native General Library, and the Deccan Club, which was instituted in 1891 to meet a long-recognized want among educated natives. It is non-political and non-sectarian, its object being to promote social intercourse and good fellowship among its members.

The city of Poona contains many buildings of historic interest, chiefly temples, palaces and mansions. Sivajee spent many of his boyhood's years in Poona, where he lived with his mother, the clever and cruel Jeejee Bai, in the Ambarkhana, or elephant-carriage house in the old Kasha ward. It was called the Lal Mahal in their time, but was afterward turned into a store-room for *ambáris* under the Peshwas. Parts of it still remain, and some of the ground-floor rooms, whose walls were of enormous thickness, are almost untouched by the rude hand of time which has destroyed the rest, and even where the building has disappeared, foundations yet remain which serve to show its size and shape.

Another interesting building is the Temple of Amriteshwar on the Mutha. It is built on a solid stone platform, about sixteen feet high, to keep it above the river floods. It was built as a thanksgiving to Amriteshwar, on the birth of a much longed-for child by Bhiabai, the wife of Abaji Baramatikar, and the sister of the second Peshwa, in 1722. The building is a handsome stone one, containing the usual courtyard and a large hall. Before the shrine of Amriteshwar there is a sacrificial altar made of a highly-polished slab of black basalt, and outside the temple there is a life-sized bull of the same material. The first Ganpati Temple in Poona was built by Jeejee Bai, Sivajee's mother, who, in coming to live with her son in the palace which Shahaji built for her in 1636, erected a small temple to Ganpati, close by. In those days, however, Ganpati was not highly esteemed, and the temple was not a handsome building, but a small dark room, just large enough to contain the image and one solitary worshipper. Here Sivajee and his mother prayed, and it was not for years afterward that a hall, pavement, and resthouse for travellers, were added by pious Brahmins.

A curious shrine, which is always surrounded by worshippers and covered with votive offerings, is that of Godepir, the Horse Saint, which is a life-sized horse of clay, which is worshipped by Hindus in trouble, especially by childless women, who invoke his pity.

The interesting and handsome group of four Jain temples, to the saint Parasnath, was built in 1750, and is surrounded by high, massive walls and gates which were always kept shut, that the noise of the Jain worshippers might not reach Brahmin ears, and no spires were allowed lest the sight of them should pollute strict Hindus. The image chamber is the largest, and is vaulted and made of cut-stone, and contains five beautiful white marble images, the centre image being Bishabhden. From the image-room an octagonal, vaulted portico with a fine white marble floor, leads to the wooden hall which has a beautifully carved teakwood ceiling, and contains two sacred white marble elephants and more marble images over the massive, brass-studded and clamped teakwood doors. Outside the hall there is a large bathing yard for worshippers, who may not go near the images until they are washed and dressed in dry clothes.

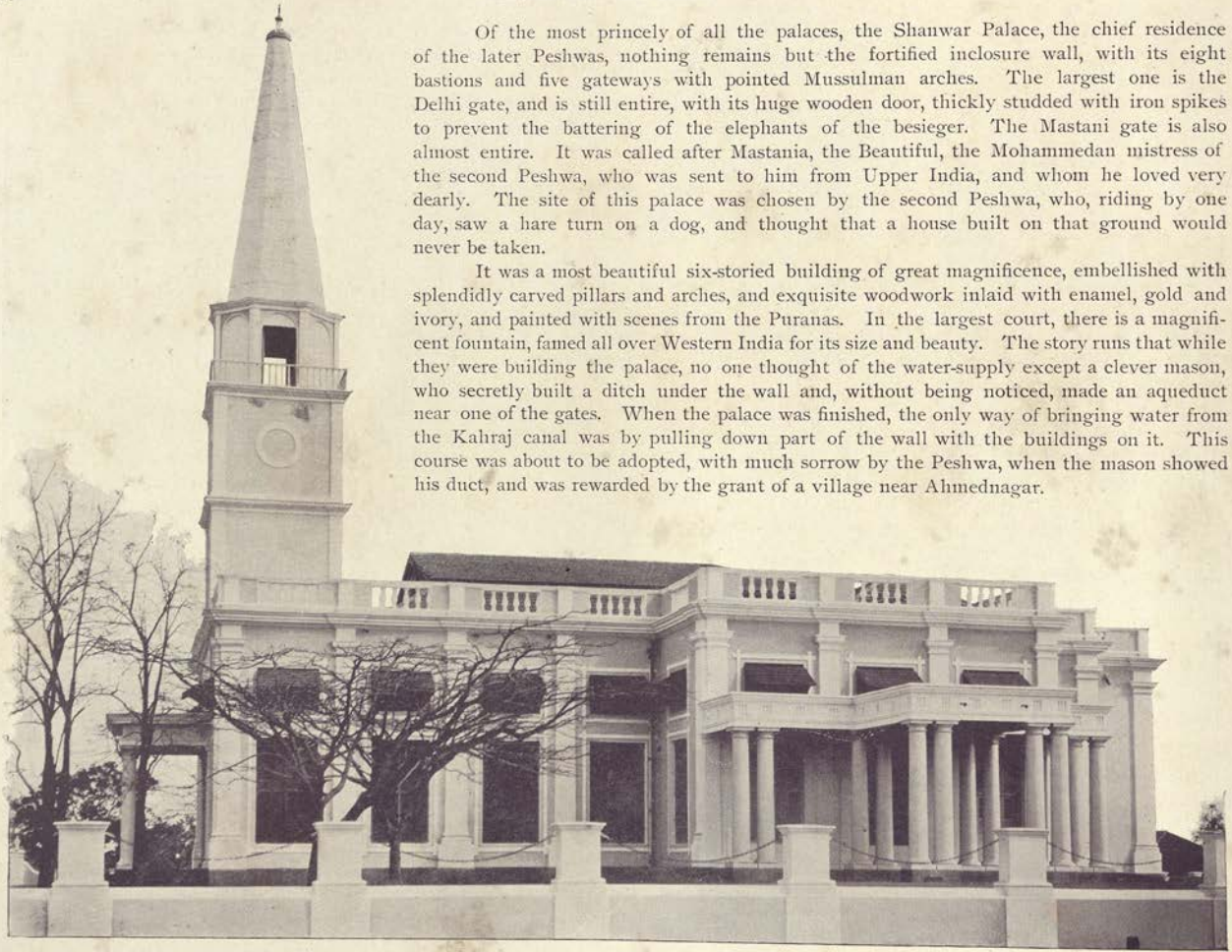
The chief Mohammedan place of worship is the Jumma Musjid, a large modern mosque, besides which there are several Mussulman shrines, on the river banks, the chief of these being the two Shaikh Salla's tombs which, if tradition speaks truly, are the most ancient monuments in the city, having been built in 1290 by some Mussulman ascetics from Delhi, who desecrated two Hindu temples of Puneshwar, which they found there and turned them into shrines. Shaikh Salla's mosque bears traces of its Hindu origin in three doorway pillars, which are of old Hindu shape and work, being square at the bottom, then rounded, then octagonal and square again at the top. The door is also Hindu.

Remains of old Mahratta palaces are to be found all over the city, and although the walls are crumbling to decay, massive towers and gateways, as yet but little altered by the silent sap of time, despite hard knocks from wind and weather, still stand, monuments of former greatness.

BUND GARDENS, POONA.

Of the most princely of all the palaces, the Shanwar Palace, the chief residence of the later Peshwas, nothing remains but the fortified inclosure wall, with its eight bastions and five gateways with pointed Mussulman arches. The largest one is the Delhi gate, and is still entire, with its huge wooden door, thickly studded with iron spikes to prevent the battering of the elephants of the besieger. The Mastani gate is also almost entire. It was called after Mastania, the Beautiful, the Mohammedan mistress of the second Peshwa, who was sent to him from Upper India, and whom he loved very dearly. The site of this palace was chosen by the second Peshwa, who, riding by one day, saw a hare turn on a dog, and thought that a house built on that ground would never be taken.

It was a most beautiful six-storied building of great magnificence, embellished with splendidly carved pillars and arches, and exquisite woodwork inlaid with enamel, gold and ivory, and painted with scenes from the Puranas. In the largest court, there is a magnificent fountain, famed all over Western India for its size and beauty. The story runs that while they were building the palace, no one thought of the water-supply except a clever mason, who secretly built a ditch under the wall and, without being noticed, made an aqueduct near one of the gates. When the palace was finished, the only way of bringing water from the Kahraj canal was by pulling down part of the wall with the buildings on it. This course was about to be adopted, with much sorrow by the Peshwa, when the mason showed his duct, and was rewarded by the grant of a village near Ahmednagar.



ST. MARY'S CHURCH, POONA.

The eastern division of Poona, the cantonment, has an area of about 4.25 square miles. In the centre of the portion is an open space of ground for military purposes. To the southeast are the Wanowrie Lines, to the south the Right Flank Lines, to the southwest the Petty Staff Lines, to the west the Native Infantry Lines, and to the northeast the Native Cavalry Lines. All these lines are well provided with good roads, many of which have riding paths, and are planted with fine trees, and contain fine gardens, which, in the rains, are a mass of lovely roses, geraniums, other flowering plants and creepers. Behind the Native Infantry Lines is the Sadar Bazaar, which came into existence with British rule.

The nominal strength of the Poona garrison is 4620, of whom 1165 are Europeans and 3455 natives. It consists of two European infantry, one native cavalry and three native infantry regiments, and one mountain battery, and has one station and one staff hospital for the treatment of British troops, each native regiment having its own hospital.

The cantonment of Poona dates from the battle of Kirkee, and the capture of Poona City, on November 5 and 17, 1817. To the northwest of the cantonment are the civil lines, or suburban municipality, which includes an area of about one and three-quarter square miles, and contains the houses of the European Government officers, a large bazaar, the Connaught Market, the fine Council Hall, which is a large building in the Venetian Gothic style, with a tower which commands a grand view of the country, and the Bund-gardens, on the Mula-Mutha, close to the Fitzgerald Bridge. These gardens are a great addition to the beauty of Poona, from their charming situation and from the tasteful way they are laid out, and are a favorite place of resort, especially in the evenings, and on the moonlight nights that are so entrancingly beautiful on the river.

Besides these gardens, Poona has the Empress Botanical Gardens, situated east of the fine race-course which encircles the central parade-ground. The shady drive to them is very pretty, and the gardens themselves contain a charming little lake and many beautiful and rare flowers and plants. Here, as at the Bund-gardens, one of the regimental bands plays twice a week.

Besides the club of Western India, which is conveniently situated in a central part of the cantonment, near the native infantry lines, there is a large Gymkhana Club, which was built in 1885 on a large open space to the south of the Council Hall, and consists of ball, bar, billiard, and dressing-rooms, library and spacious verandahs, while outside it are the gardens with the bandstand, tennis courts, a badminton shed and a large cricket ground.

The military offices of Poona are very fine, and are situated in Queens Gardens, which is the most fashionable quarter of Poona, and contains large and handsome houses, surrounded by beautiful gardens.

Other buildings of note are the College of Science, a handsome Saracenic-Gothic edifice, which was built in 1869, for students of the Public Works Department and is under the Government, as is the Deccan College, which lies on the fine Bund road leading to Kirkee, and has accommodation for 150 matriculated students of the university. Lectures and instruction are given for all the university classes up to the degree of M. A. The principal churches of Poona are St. Mary's Church, near the Wanowrie barracks, where parade service is held for the troops; St. Paul's Church near the Poona Hotel, and the large Roman Catholic Cathedral, near the Empress Gardens. Besides these three, there are other Protestant and Catholic churches and chapels in Poona, besides a handsome Jewish synagogue.

Besides the bridges already mentioned the Mutha is spanned, between Poona and Kirkee, by Holkar's Bridge, which consists of nineteen arches, surmounted by teak railings. Although the height of the roadway above the bed of the river is thirty feet, not a trace of masonry or woodwork is to be seen in the severest monsoon floods, when the raging Mutha inundates the country and sweeps in a torrent over the bridge. Near it is a temple raised to Vithaji, by the Holkar, and his wife who committed *sati* there in his honour. It is maintained by the present Holkar.

The Cantonment of Kirkee is on the right bank of the Mutha, four miles northwest of Poona cantonment. It is the principal artillery station in the Bombay Presidency, and is besides the headquarters of the Bombay Sappers and Miners. The Kirkee garrison consists of one battery of royal horse artillery, two field batteries, the Bombay Sappers and Miners, one company of European and one of native infantry. It is a pretty little station, with good roads and trees. It is more open and, in consequence, much cooler and fresher than Poona, and is

remarkable, as having been the scene of the great battle, fought in 1817 between the British and Mahrattas, in which the former gained the day against desperate odds. The whole country round Kirkee and Poona has a great historic interest, as having been the scene of the last desperate struggles of the warlike and brave Mahrattas against British power.

Kirkee also contains an arsenal and gunpowder factory, where cordite is manufactured, and which are well worth a visit.

Government House, Ganeshkhind, which, during the rains, is the residence of His Excellency the Governor of Bombay, stands about four miles southwest of Poona, on rising land in the centre of a rocky plain, broken toward the south by low, bare hills.

GOVERNMENT HOUSE, GANESHKHIND, POONA.

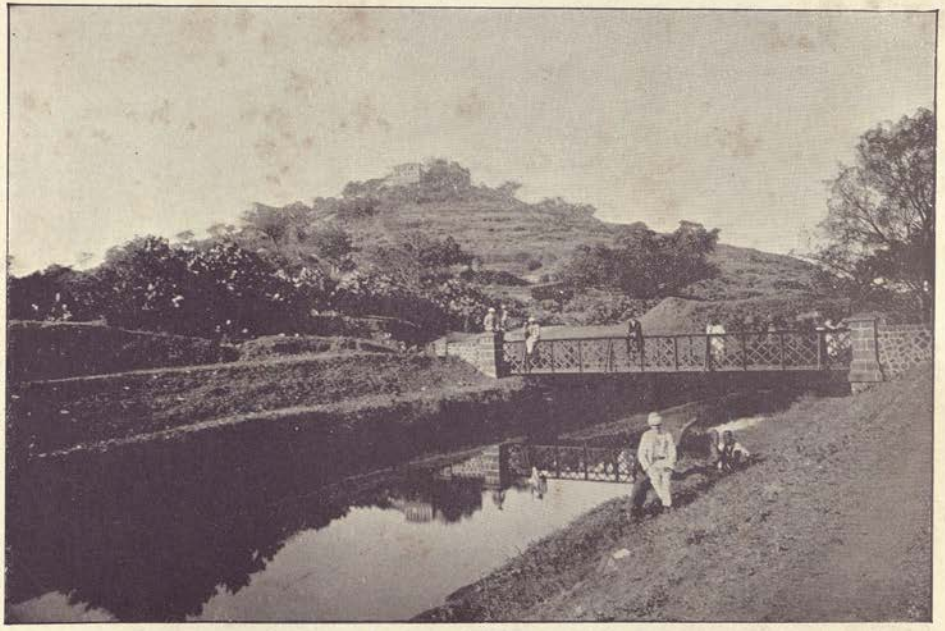
The house, which is in Italian Gothic style, and is built in wings and has a tower 100 feet high, is in the midst of very fine, wooded grounds, very prettily laid out, which contain four staff bungalows, a guard room, with a fine clock tower, and very good barracks for the Governor's band. It is charmingly situated in the midst of undulating land, the dark Bamburda range in the background, and has a beautifully cool and breezy climate.

Near it, just under the Bamburda Hills, which curve just there in a horseshoe form, are the Ganeshkhind Caves, inhabited by holy men, and an old temple, which is visited on Fridays and on the *Navrata* Day of the Desera Feast in October, as well as Chatasshingi Hill, which is situated not far from the caves, and which is the scene of the great Desera Fair, to which the Poona people and the surrounding villagers come in large numbers to feast, worship and offer sacrifices. Poona is surrounded by several noteworthy places, which are most interesting to the historian, the antiquarian and the archæologist. One of the most picturesque spots in its immediate vicinity is Parvati, the bold hill, whose bare stony sides rise up 261 feet above the city, between it and the lofty Sinhgarh Hills, and whose flat summit is crowned by a most

picturesque temple, reached by a paved stairway which runs up the eastern side of the hill. At the foot of the steps are two monuments, one the figure of a horse, which marks a saint's grave ; the other a pillar, called Father Cobra, which consists of a circle of hooded cobras. The hill takes its name from Parvati, widow of Madhourase, one of the temple Brahmins, who was burnt there in 1832, when the last widow burning took place in Poona. An altar, half way up, marks the spot of the *sati*.

The temple, which is at the top of the stairs, is a cluster of high buildings of stone and brick, consisting of rest rooms, courtyards and passages, surrounded by a high wall with loopholes and battlements, and of various shrines to the sun, Ganeha and Parvati, and of the temples of Shiva, Vishnu and Kartikeya.

On another crest of the hill are the ruins of a palace, which was begun, but never completed, by the last Peshwa, Biji Rao, in 1797. It was destroyed by lightning. From this temple wall Biji Rao watched the terrible battle of Kirkee, which deprived him of his power, and from it there is a superb view of Poona and the neighbourhood. Under Parvati hill, between it and the Kharakwasla Canal, is one of the circles of rude stones which one often comes across in the Deccan, set up in honour of Vetal, the Demon lord. They are roughly conical, and of varying height, and are coated with whitewash, and tipped with red paint. The two central stones represent Vetal and his brother, the others his guards. Twice a month they are freshly painted, and sacrifices are offered up to them, special offerings being made at the time of the Koti and Dassera Festivals, when flowers, cakes, milk, butter and sandal paste are laid before him. These go afterward to a Mhâr, or Mang, who sits in the circle.

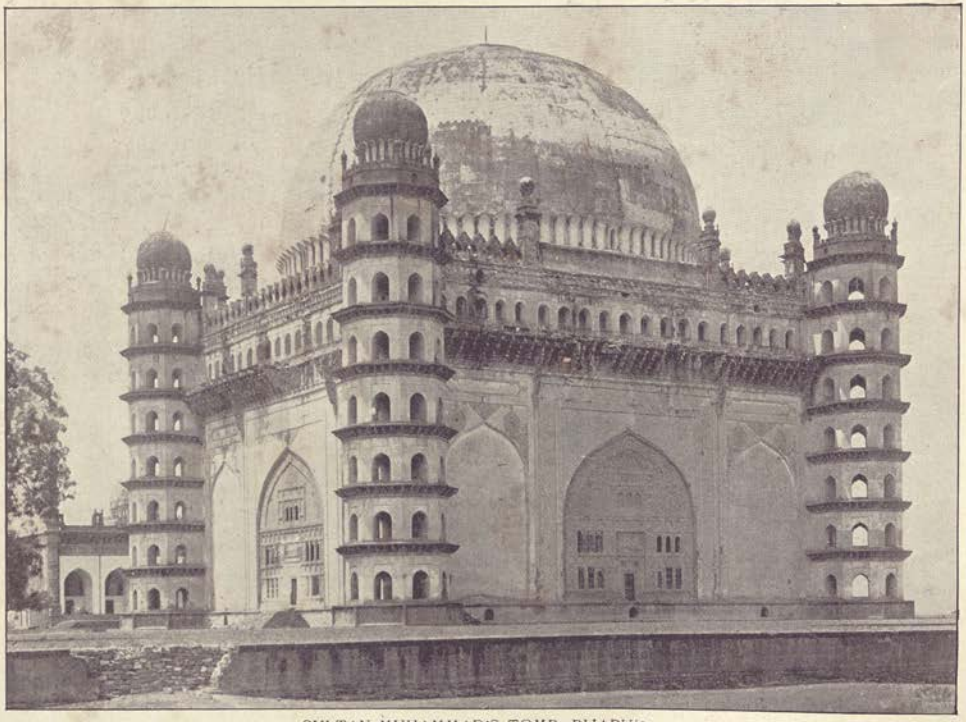


PARVATI HILL AND TEMPLE, POONA.

Half a mile from Parvati Hill, lies the pretty Parvati Lake, which is fringed by beautiful trees and gardens, and contains a wooded island. It was made in 1753 by Balaji, who worked at the dam with his own hands, and had a pleasure house built in a garden on its shores where he used to spend his leisure hours.

BIJAPUR.

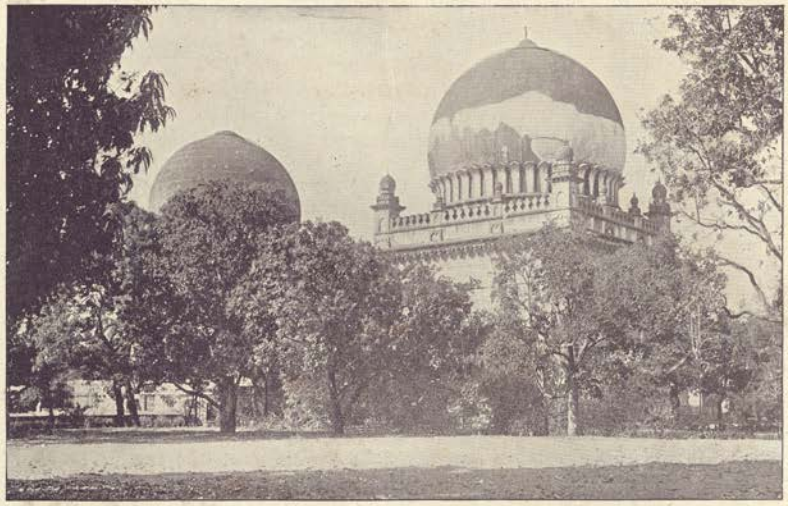
The ruins of Bijapur are extremely interesting, forming, as they do, an entire city of departed greatness and utter desolation. The first object sighted as one approaches the city is the great dome of *Sultan Muhammad*. Its walls and bastions, minarets and towers, are still perfect. As the city is entered, however, the mournful desolation of the whole place bursts upon the mind with a great shock. In the western portion of the town there is still a remnant of population, with a few rows of small shops, but otherwise this ancient city, once the most magnificent in the Deccan, is shrouded in the silence of ruin.



SULTAN MUHAMMAD'S TOMB, BIJAPUR.

For many centuries the Mohammedans were the rulers of Bijapur. The Hindus were in power from the fifth to the fourteenth century. With the downfall of the Peshwa, the Rajah of Satara obtained possession of Bijapur. He took a great deal of interest in its historical relics, and adopted measures in order to preserve them. Since the place became British territory the Government has spent large sums in restoring and preserving these relics of the past. A volume was published in 1866, containing photographs of its various objects of interest, which consist chiefly of mosques and mausoleums, containing the tombs of former kings and nobles. The city is surrounded by walls, which are six and a half miles around, and still in a fair state of preservation. Sultan Muhammad, its greatest monarch, as regards the construction of buildings, fitted up the shrine of the Jumma Mosque, famous for its gorgeous colouring, and built the Asar Mahal. His greatest work, however, was his own mausoleum, a magnificent domed structure, of which a photograph is given. Each side of the

square is 138 feet, and the height of the dome measures 198 feet. Its area is greater than that of the Pantheon, which has been considered the largest single apartment covered by a dome. The Pantheon, however, is only partly covered by masonry at present, the centre being open to the sky. The groups of buildings, known as the mausoleum of Ibrahim Adil Shah, are more elaborately decorated than any in India. The tomb is medium sized, but every portion is covered with the richest ornaments. Almost every street in Bijapur contains a mosque, and the Jumma Mosque is the largest in the Deccan. The celebrated great gun of Bijapur is a colossal piece of ordnance, which is unrivalled as a specimen of founding. It has a dark green surface, polished like glass, with inscriptions in Persian and Arabic cut in three panels. It is 14 feet 3 inches long, and weighs nearly 43 tons.



ANCIENT TOMBS, BIJAPUR.

As regards the style of Bijapur architecture, it may be generally observed that it differs essentially from that of Ahmedabad, inasmuch as here the Mohammedans had no existing Hindu style, as in the capital of Guzerat, to assimilate. The Deccan Hindus had made no great progress in the arts, as had their brethren in Guzerat. Excepting two buildings, there are no others at Bijapur, "which, in so far as local peculiarities are concerned, might not have been found at Agra or Delhi, and, indeed, in Persia or anywhere else. They have peculiarities of their own, it is true, but they do not arise from the local situation of the city, so much as from the idiosyncrasy of the people to whom they belong, and the circumstances under which they were executed." But still in some points Bijapur takes the lead of all other cities. "There is nothing," says Fergusson, "in Hindustan which can compare for grandeur of conception with the Tomb of Muhammad."

GREAT ARCH, BIJAPUR.

CHAPTER XXI.

THE HOLY LAND OF THE HINDUS.

ORISSA.

ORISSA is the Holy Land of India. It is not very far from Calcutta, but it takes as long to get to Cuttack, as it does to Peshawar, though Peshawar is as many thousands of miles from Calcutta as Cuttack is hundreds. The holy priests of Jagannath, in Puri, are the only people who know anything about the history of Orissa. They have been rebuked, because they keep treasures and finery in their temple; but it is a part of their religion to keep everything, and a very lucky thing it is, that they have kept their palm-leaf "History of the Kings of Orissa." The first king began to reign in the year 3101 B. C., just seven hundred and fifty-three years before the flood and at the very time when "Enoch walked with God." As the Puri priests of the Jagannath cult cannot be accused of desiring to confirm the facts of the Old Testament, it is intensely interesting to find that the first three kings of Orissa each reigned 430 years; and a man's life may well have lasted even to the age of Methuselah, when the uneasy head that wore the crown of Orissa, was allowed, by Atropos, so long an official life. The Buddhist rulers came down to Bhuvanesvara in the sixth century, and it is certain that toward the end of that century, Buddha's tooth was deposited in the great temple at Bhuvanesvara (now Bobaneshwar), and, when it was lost, the present tooth in Kandy, Ceylon, was discovered, and does very well as a relic of Sakyamuni.

THE CHURCH, CUTTACK.

The Puri history now says nothing about the Buddhist rule in Orissa. If the palm-leaves did say anything about them, they were removed by the Jagannath priests, who are devotees of the Lion dynasty, founded by Yayati Kesari, in 474 A. D. These eight hundred years of Buddhist rule are, however, already mentioned under Benares. Kesari found the image of Jagannath in the jungle and Jagannath reincarnated, lives in the Bārā Dān of Puri with holy pomp. Small wonder that the Pandahs forget Kesari's foes. The Lion dynasty has its symbol on every great temple in Orissa, down to the present day, from Kanarak to Bhuvanesvara; but in the twelfth century, Chor Gunga, from Madras, turned out the Kesari dynasty with its Shiva worship from Benares, and introduced the worship of Vishnu. From that day to this, the Uryas have been worshippers of Vishnu; and, as a consequence, they are the merriest people in India. One of Chor Gunga's descendants built the present beautiful temple of Jagannath in Puri, and consolidated the kingdom. Wars and rumours of wars, went on for hundreds of years, until the Afghan General Ismail Ghazi, sacked Cuttack, and robbed

wealthy Puri, early in the sixteenth century; but the troops of Orissa finally forced Ismail back to Bengal. Just beyond the middle of the century, Sulaiman, the Afghan King of Bengal, went himself to Orissa, and expelled the Chor Ganga dynasty, after the battle of Jajpur. The worst of it was that Sulaiman's son Daud Khan, while sovereign of Orissa for the Mogul, threw off the Mogul's easy yoke and Orissa suffered; for the Mogul army came after the Afghan army and both robbed the ryots till the Mogul's destroyed Daud Khan's power. For two hundred years Orissa obeyed the Mogul rulers, until the Mahrattas seized it. In 1803, when the British defeated the bold Mahrattas, Orissa became a British province, but many rajahs were allowed to remain independent.

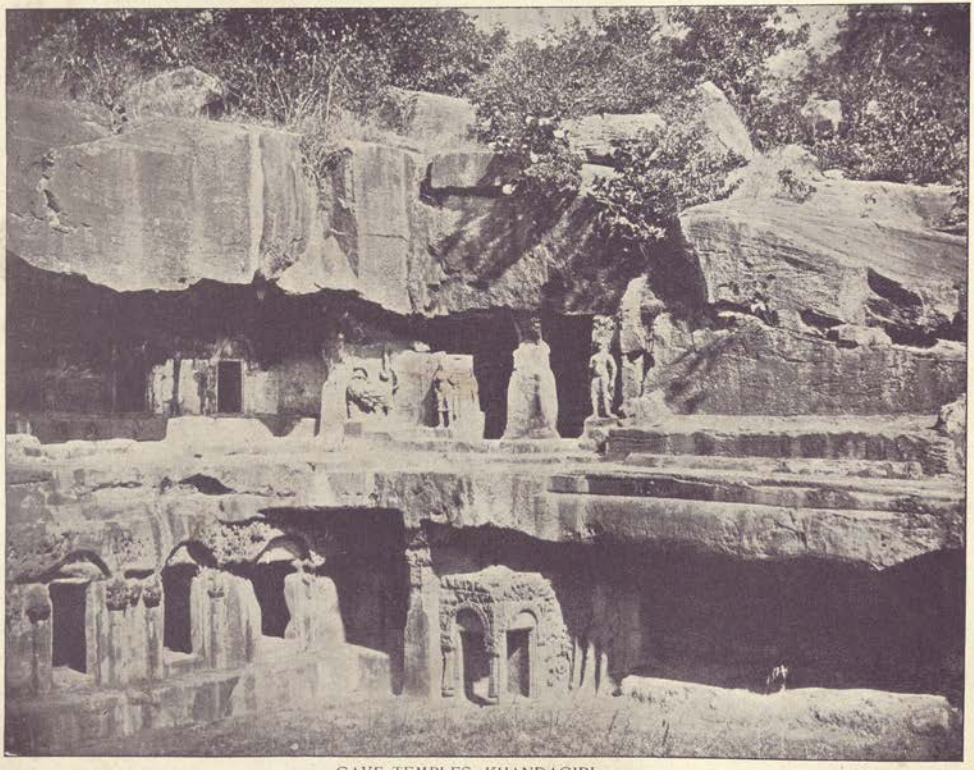
Cuttack is the present capital of Orissa, lying on the banks of the Katjuri and Mahanadi rivers, or rather between the two branches of the Mahanadi. The most interesting thing in Cuttack is the fort, the total area of which is 360,000 yards, as the moat is 600 yards long on every side. The buildings within the fort were not built in these days. When the Public Works Department decided to remove the fort, the Executive Engineer had to blow the walls apart with gunpowder, and now sixty years later, the same Department in Calcutta proposes to rebuild the fort of brick. The stone-built moat still remains twenty feet wide and deep, but the stones of the fort were used to make the lighthouse at False Point, the Anikat (weir) banking up the Mahanadi for steamer traffic at Cuttack, and the revetment at Lal Bagh, presenting the higher level Katguri, from flooding Cuttack. All these were good objects for which to use the stones of the fort, but it was a vandalic crime to destroy the fort which had lasted hundreds of years. The only possible photograph of the fine old Cuttack fort is the entrance gate, with the pipal and magnificent banyan trees behind it. The fort is used now by the military, principally as a magazine; which army magazine has been housed in a Mohammadan mosque. The photographs of Cuttack, and indeed of all Orissa, are the work or the amusement of M. W. H. Cornish, D. S. of Police. The Government servants of Orissa consider the fort as the central place of amusement, whither everyone resorts daily when in Cuttack, and whence emanate all schemes for amusement in the Hindu and Christian Pujas. Ladies have no tennis courts in their own compounds: every member gathers in the fort toward dusk for tennis or racquets. The three tennis courts are always full on a winter afternoon; and, after dusk, badminton is indulged in.

THE FORT GATE, CUTTACK.

The station church was designed and built by Mr. Chisholm, who understood ecclesiastical architecture and its necessary variation in a hot climate. The aisles are really verandas; but verandas, porch and chancel are built at the proper angle, and are in exquisite proportion to each other. Engineers say that the roof is the finest roof in India. It is so well put on that it simply rests on the top of the walls, without oppressing them.

The East Coast Railway is creeping up the coast to Calcutta. Its permanent way is laid as far as Khurda, and trains run to Berhampur, and at no very distant date Orissa will be connected with Calcutta by rail, and the journey there will then be performed in one night.

From Cuttack the nearest religious centre is Khandagiri, where the hill is honeycombed with cave temples, which are very old and very interesting, but which do not attract pilgrims, as do Bhuvanesvara and Puri. The Khandagiri hill is surmounted by a very presentable Jain Temple, of quite a different style of architecture. Bhuvanesvara is about six miles from Khandagiri. It is a very old place, and the Great Temple is a very fine specimen of a home of Shiva. This at once shows its connection with Benares, as before mentioned; but in ante-Christian days, Buddha's doctrines were preached here, and so faithfully held by the common people that Bhuvanesvara became the shrine of Buddha's tooth. The great temple, and indeed many others, are built on the shore of a small but beautiful lake. Looking across the lake, the visitor sees the porch, the refectory and the temple shrine, one behind the other, rise, with corrugated ribs of stone, to the trident of Shiva.



CAVE TEMPLES, KHANDAGIRI.

Twenty-seven miles from Bhuvanesvara, and fifty-three from Cuttack, is Puri, the centre of the Jagannath cult. Jagannath is reverenced as the lord of the world, and millions of Hindus come to his shrine, where he is lulled to sleep by the resounding surf of the Bay of Bengal. A Hindu, however, does not worship the Jagannath in his daily devotions. Perhaps this may be accounted for by describing Jagannath as a title of Vishnu, as is done in the "Gazetteer of India" by

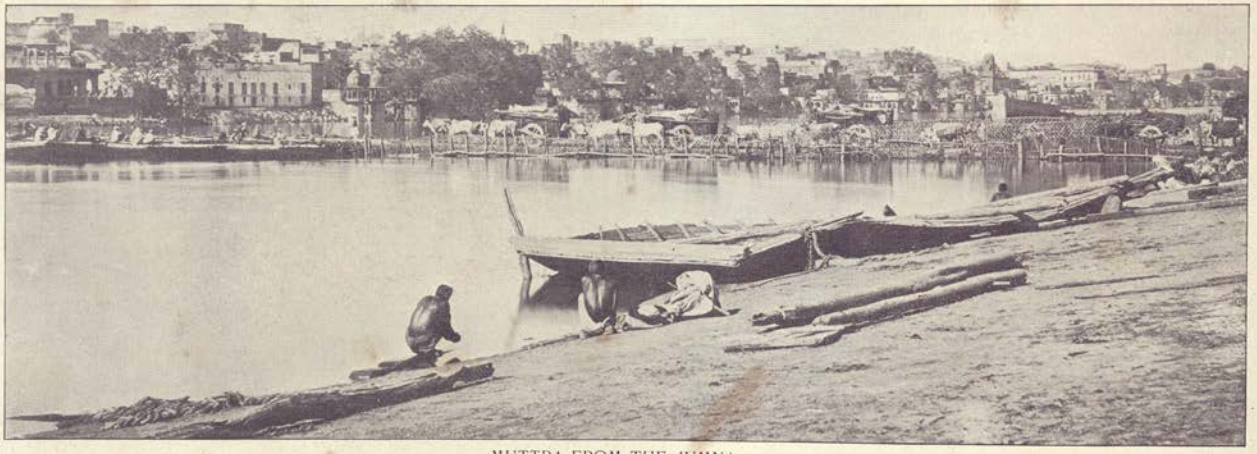
Hunter; perhaps it is because the Jagannath cult is a kind of Pantheism. The worshipper of Vishnu, of Shiva, of Kali, of Durga, and a host of other gods, sees his favourite god or goddess within the walls of the Jagannath Mandil, and so he goes away impressed by the car procession, by the jewels, by the tales of hoarded rupees, but he does not connect Jagannath with his caste worship or family rites. Somehow a dead wall of prejudice has been for centuries created in Europe against the Jagannath cult; but, as a matter of fact, the temple of Jagannath is the one place in India where there is no caste, where the Rajah of Puri proclaims himself the sweeper of Jagannath's Temple, and where a sweeper strikes everyone with a broom, to show that Jagannath abhors caste. This is the elemental essence of the Jagannath cult, but some of the inner circle of the temple, have gradually kept the lowest castes out of the inner temple. It is, however, a sight to see Brahmins, sweepers, ryots, bearers, Rajput warriors and others, wedged into a solid mass of 100,000 pilgrims, in the main road of Puri, by the Lion Gate of the temple, sweepers crushing Brahmins meek and mild, cowherds elbowing Rajputs, without any anger on either side. The great sight in Puri is the Jagannath car festival, which is held every year in July. When two full moons fall in one month, the temple authorities proclaim a re-incarnation of Jagannath, and the priests send emissaries through the length and breadth of Hindustan, showing that such a *tamasha* will not occur again during the bearer's life-time. As the devout Hindu imagines that he is sure of eternal salvation if he has once pulled at the great thick rope of Jagannath's car, the roads to Puri become alive with men and women, and the ceremony once witnessed is never likely to be forgotten.

THE BLACK PAGODA, KANARAK.

About eighteen miles up the coast from Puri is Kánárák. In olden days it must have been a splendid landmark, and even yet all mariners look out for it, and often pay heavily for not seeing it. What must have been the size of the temple proper when the Hall of Audience is 120 feet high?

MUTTRA, BINDRABAN, AND GOVERDHAN.

Muttra is to the Hindus, what Mecca is to the Mohammedans, and what Jerusalem was to the Christians of the Middle Ages. It is the cradle of their religion, the birthplace of Krishna, and the spot with which most of their sacred legends are connected. During nine months in the year, there is a continual stream of pilgrims going to Muttra, and some hold the place to be far superior in sanctity to



MUTTRA FROM THE JUMNA.

Benares, and say that one day spent there is more meritorious than a whole life-time passed at Benares. This is especially the view taken by the Vishnuvites, the sect prevailing at Muttra.

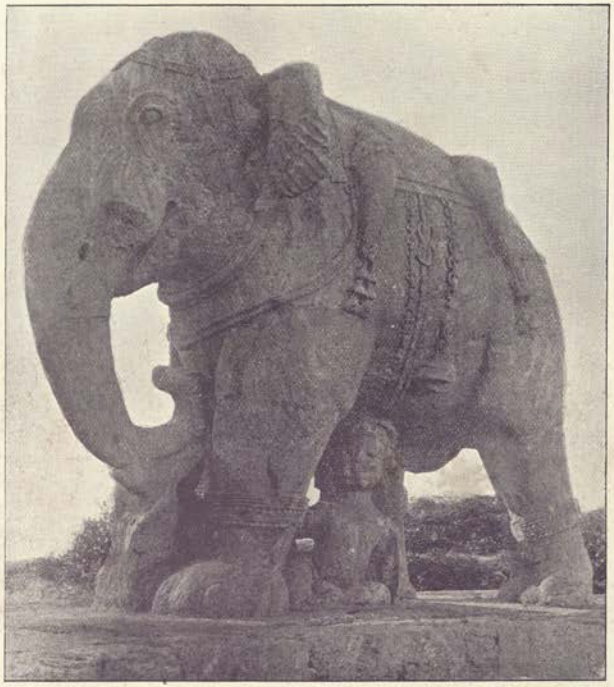
The city of Muttra is the capital of the British District of that name in the Northwest Provinces, and lies on each side of the sacred river Jumna. It is divided into two portions, the eastern and western, which differ entirely from each other in character. The luxuriant crops and fruitful orchards indicate the fertility of the soil of the eastern portion; but it possesses little historical interest. The western or trans-Jumna division, on the other hand, though unfavoured by nature, is rich in mythological association. 'It is a barren, sandy, treeless plain, the dust lying thick on road and field, and the Jumna, for eight months of the year, is shrunk to the dimensions of a mere rivulet, winding through sandy wastes. In the rains, however, when pilgrims flock toward the sacred spots in which the Jumna banks abound, the river swells to a mighty stream, and the barren plain becomes a mass of verdure. The central portion of Muttra District is one of the most sacred spots in Hindu mythology. In it are Muttra, or, as it was originally called Mathura, Bindraban

and Gokal; and it bears the name of Braj-Mandal "the sacred Grove." The foundation of Muttra is wrapped in obscurity, but it was a renowned centre of Buddhism in 400 A. D., and is mentioned as such by Fa-Hian, the Chinese pilgrim, who visited it as well as Benares and wrote accounts of its twenty Buddhist monasteries, the remains of which are to be seen outside the town at the present day.

When the tide of Brahminism swept over India, Buddhism was effaced in Muttra. The Buddhist temples and monasteries were destroyed, or converted into Brahmin shrines, and in a few years Muttra became a renowned centre of the new faith. In the busy-day of its prosperity, it contained no less than 600 Brahmin temples, 200 of which were richly endowed and famed all over India. Its glory was but short-lived, as Muttra, for a time, went down before the Mohammedan conquest. It was sacked in 1017 by Mahmud of Ghazni. All its beautiful and wealthy shrines, fanes, temples and gorgeous images were destroyed about 1500 by the ruthless hand of Sultan Sekandar Lodi, and later on, a fanatic governor was appointed, for the express purpose of "stamping out idolatry" in Muttra, and the name was changed to Islamabad. Aurangzib, the destroyer, also visited the ill-fated city, and razed its last remaining temple—a famous and beautiful shrine—to the earth, and built a lofty mosque on its site. The city was sacked again, for the last time, in 1756, by the Afghan Cavalry of Ahmad Shah Abdali. It was then taken by the warlike Jats, but falling into Scindhia's hands after the siege of Agra, it became a Mahratta possession, until after the battle of Deeg, when Ranjit Singh lost his territory, and Muttra passed under British rule. Since then it has prospered exceedingly, and enjoyed uninterrupted peace, except during the Mutiny, when the eastern portion of

JAGANNATH CAR, PURI.

the district rose in rebellion. Although humbled to the dust by the Mohammedan conquerors, a new holy city of Muttra arose on the ruins of the ancient Mathura. It is now a great centre of Hindu devotion, and the whole country round teems with legends of the divine Krishna. He was born just outside the city gates, in a tower, in which his mother had been imprisoned by her brother, the cruel King Gauz, who had determined to kill the child, should he be a son, as he had been warned against him, in a dream. A deep sleep, however, having fallen on the guards, Devaki, the husband of Krishna's mother, escaped with the divine child to Gokal, and gave him to a friend to bring up. Krishna grew up among the herdsmen of Gokal, and kept the village goats during his boyhood. When a youth, his hour having come, he went into Muttra to worship at the Shrine of Govind Devi, and there, on the crowded Ghâts, at the hour of evening prayer, he slew the tyrant, his uncle, and was proclaimed king in his stead. The cantonment, where a British cavalry regiment is stationed, is green and pretty, with broad roads and shady gardens, and lines of thatched bungalows.



ELEPHANT WITH TRAPPINGS, KANARAK.

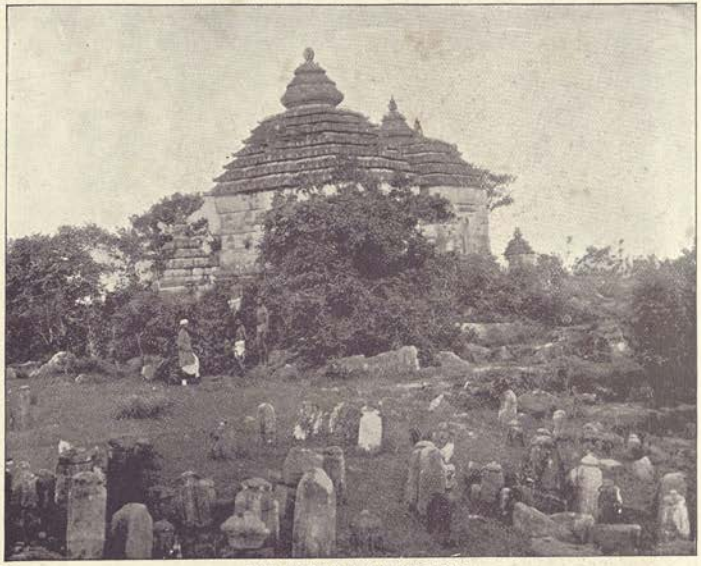
Bindraban is reached by a fine shady road, planted with mango-trees, and is six miles from Muttra. It is a holy city, composed entirely of temples, and a few houses for the attendant Brahmins and their families, and for the temple servants. Bindraban lies on the right bank of the Jumna, in a peninsula, formed by a northward bend of the river. It ranks among the holiest cities of India, and is enormously wealthy, containing a vast number of temples which have been built by pious and wealthy Hindus, who all have a very strong desire of perpetuating their name by the erection of handsome buildings. It also contains the palaces of rajahs, princes, and nobles, who, with scores of other pilgrims, go there once every year, to obtain remission of sins by bathing in the sacred waters of the Jumna, and in the tanks of the holiest temples. Bindraban possesses the remains of two very holy shrines, which were built early in the fifth century of the Christian era, by two wandering Hindu saints, whose sanctity was so great that it earned for Bindraban a world-wide reputation. None of the temples now existing are of ancient origin. The largest and oldest, as well as the most beautiful temple of Bindraban, is the temple of Govind Deva, which was built in 1590 by Rajah Man Singh of Jeypore, a friend of the Emperor Akbar. An account of Muttra, or Bindraban, would be incomplete without some mention of the Seths who are wealthy bankers, who own half Muttra and the richest temple at Bindraban. Seth Govind Das was a firm friend to the English during the Mutiny. He sheltered two English officials in his house at Muttra, until the guard mutinied, when he enabled them to flee to Agra.

To the scores of temples, already in existence at Bindraban, the Seth added another some thirty-three years ago. This temple was dedicated to Rang-ji, one of the numerous incarnations of Vishnu and cost $450,000. It is an edifice of great magnificence, and reminds the visitor of the plan of the temple at Jerusalem, having an outer court, an inner court, and a Holy of Holies. The entire building covers

a vast area, and is entered by an imposing gateway, leading into the outer court, which contains colonnaded dwellings for the Brahmins and for the pilgrims who flock there. This temple is very richly endowed, having an income of Rs. 1200 a month, and hundreds of pilgrims are fed twice every day.

Goverdhan is nine miles west of Muttra. It is a holy place, intimately connected with the life of Krishna. The place stands in a break in a narrow limestone ridge of hills, which rise abruptly from the plains. Krishna is said to have held this ridge of hills aloft on the tip of his finger, to cover the people from the storms rained down upon them by Indra, when deprived of the usual sacrifices made to him. So holy is this hill esteemed, that not a particle of the stone is allowed to be used for building purposes; and even the road which crosses the ridge, at its lowest point, had to be carried over it by a paved causeway.

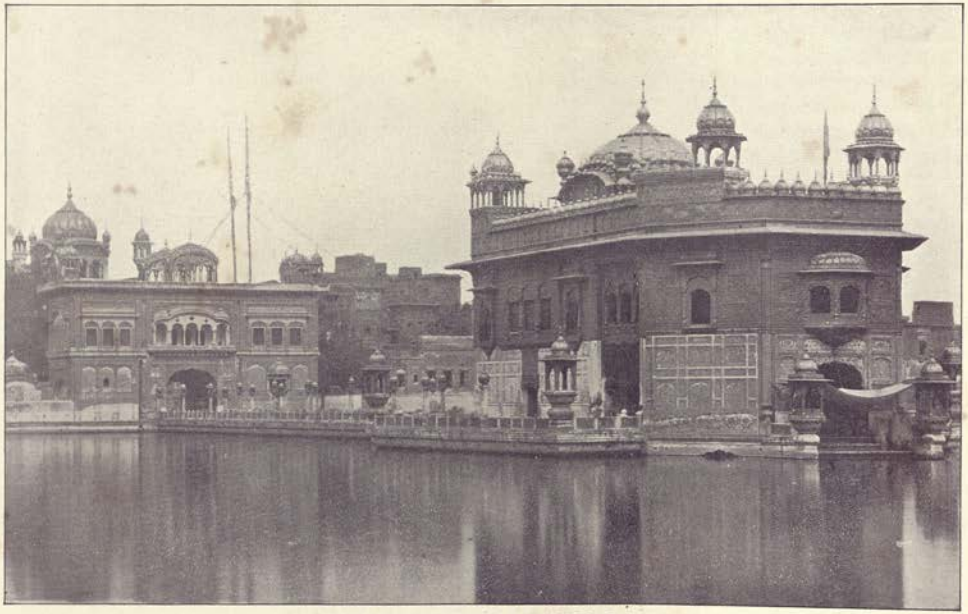
Goverdhan formerly belonged to the Bhurtpur Rajahs, and there are two remarkable cenotaphs, called "*Chuttrees*" there, in a garden, which were erected to the memory of the great-grandfather and grandfather of the present rajah. These *Chuttrees* stand on stone platforms, and are of marble, with an elegant pavilion, of exquisite pierced stone work, in the centre, and cupolas at each corner, which are surmounted by domes, supported on slender shafts. The pavilion contains remarkable paintings of scenes from Bhurtpur history, and in the middle of each is a square piece of marble, on which are sculptured the soles of the feet of Vishnu, a sacred shell, a cobra, a water-bottle, the lotus-flower, the sun and the moon. At Goverdhan there is also a very sacred tank, just under the holy hill. On it is the only old temple now remaining, namely that of Hari-Deva. It was built in Akbar's reign, by one of the Amber rajahs, and is of red sandstone, with a beautiful nave of fine true arches, with a clerestory above, the cornice being ornamented with exquisitely sculptured images of elephants, bulls and other sacred animals. The builder of this temple was the friend who saved the life of the broad-minded Akbar at the bloody battle of Karval, for which service he was rewarded by being made Governor of the Punjab. He gave his daughter in marriage to Akbar's son, Selim, who afterward became the Emperor Jehangir. The buildings at Goverdhan are remarkable not only for the richness of their ornamentation, but also for the purity of their outlines.



JAIN TEMPLE, KHANDAGIRI.

AMRITSAR.

Amritsar is the second city of the Punjab in commercial importance, and it is the holy city of the Sikhs—those simple, brave Punjabis, whom the English had to conquer, but who, ever since that time, have been loyal subjects of the Kaisar-i-Hind. In 1574, Akbar, the wise, judicious and tolerant Emperor, granted a site for the local habitants of the religious reformers, who shared the Bengali Kabirs pious hopes. Kabir preached a religion intended to unite both Mussulmans and Hindus in one most holy faith. Nanak Shah preached this in the Punjab, and Guru Ram Das adopted the wise plan of asking Akbar for a place where the devotees of the new faith might worship. The new temple, where monotheism and moral purity were taught, was built by the side of a beautiful pool, and the purity of the water was, to the simple seekers after holiness and truth, an emblem of immortality. The town which thenceforward grew up was called Amrita Saras, or Amritsar. Just two hundred years after its foundation by Guru Ram Das. Ahmed Shah blew up the Sikh temple of moral purity and immortality, and defiled every Sikh shrine with bullock's blood. When Ranjit Singh became ruler of the Punjab he had sheets of copper hammered out and gilded, and with these he roofed the Sikh temples. It was thenceforward, and to the present day, known by outsiders as the Golden Temple; but the Sikhs call it the Darbar Sahib. It is a site and building worthy of the pure, simple, but glorious Sikh religion. The temple stands upon a parallelogram, forming a peninsula in the sacred pool, and the causeway or isthmus is paved with marble. The central dome and the four small domes at the compass corners, show that it is based upon the Mogul architecture. The external fascination of the Darbar Sahib consists in the purity and beauty of the Pool of Immortality, doubling every line of the temple and the peninsula, and causing the temple to stand in bold relief against the deep blue sky, that is so rarely clouded in the Punjab. Although



THE GOLDEN TEMPLE, AMRITSAR.

the interior of the Darbar Sahib is richly ornamented—thanks to Ranjit Singh—the devout Sikh presses forward, thinking only of his high priest who sits within cantillating the Granth—the Sikh Bible—just as Abdul Kadier, the Algerian patriot, cantillated the Koran in the great mosque of Damascus, till the day of his death. Because Amritsar is the holy city of the Sikhs, it must not be supposed that they are the main portion of the 160,000 inhabitants, for 80,000 are Mohammedans, 60,000 are Hindus, 15,000 are Sikhs, and 1000 are Christians.

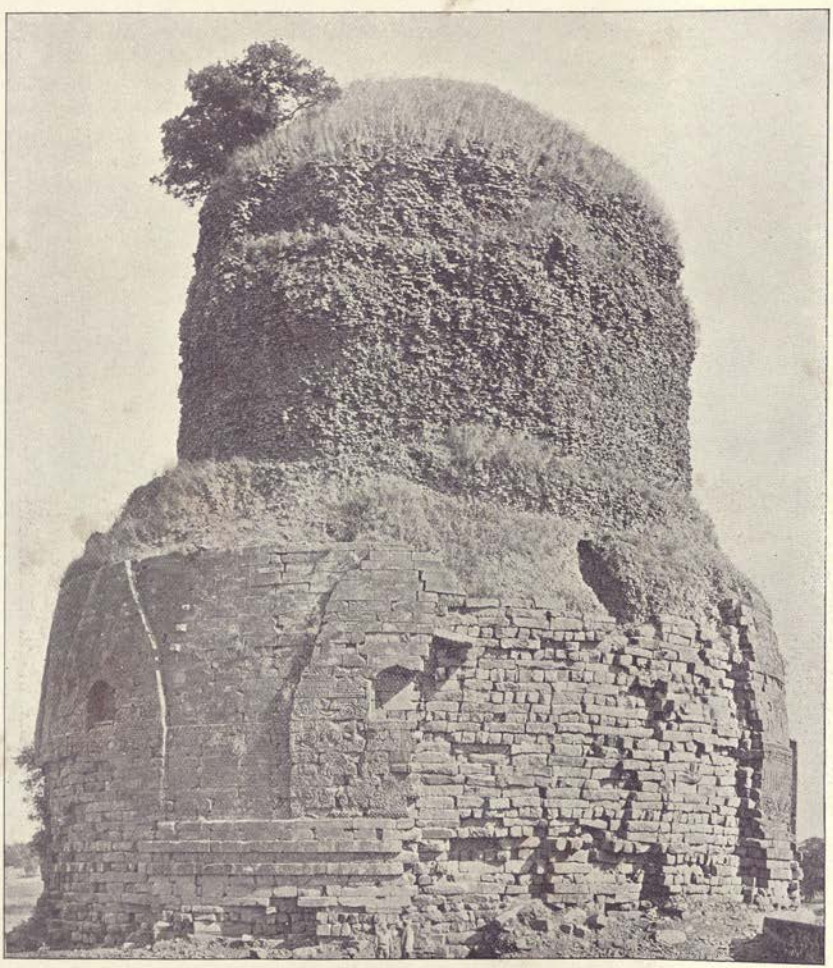
BENARES.

Benares is the holy city of the Hindus. Some Hindus go to Hardwar, others to Allahabad, others to Jagannath-Puri, but every Hindu considers it his duty to go once in his life and wash away his sins in the Ganges at Benares. For thousands of years before Rome was founded, Benares was a sacred shrine of Hinduism. Then, about 500 years before Christ, just when Ezra, by order of Artaxerxes, was leading the Jews back from Babylon to Jerusalem, a man came to Benares and preached Nirvana, the resolving of all individual things and persons back into the Almighty inert. Gautama Buddha sat under a tree for years at Buddh Gaya before he evolved from his inner consciousness what he wished to preach; but his time was not wasted, for when he began to preach Nirvana, at Sarnath, he knew what he wanted to teach, and the people saw that he knew and understood his subject, and, in point of fact, Gautama Buddha converted the people of the "Cathedral" City of Hinduism to Buddhism. There was no sudden or forcible changing of religion "by order of the Czar:" first one man and then a woman, in Benares, saw the beauty and simplicity of the new doctrine, and so the leaven rose in the *phurama*. The people of Benares, after being won over to Nirvana, remained good Buddhists for 800 years. Then an upheaval occurred, and the majority of the people went back to the worship of Shiva, Vishnu, Kali, Durga, and other Hindu gods, and, from that day to this, Benares has remained, for fifteen hundred years, the Hindu religious capital of India.

It must have given a heart-throb to the great Buddhist traveller Throne Thang, to go, in the seventh century of our era, to the famous centre of Nirvana and find one hundred Hindu, with only thirty Buddhist temples. It must have grieved Sir Edwin Arnold to go from Buddh Gaya to Benares, and find Benares unworthy of the leaf which he afterwards gave to Kandy, in Ceylon; but the fact is, that from Benares north and northwest to Attock, and south to Cuttack, Hinduism thoroughly drove Buddhism out of Bengal and then the reaction spread. This is dramatically represented by a stoic figure still to be seen at Kanarak, in Orissa, where the Buddhist elephant is killing a man, and the Hindu lion, emblem of the Jagannath cult, jumps on the elephant to free the man.

Towards the end of the twelfth century Mahommed of Ghor, the Afghan, conquered Benares, and introduced mosques beside the Hindu shrines, and this sort of thing went on until Aurangzib destroyed numbers of Hindu temples and built a grand mosque to point the way to Islam. Smashing up of shrines and altars did not induce people to desert their holy church, either in India, in the time of Aurangzib, or in England, in the days of Oliver Cromwell. The persecution did the Church of England good, and it did good to Hinduism in Benares. The Hindus of all India reverenced Benares; but the Mussulman ruler could, of course, convert the Hindu stones, though they could not convert the people. Alla-ud-din destroyed 1000 Hindu shrines and temples in one day, and it is well known that Aurangzib's immense mosque, which towers above the city, is built of stones taken for the purpose from Hindu temples. However, as previously mentioned, Benares has remained faithful to Shiva, Krishna, and its other gods, and the great Hindu princes and maharajahs of the present day are gradually enriching the city with beautiful Hindu family and public temples.

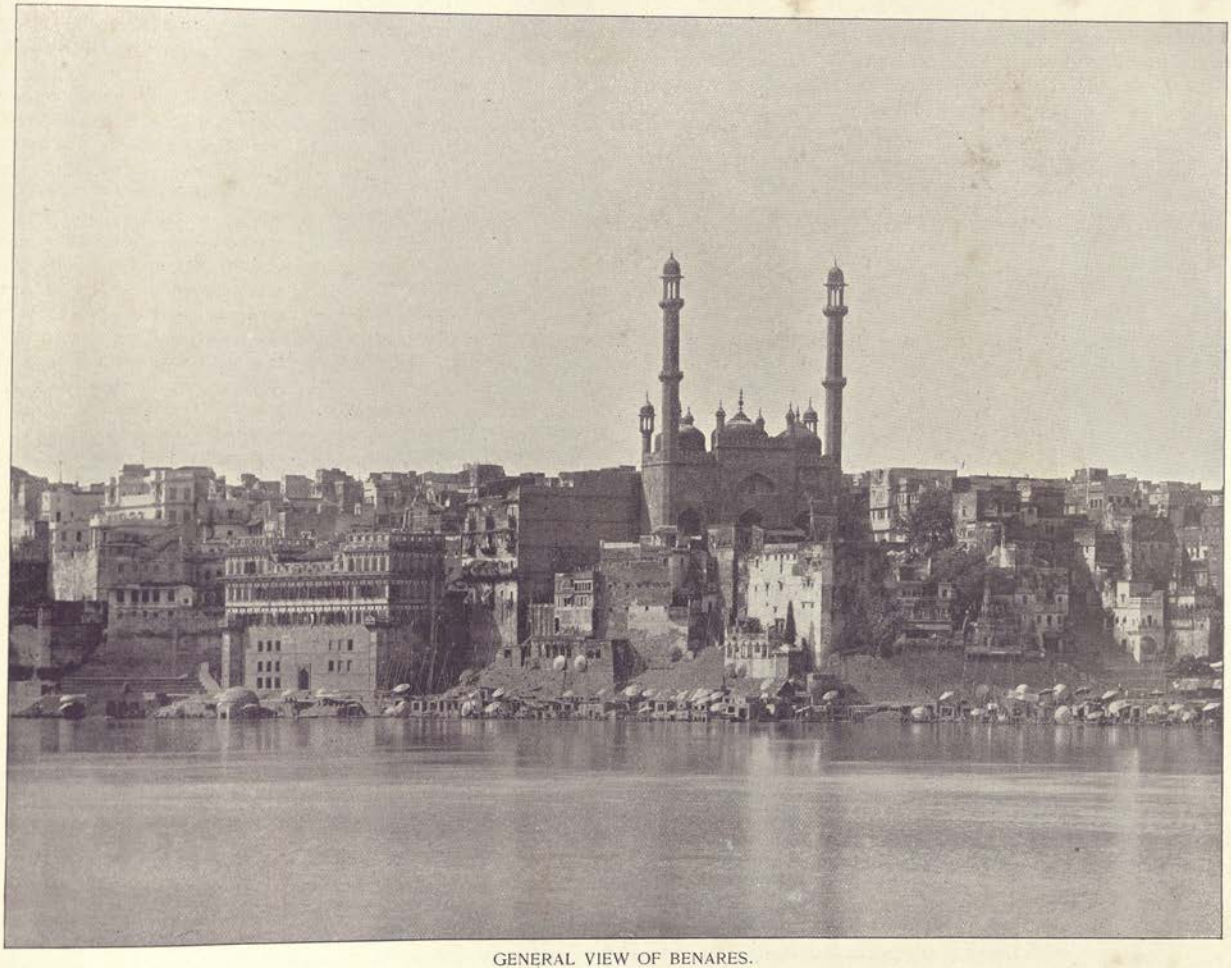
As regards the political history of Benares, it began to think of itself apart from the rest of Oudh when Mausa Ram bought, or was given, the fort of Jaunpur, and bought, or was given, the title of rajah for his son, Balwant Singh. Rajah Balwant Singh was an able man, but a prudent scoundrel, for he helped Shah Alam, the Mogul, and his Nabab Nazir Surajah Dowlah, to resist the British; but he was not known to be a rebel, so, after the British troops had routed the Moguls at Buxar, he coolly went over to the British—"sitting on a rail" with a vengeance! When Balwant Singh died, in 1770, the Court of Directors and the Crown put his illegitimate son, Chait Singh, on the



ANCIENT BUDDHIST TOWER, SARNATH, BENARES.

throne by a deed of April 15, 1776. Sometimes the Government of India sets its face against illegitimacy, at other times it recognizes the fact that Orientals consider a son, a son; but that blood is very thick among Hindus, and that good Mohammedans hold the Arabic view, that there is no such thing as illegitimacy. Very many of the troubles of the Government of India arise from the fact that, in dealing with the Native States, the power of the British Raj has been brought to bear, like a steam hammer, in placing on the throne a son, adopted by the Rajah at the instigation of a wife, to keep out the illegitimate, but able, son who has the hearts of the people. In the case of Benares, the rulers of John Company and the Crown pleased their Oriental subjects by upholding the able, illegitimate son, Chait Singh, and making him useful by ordering him to pay for, or supply, a battalion of infantry. He obeyed, in 1778 and 1779, paying Rs. 500,000 each year, but when the demands of the British Raj increased, in 1780, and Warren Hastings asked for 1500 cavalry, a large and expensive force to demand from a Rajah, Chait Singh struck, and, like an Oriental, made no answer at all.

Next year Warren Hastings went up the Ganges with a few English soldiers to strike awe into the hearts of Chait Singh and his men; but the bold men of Benares routed the few soldiers, and Warren Hastings had to fly to Chamar Fort. At the same time Chait Singh himself fled from his future punishment. Warren Hastings came back with reinforcements, solemnly deposed Chait Singh and put his nephew, Mahip Narayen, on the throne in September, 1781. Mahip Narayen's son, Udit Narayen, succeeded in 1795, and lived and ruled the State till 1835, when



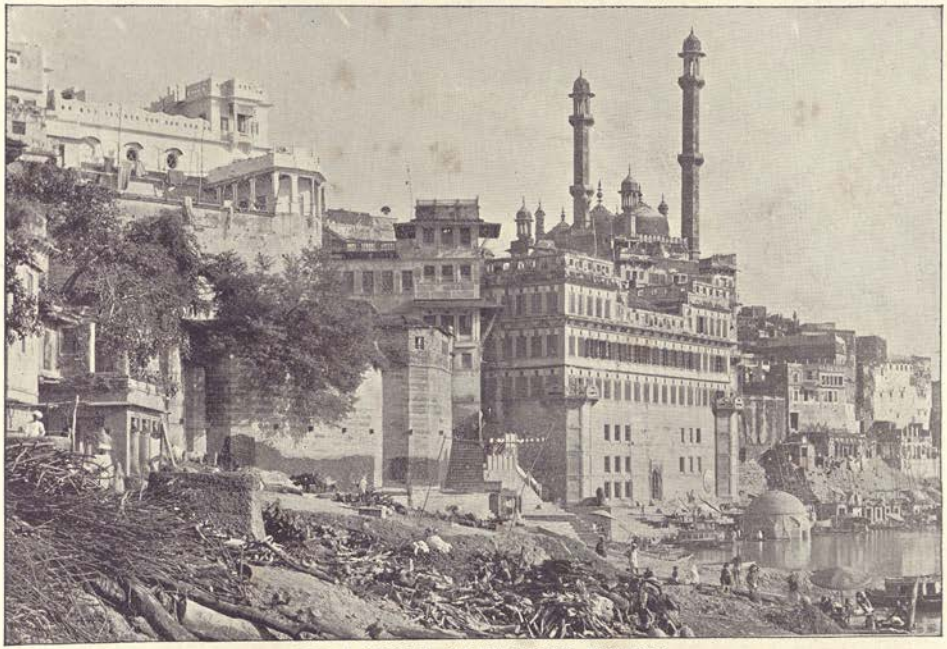
GENERAL VIEW OF BENARES.

Iswaris Prasad Narayen succeeded, on his father's death. All went well till May 15, 1857, when the news came from Meerut that our sepoys had rebelled, and had marched off to Delhi. The Thirty-seventh Native Infantry were the first, in Benares, to show the little cloud, like a man's hand, that was to grow and grow until it covered the sky of India.

It was fortunate for Benares, for Barrackpur, and for Calcutta, that Benares was ruled, in 1857, by Mr. Frederick Gubbins, a civilian, who was not only an able man, but a man respected and beloved by the people. He rode about and enquired into things, in Benares, and when he sounded his weather-gauge, and found that the priests and people were preparing for stormy weather, he advised the military authorities to disarm the Thirty-seventh Regiment. The officers took some days to consider the proposal, and finally had the regiment paraded, on the first of June, for the purpose. On the order "Pile Arms," the sepoys at once fired on the officers and Europeans, but their fire was returned with precision, and they fled from the parade ground. The Sikhs—the truth must be told—and the Oudh Cavalry then joined the rebels. Mr. Frederick Gubbins, by his example and precept, put such spirit into the civilians, that they garrisoned the Mint and the Treasury, which had large sums of money, until relief came from Calcutta. Then, regiment after regiment streamed up to and through Benares, and hero after hero, from Neill to Havelock and Campbell, pushed on through to Lucknow, Cawnpore, Allahabad, and other places, and the prudent priests advised the people to keep quiet. The fanatic Hindus of India were wild that the Holy City remained in British hands, so a large force started from Jaunpur to take Benares from the Christians, but the British troops made havoc among their ranks. All these aids to the retention of Benares came afterwards; the man who saved the place was Frederick Gubbins, the magistrate.

THE BURNING GHÂT, BENARES.

Every traveller by the Oudh and Rohilkhund Railway, to Moghal Serai, for Calcutta, who looks out of the right-hand (western) window of his carriage, may see the most marvellous city "bit" in the world. The mighty river-god, Ganges, first catches the eye, then on the right bank there suddenly flashes upon the view the grand panorama of Benares' river-side. Hindu temple after temple, some plain, some gilded, and nestling among them, the pure white Jain ones of marble; then Aurangzib's lofty mosque with its two columnar minarets, pointing the eyes of "the faithful" to rest with the houris in Paradise; then ghât after ghât thronged with pious Hindus, and decorated with Hindus' clothes often more "holey" than holy, but all drying in the blazing sun; and then as the train rumbles slowly over the southern bank, the perspective broadens and the eye sees the many large palaces of the Hindu princes and Maharajahs of India. When the reader hears of native extravagance he should remember that every Maharajah has to keep up his State palace at his capital, his palace at Benares, his town-house at Calcutta, and in some cases his box at Simla. Should retrenchment be necessary, his official houses must be sold before his Puja Palace in Benares, for there he shows to the poor Hindu that the mighty and the rich are one with the ignorant poor, in their most holy faith. Undoubtedly the best way to see the elements of the above "bit" is to take a "bholio," *i. e.*, a boat with a cabin, and to get a chair and sit on the deck above the cabin. Every two hundred yards the visitor must go ashore to see a temple or a palace; but, though the climb be steep up the fine stone stairs, there is a lovely view at every platform, and, after all, these stairs and these climbs for a purpose are the *raison d'ètre* of being in Benares.



GREAT MOSQUE OF AURANGZIB, BENARES.

Going down to the Dasasamedh Ghât it is a mistake to hurry to the *bholio*. Look at the magnificent steps themselves, then think that back in primeval times Brahma sacrificed ten horses there, and remember that every man and woman (except yourself) on the grand old historic steps, is there from a religious motive. All Hindus go to the Dasasamedh Ghât to bathe, and rest on the old stones and to hear

some renowned *mahant* expound the deep doctrines of the Shastras. One of the simplest, finest things about Hinduism is the religious obligation to bathe once a day before "bara dazar," *i. e.*, just before mid-day, at the latest. From a sanitary point of view it is a special providence that 200,000,000 Hindus of India daily protect themselves against disease. Setting out in the *bholio*, the sight-seer is hardly assured against toppling overboard from his arm chair, when he is struck by the *tout ensemble* of the Man Mandir Ghât with Rajah Chait Singh's observatory 200 hundred years old, rising above the Ghât. The Burning Ghât is, of course, a most holy place. What goes on is not a foul tearing to pieces of putrid corpses, it is not a walling up of one's friend's remains in oaken walls for years, it may be for centuries. The process, as practiced at the Burning Ghât at Benares, is the speedy resolving to ashes, by Divine fire, of the remains of a friend, after the essence of that friend has gone before to the realms of joy and peace, and his ashes are offered by the holy attendants to Ram Gunga, the all-powerful river-god. The pairs of stones here and there observable about the Ghât steps, show that holy women of old died with their husbands—"in death they were not divided." As the nineteenth century is remarkable for its disbelief in the earnestness of men and women of other ages, and, as it is now beginning to question the fact that men threw themselves beneath the car of Jagannath, so in the twentieth century it will be scouted that Hindu women loved their husbands so devotedly that they wished to die with them, and to endure torment, in their death, in order to eternally be with their spouses. The historical fact that the Government of India had to prohibit *Sati* here at the Burning Ghât of Benares, and self-immolation under the car of Jagannath in the Bara Dau Puri, ought to be borne in mind when men and women assume that worshippers of stone gods are not earnest and devout. It is the same in Benares as in other great religious centres; the priests may, here and there, be only professionally pious, but the religious laity are really devout.

THE MONKEY TEMPLE, BENARES.

One of the steepest stairs and the finest sets of stones is to be seen at the Nipal Ghât, and when the visitor has climbed the lot and has arrived at the Chinese pagoda-looking temple, he feels sure that it was built by a Buddhist, or by an architect who loved the Buddhist

"form." After inspecting this piece of real architecture, it is with mixed feelings that the non-Hindu visitor ascends the Manikaranika Ghât stairs to the well full of Vishnu's sweat. To the believer, however, this is a joyous climb, and he will not rest content until he has bathed in the godly sweat. It may be remarked, in passing, that the smell here is too unutterably utter! In the same square is the Tarakeswar Temple, for the great temple at Tarakeswar, in Bengal, is devoted to Shiva, and it is meet that the priests and people of that locality should be represented in the Holy City. Returning to the *bholio*, the visitor sets out into the stream and passes the fine palaces of the Rajah of Nagpur and the Maharajah of Gwalior, taking them in order of time and not of rank. The *bholio*, cannot go very close, for some of the temples are almost under water, showing that the Ghâts have sunk, and that some, such as Sindhia's are still sinking; the foundations probably not having been carefully bedded when they were constructed. The plain, but beautiful, white Jain Temple, next attracts the eye of the searcher after beauty. The Jains are few in numbers as an Indian sect, but they build charming temples. The Jain structure at Calcutta is the only temple, mosque, or church on the eastern side of the Hooghly worth visiting by a non-worshipper.

The *bholio* now stops at the Panchganga Ghât, for the visitor has long since seen Aurangzib's lofty musjid, and wants to go up to it, though it is an affront to the City of Shiva. But it is a long way up to the mosque, for the foundations were dug deep and then built high above the surrounding houses and palaces, and when these were well above its neighbours, the musjid itself was built on top of all the best stones taken from the destroyed Hindu temples, and thus above the whole city rose the domes of the Mogul and the minarets of Islam. Aurangzib thought that the devout muezzin had only to ascend to the roof, and let his holy voice be heard, calling all to acknowledge one God and his Prophet Mohammed, when the conquered people of Benares must see the folly of bowing down to stone images of Shiva, Vishnu, and Kali, but the men and women of Benares preferred their bath in cleanly Hinduism, to the holy dirt of Islam. Mr. W. S. Caine puts it beautifully in "Picturesque India:" "Muhammed, the theist and idol-breaker," appears to dominate with lofty and desolate scorn the 1 000 temples of that ancient Brahman faith, which survives alike the precepts of Buddha, "the fierce persecution of Aurangzib, and the mild and gentle teaching of Jesus." The object which closes in the perspective beyond the Panchganga Ghât, where the five tributaries of the Ganges are said to meet and feed the river God, is the Oudh and Rohilkhund Bridge over the Ganges, a very fine bridge, but, of course, nothing in comparison with the one at Sukkur. Coming back, slowly, the visitor notices the people, more than the buildings, except perhaps the Maharajah's palace away on the horizon across the river.

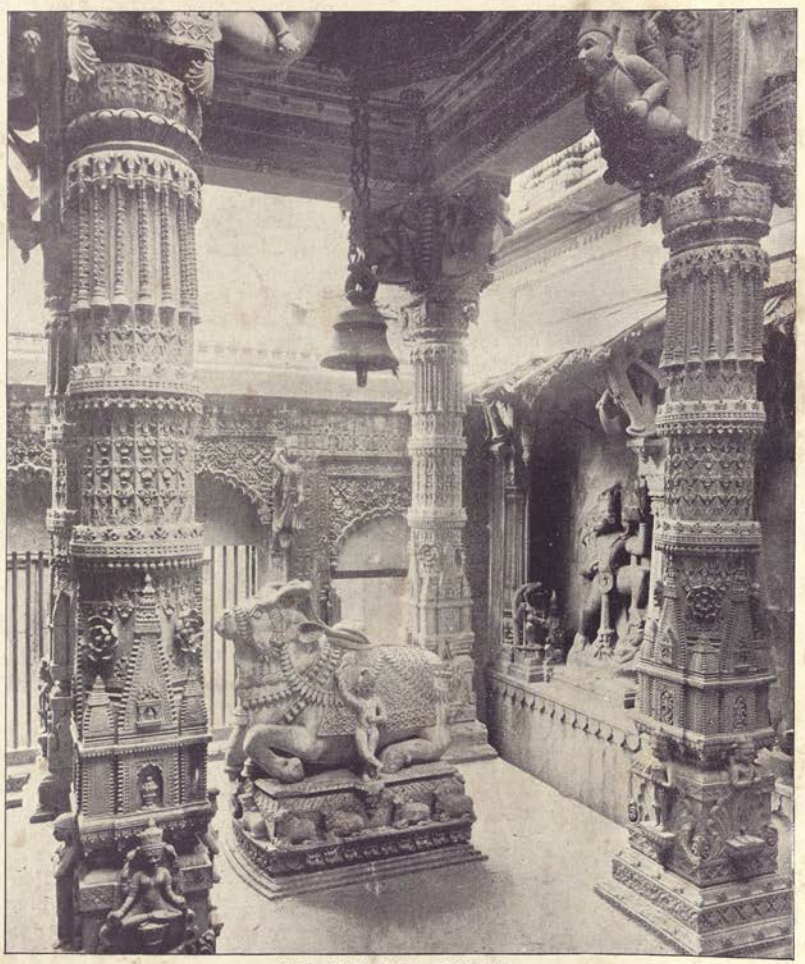
The most noticeable among the throngs of worshippers are the Bairagis, who knot their hair until it must be as diseased as a Polish Jew's, and clothe themselves in white-wash on the face, breast and limbs, in much the same way as a New Hebrides chief. These Bairagis put off almost all their clothes to show the white-wash, and the consequence is, as Tommy says of the barrack-room bhisti, in "Barrack-room Ballads,"

> "'E 'adn't much uniform before,
> And only 'alf be'ind."

They are sturdy, begging ascetics, who do what they like in the name of religion.

The temple which remains photographed in the memory of the visitor is the Monkey Temple at Durga Khund, some miles to the south of the Burning Ghât. As it cannot be reached by boat, the visitor must drive there. The side of the temple with its pillars and cloisters and steps leading down to a fine tank, comes first into view, and one sees, either on the steps or upon various coigns of vantage, families of monkeys very much alive to gifts of rice or grain. The front of the building, as also the court-yards within, are both built in a good style, and the whole place is a credit to Benares, and to the Ram Bhawanis, its pious foundress.

The temple of Benares *par excellence* is the Bisheswar, or Golden Temple. If it is not a vast place, like a great mosque, it is a beautiful building crowned by four domes at each corner, with a central spire much higher than the dome. The Bisheswar is built in a little lane packed in amongst houses, but, once the visitor gets there, he must bless Ahalya Bai, the Indore lady of royal blood, who so loved Benares that she built its finest mandil, and also applaud Ranjit Singh, of glorious memory, who, instead of robbing Peter to pay Paul, as he robbed Lahore to beautify Amritsar, was so impressed by the holiness of Benares that he covered the spire and domes of Ahalya Bai's

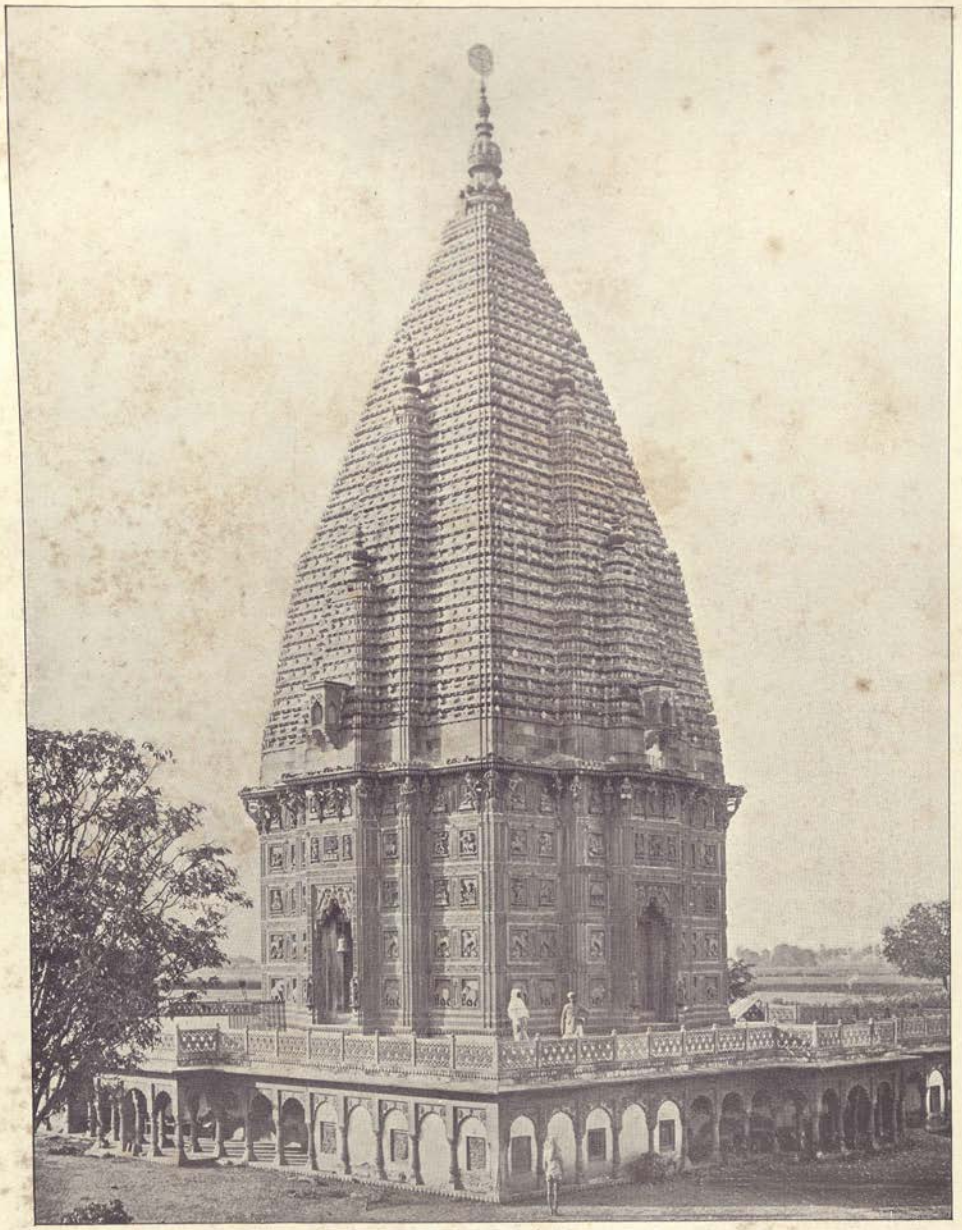


GOSAIN TEMPLE, BENARES.

temple with gold. None but a Hindu may enter the Bisheswar, and this is right: Christians shut off the sanctuary of their churches from all but the priest. The Bisheswar is the sanctuary of Benares. As Benares is the city of Shiva, so this temple is the house of Shiva, and from early morn to dewy eve, and, indeed long after, the temple and court-yards and even the steps and the gate, are thronged with Brahmin priests, Brahmin bulls, and the Hindu laity. The bulls, at times, cause the place to be not so clean as one would like, but the Hindu has no false modesty, or false delicacy: he is a naturalist. He accepts the inevitable when he holds a Brahmin bull sacred to Shiva. Another favourite temple, close by, is the Mahadevi Temple. It gives the name to the throng of great gods whose temples Aurangzib demolished; but they themselves have outlived Aurangzib and his intemperate zeal for Islam.

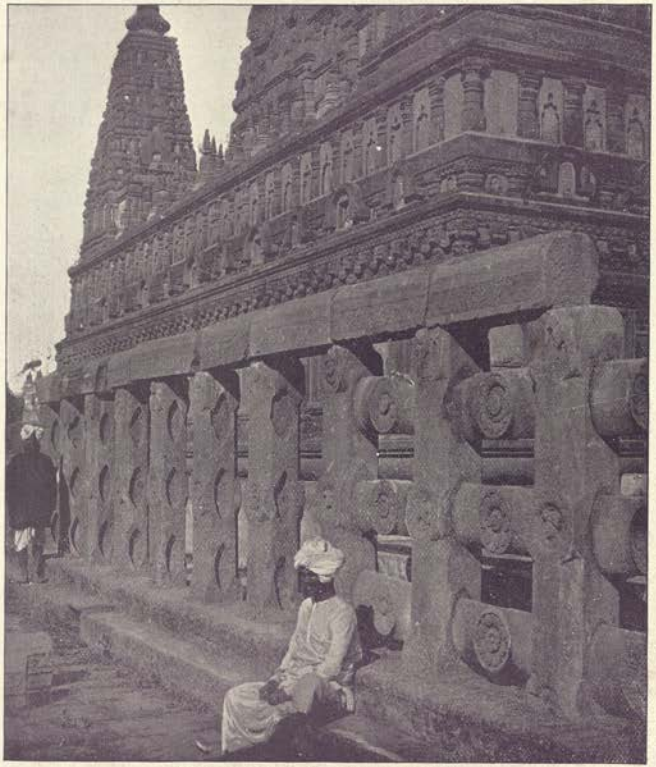
The Bisheswar, though the sanctuary of Shiva, has not the honour to possess the water of Shiva's life. This honour is owned by the *Gyan Kup*, the well wherein the priest of the old Bisheswar hid the linga of Shiva, when the Moguls laid their unholy hands on the sanctuary of Shiva.

The Hindu priests are like the Archdeacon of Calcutta, in Sir Ali Baba's *Twenty-one Days in India*, who was "*a man of both worlds.*" When the Moguls seized the black image of Jagannath, in Puri, and burnt it in Benares and threw the charred pieces into the Ganges, a priest of Jagannath went into the river down below the spot and swam after the sacred relic until he got it; bringing it ashore he took it to the Jagannath Temple in Orissa, where it is still preserved. In between these most venerated Hindu buildings Aurangzib built a mosque, not for the convenience of the thousands of



SUMRER TEMPLE, RAMNUGGER, BENARES.

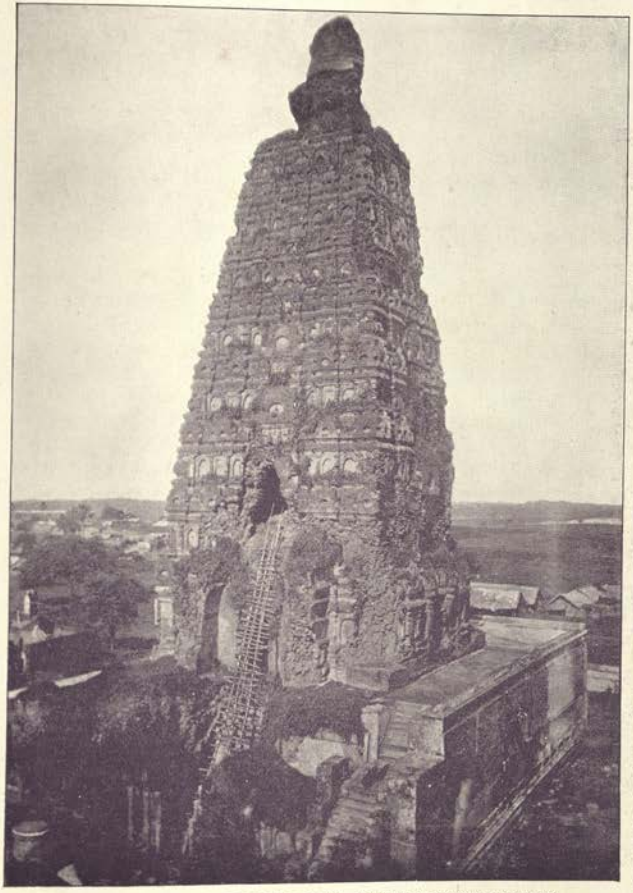
Mohammedans who would throng it daily, but to insult the Hindus and to hurt the feelings of the holy priests. Aurangzib reckoned without the priests. They set to work; they found out that there was a flaw in the title to the ownership of the land, though not of the building; and the consequence was that the Courts declared that the courtyards of the mosque must be considered apart from the musjid; the musjid is a consecrated building and must be preserved just as the Hindu temples ought to have been preserved by Aurangzib, but the courtyard belongs to Bisheswar.



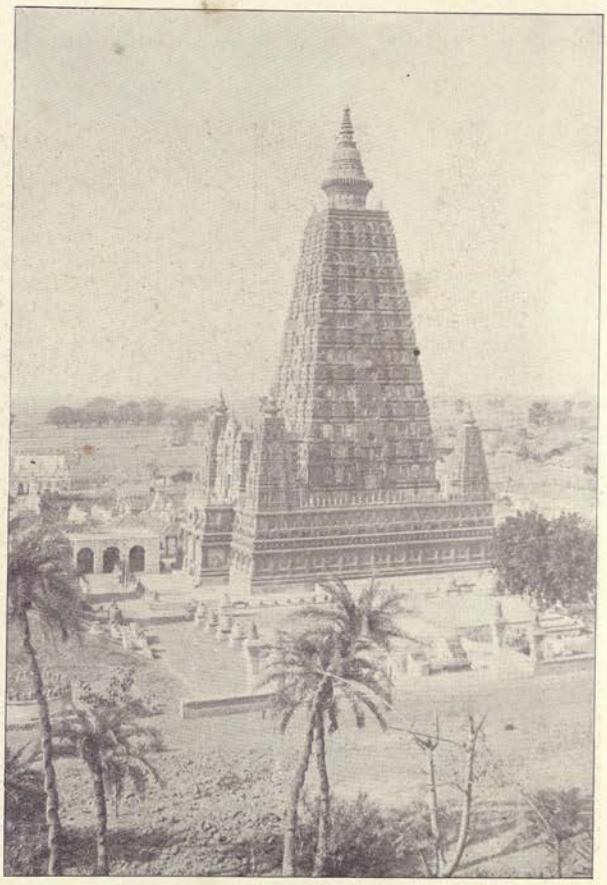
STONE FENCE AT BUDDH GAYA.

The priests know the people and the people know the priests. A Hindu priest is a priest even if he were penniless. In the native regiments of the Indian army a native officer has prostrated himself before a private soldier who happened to be a Brahmin, and who could, therefore, perform for his officer some religious ceremony unobtainable otherwise, and the neglect of which was fretting the soul of the officer's wife. The Hindu priesthood is the most extraordinary in the world; for none ever dreams of entering it, though it has the sanctity of thousands of years to recommend it. A Hindu priest must be born a priest, just as among the Jews from the time of Aaron in the wilderness. This has its advantages for the laity, who believe in hereditary rank and power; but it acts badly on the worldly priest who desires not the service of the god and goes into commerce.

Before going out to Sarnath the visitor should look at one of Asoka's broken Lats, then at the *Gopal Mandir*, sacred to Vishnu, with its golden representations of the jolly god, then take a round of the modern educational buildings, including the Maharajah's Girls' School, Queen's College, and Jai Narayen's School with 650 pupils, a great school worked by the Church of England missionaries. Sarnath, or Sarangganath ("Lord of Deer"), is more than three miles out and is an object lesson to all thoughtful men. Buddha preached his first sermon there, and it is melancholy to think that there is not a man in Sarnath now who reverences Buddha. Hindus may reflect that in like manner Benares may sink into oblivion. Buddha's teaching is enshrined in the hearts of one third of the human race, but it died down in Sarnath. The mound of debris is half a mile long by a quarter of a mile broad, and, as Hunter says, the most important ruins probably date from Buddha's time, or just after it. There are several *stupas*, the largest and most striking of which is the *Damek*, 110 feet high and 93 feet in diameter. On its rough octagonal face it had niches for stone portraits of Buddha. The second remaining great *stupa* is called *Chankandi*. It is just half a mile from the *Damek*, is 74 feet high but not so ornamental.



THE OLD TOWER, BUDDH GAYA, BEFORE RESTORATION.



THE OLD TOWER, BUDDH GAYA, AS RESTORED.

Buddh Gaya, a village six miles from Gaya proper, in Behar, is one of the most famous places in India, because Buddha sat there under a pipal tree for five years, thinking out the principles of his new religion, before he began to preach its essential element, *Nirvana*, which has been elsewhere defined as the resolving of all persons and things into the almighty inert.

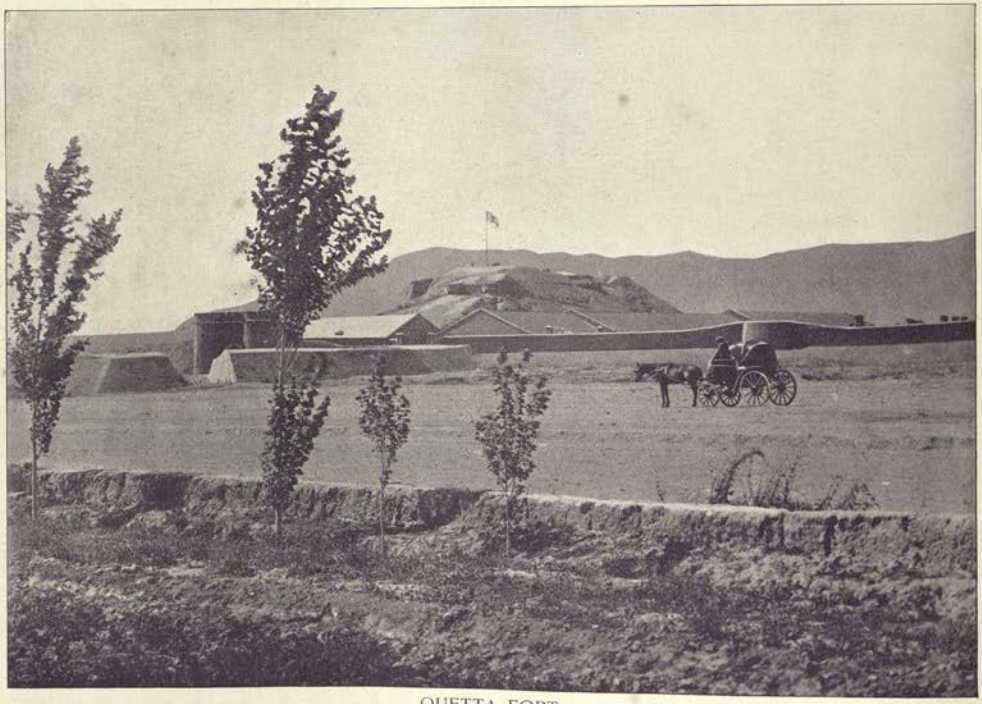
CHAPTER XXII.

MILITARY STATIONS.

QUETTA.

QUETTA was occupied by the British as an out-post, in 1877, and it is now the headquarters of the Province of British Beloochistan and one of the most important military cantonments on the northwestern frontier. The old Residency, which stood on extensive grounds, was dismantled, in 1892, at the suggestion of the agent to the Governor-General in Beloochistan, and a new building erected. In the compound with the Residency stands the Durbar Hall, where divine services were formerly held, but it is now used for the agency offices. The Revenue Commissioner's Office is also in close proximity to the Residency. The Administrative Block is a spacious two-storied building, with an open veranda on the first floor and a gallery on the second, with large rooms for holding the Law Courts, the District Courts, and for the Treasury Offices. Five miles from the cantonments and three miles from the civil station is the Kerani Brewery, which is a branch of the Muree Brewery. The mercantile houses and the shops are all on Bruce road.

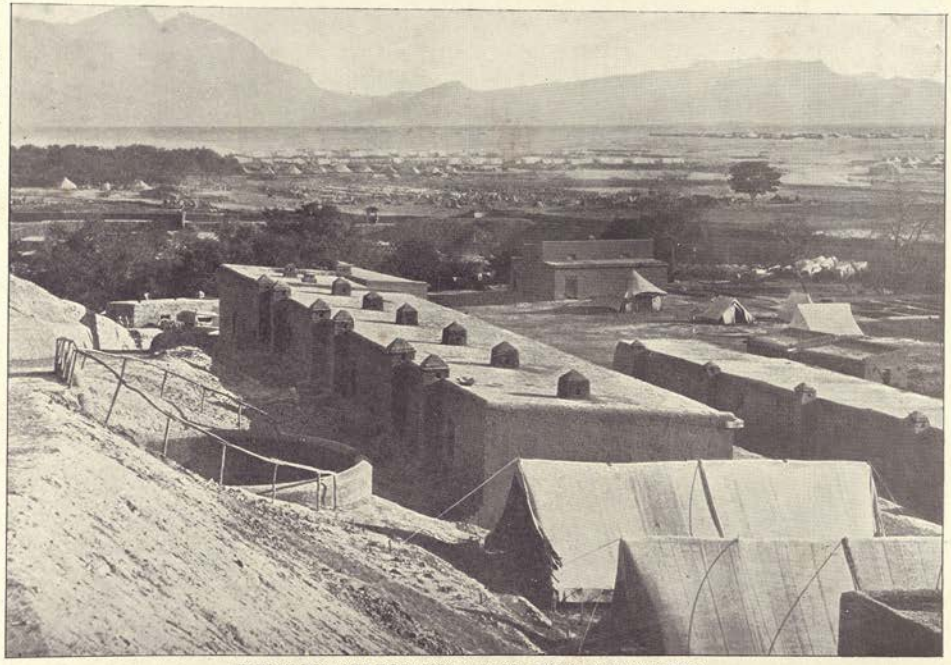
The Quetta Club occupies a commodious building, and has a library, a billiard-room, and many of the conveniences common to an Indian club. Near the Club is the



QUETTA FORT.

Institute where theatricals, dances, and other entertainments are held. A Gymkhana was opened in 1885, money being raised by debentures. A new race-stand has recently been built, and presented to the Gymkhana by Messrs. Russell and Rustomjee. The race-course is a mile round, within which are the cricket, golf, and polo grounds. The Browne Institute owes its existence to the efforts of the Rev. J. Shaw, chaplain of the Church of Scotland. It is named after Major-General Sir James Browne, K. C. S. I., C. B., R. E., and was opened by Sir George White, Commander-in-chief in India, when he commanded the Quetta District, in 1892. Quetta possesses one of the finest and largest military churches in India. It was commenced in 1889, and completed in 1892.

The cantonments are about three miles from the civil station at Quetta. To the left of the road are the lines of the native infantry regiments, of the native cavalry, the artillery and a European regiment. To the right are the barracks of a British infantry regiment, and near by is the Station Hospital. The barracks and lines of the corps garrisoning Quetta are commodious, and are kept scrupulously clean. Each British corps has its own institute and recreation room, and everything possible is done for the comfort of the British soldier during his stay in that far off frontier station. The Quetta Fort is situated to the left of the cantonments, and is one of the most prominent objects in the station. It commands an extensive range of country, and contains a large park of heavy ordnance. There are other small forts on the hills surrounding Quetta, but a powerful glass is necessary to see them from the town. Defence works, on an extensive scale, have been completed at Baleli, about six miles to the northwest of Quetta, and a gun road runs from Killa Abdulla to Chaman, to faciliate rapid mobilization, in the event of sudden emergencies.



TUKATOO AND TORAKOLA PASS, FROM MIRI, QUETTA.

When Kandahar is connected with Quetta by rail, the latter station will become an important mart of trade, and when it possesses a municipality it will, as far as buildings and roads are concerned, compare favourably with other Indian stations similarly situated.

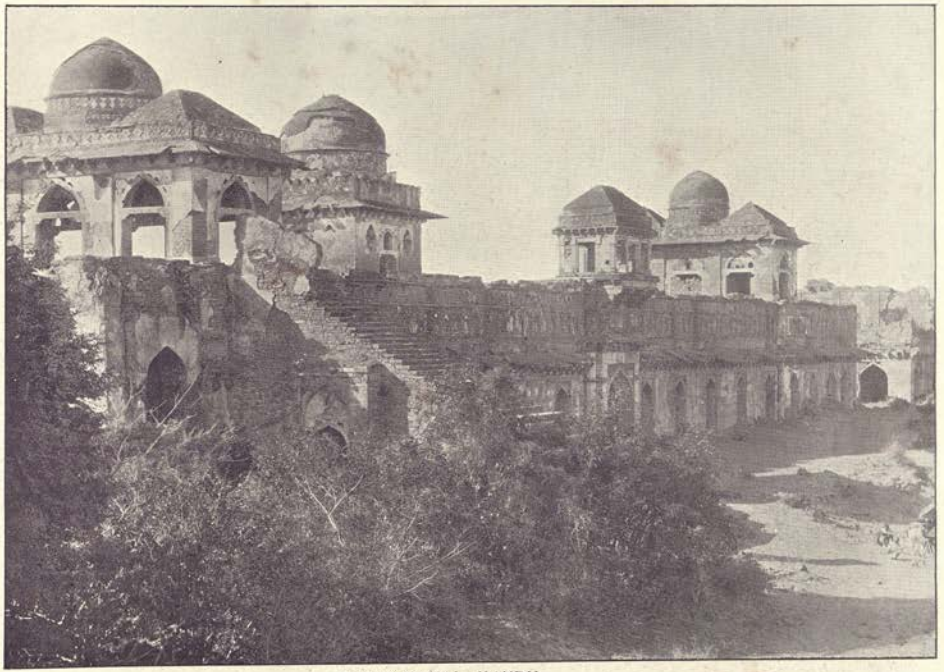
MHOW CANTONMENT, CENTRAL INDIA.

MHOW.

Mhow is an important British cantonment and town in the Indore State, Central India. The city has a native population of about 27,000, but there is little to attract the attention of the traveller in the native town. The cantonments are situated about one and a half miles from the city, and a considerable force is always stationed there, in accordance with the terms of the treaty, made between Holkar and the British Government, in 1818, at the close of the Pindaree war. The forces at Mhow consist of one regiment of British cavalry, one British infantry regiment, one battery of R. H. artillery, and two regiments of native infantry. It is said that one more battery of artillery will soon be added to these forces.

Mhow was, at one time, a fortified city, but the old fortress was demolished soon after the Mutiny. Mhow has many places of archæological interest in its vicinity. Of these, Mandu, the ruined capital of the old kingdom of Malwa, is well worth a visit.

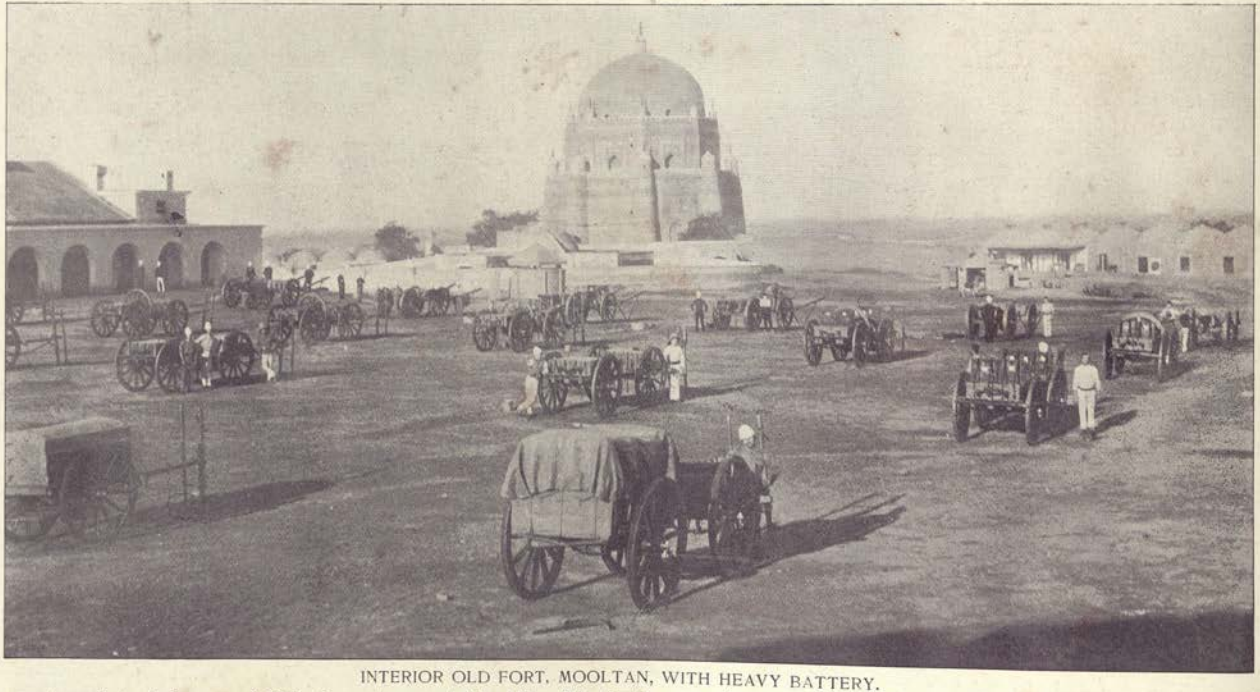
The principal palace of Mandu is the *Jahaz Mahal*, or "ship palace." It is built on a narrow strip of land between two fine tanks, and is supposed to have the appearance of being afloat, like a ship. The palace consists of a great vaulted hall, flanked by four strong buttresses. At the end of the hall is a long range of three-storied buildings which stand in the water. They must, at one time, have been truly magnificent, on account of their massive proportions, but they are now overgrown and choked by jungle and vegetation.



JAHAZ MAHAL, MANDU.

MOOLTAN.

Mooltan is a city in the Punjab, which is off the beaten track of the ordinary cold-weather tourist, but which is of the greatest antiquity, and of historic as well as artistic interest. It has had a stirring history. The last Sikh governor was the treacherous Mulraj, who resigned his office to the British Resident, and Sikh Durbar, at Lahore in 1848, and then caused the Resident, Mr. Vans Agnew, C. S., and his assistant, Lieutenant Anderson, to be murdered. This dark deed was avenged by the British, who besieged and took Mooltan after



INTERIOR OLD FORT, MOOLTAN, WITH HEAVY BATTERY.

a most resolute defence, and Mulraj was transported for life. The fort is very picturesque, as is the fine old citadel, which dominates it. Its most noted feature is the handsome domed tomb of a Moslem saint, which stands 100 feet high, and is conspicuous for twenty miles, with its beautiful covering of encaustic tiles. All the tombs in the fort are decorated in the same way. The fort also contains a handsome obelisk, erected to the memory of Mr. Vans Agnew and Lieutenant Anderson, and a very ancient Hindu temple to Vishnu.

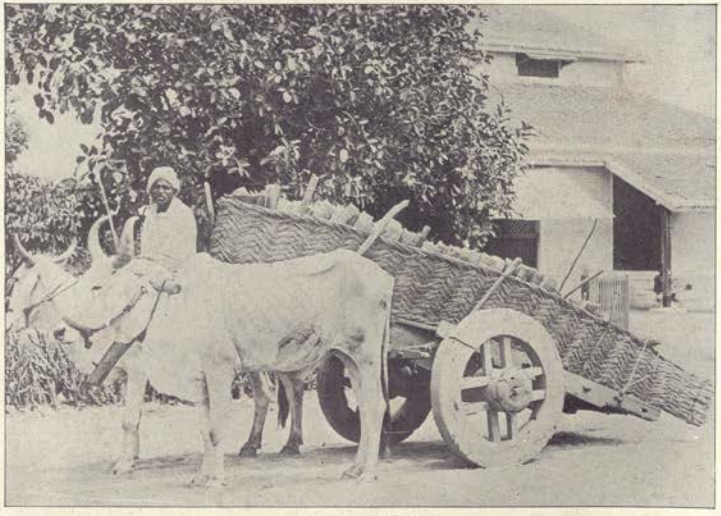
HATHI SINGH'S TOMB, AHMEDABAD.

CHAPTER XXIII.

THE LEADING CITIES OF GUZERAT.

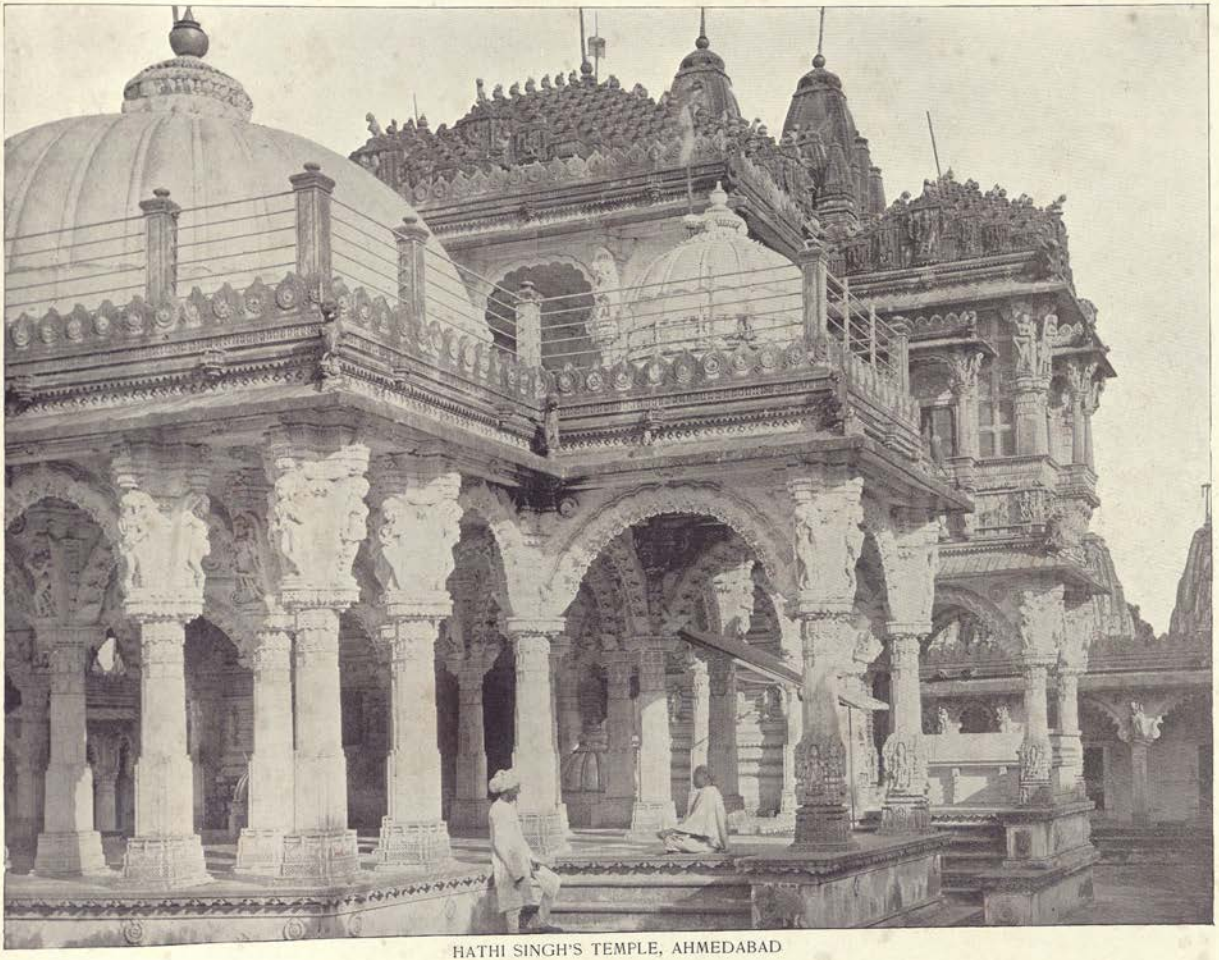
AHMEDABAD.

AHMEDABAD is the capital of the province of Guzerat, which forms at the present day the most fertile part of the Bombay Presidency. This province was the seat of the renowned Chalookya dynasty, in the middle ages. When the Mohammedan conquest swept over the country, the Hindu rule in Guzerat shared the general fate, and was replaced by the sway of the victorious kings of Delhi. One of the dynasties of these kings, the Tughlakhs, became very weak in course of time, and was unable to control the distant provinces, whose viceroys aimed at independence. The great Mogul conqueror Timur (Tamerlane) invaded Hindustan, then under Mahmud Tughlakh, and inflicted terrible disasters on the country and on the ruling line. When Timur returned to his home in Central Asia, after a series of massacres, Mahmud's power was thoroughly shattered, and he could reign over the immediate neighborhood of Delhi alone. Mozuffer Shah was then the Viceroy of Guzerat, and he seized this opportunity of declaring himself independent and the Sultan of this province. Thus was founded the Mohammedan dynasty of Guzerat in the last decade of the fourteenth century, and it lasted for nearly two centuries till the time of Akbar. This first Sultan was succeeded by his son, Ahmed Shah, to whom Ahmedabad owes its origin and name.



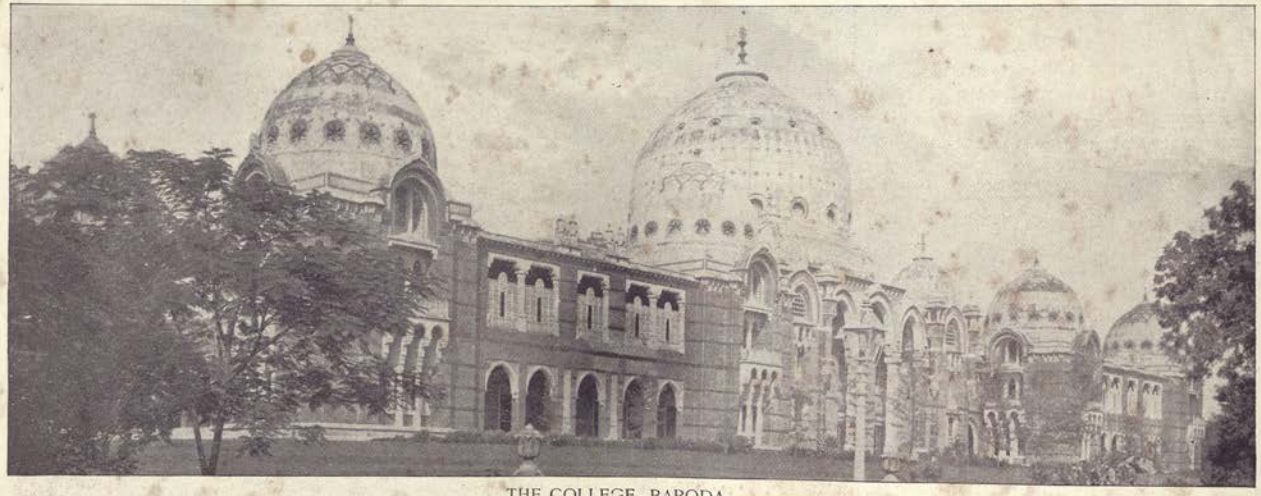
A GUZERAT CART.

The idea of this new capital was suggested to Ahmed Shah, by another Ahmed, his spiritual adviser, and it was executed under two more bearing the same name. "Four Ahmeds" had thus to do with the new city which was thus appropriately called after them Ahmedabad or the city of Ahmed. An old fortified enclosure containing the temple of the Hindu goddess, Buddra Kali, was taken as the nucleus and one of its towers, Maink Buring, is said to contain the foundation-stone. Round this were built the various superb edifices which adorn the city. This enclosure is still called the Buddur, and contains among others a mosque and a palace which received additions in many reigns. Here were grouped all the public buildings which are still used for public purposes, and which have made the Buddur the seat of Government under all successive rulers. The buildings outside and around



HATHI SINGH'S TEMPLE, AHMEDABAD

the Buddur are surrounded by the city walls, describing a semicircle of some five miles in circumference, a mile and three quarters resting on the river, and looking down upon it from a rampart more than fifty feet high. These walls were frequently repaired by later rulers, and exist to the present day in perfect order, thus making this city almost an unique instance now of a walled town in these parts. In the walls are eighteen gates, fifteen large, and three small, through which the city can be entered. Its height averages fifteen feet, and breadth four to five; and there are large bastions at every fifty paces. Originally the space within the walls was reserved for Mohammedans alone, and the Hindus were permitted to reside only in the suburbs. Ahmed parcelled out the grounds in both city and suburbs among his nobles, who gradually peopled and adorned their quarters, and after whom they are called. The city took three years to build, 1412–1415, A. D., but the great buildings which now adorn it, rose gradually in the course of more than a century. Ahmed Shah's son, and grandson,



THE COLLEGE, BARODA.

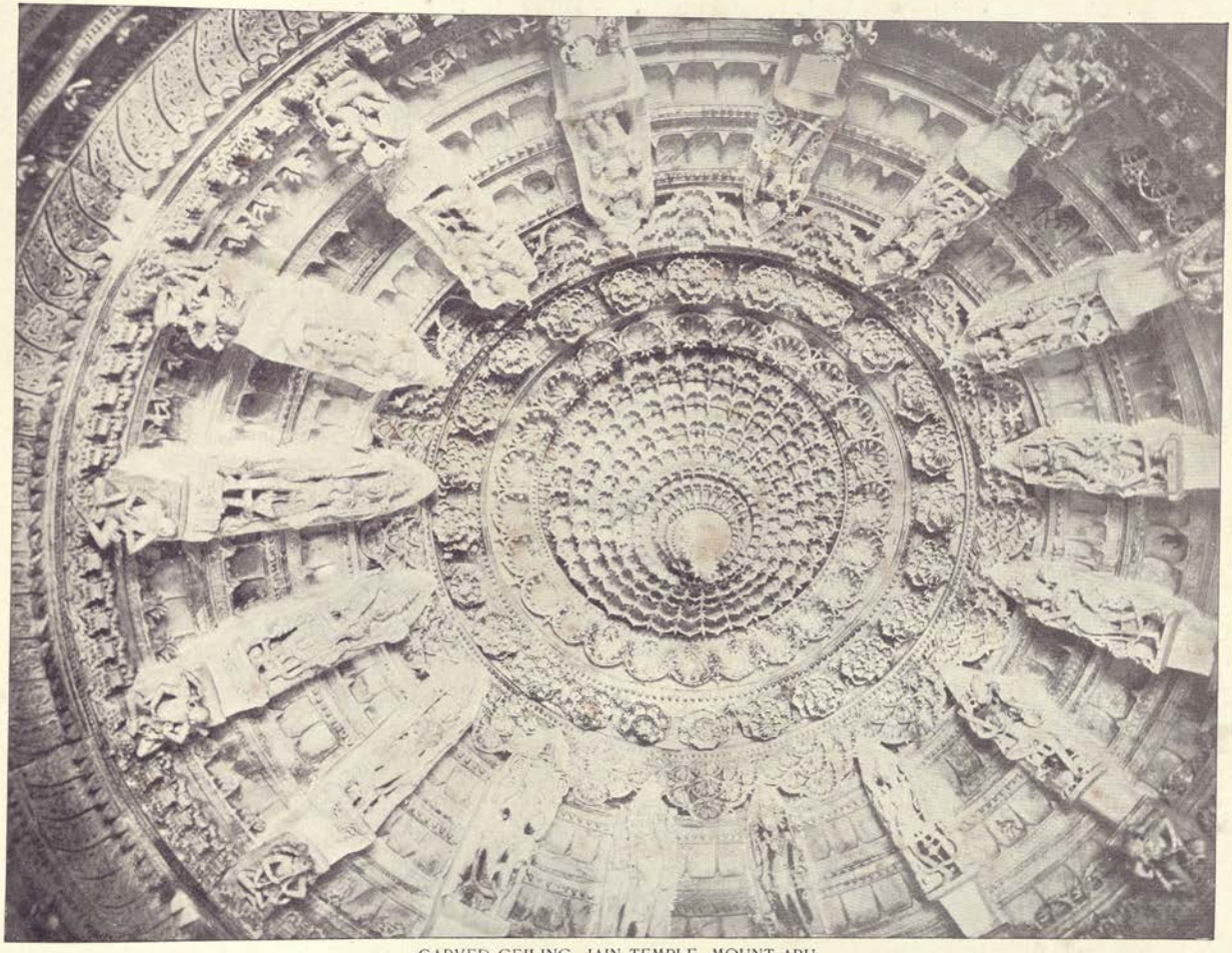
continued to augment and decorate the city by the splendid mausoleums at Butwa and Sarkhiej, and the beautiful lake and palace of Kankaria. Another grandson of Ahmed's was the famous Mahmud surnamed Begurra, the greatest king of Guzerat, who, too, did much for the city by encouraging his nobles, who followed his own architectural tastes, to make numerous and elaborate additions. Even their weak successors took an interest in the capital which was thus the object of great care and unremitting energy till architecture could proceed no further, having satisfied the æsthetic and social wants of above two millions of souls. The very last of these kings on the threshold of the conquest of the province by the Moguls under Akbar, built the last and not the least beautiful of the stone mosques. After the conquest by Akbar, Ahmedabad became the capital of the Viceroys of the Emperors of Delhi among whom were Shah Jehan and Aurangzib, before they became emperors themselves. The next rulers were of quite a different order. The Mahrattas succeeded the Moguls, and their object being plunder, rather than permanent conquest and government, they cared for neither architecture nor people.

MAIN STREET, BARODA.

The most beautiful monuments were wantonly destroyed, and the very materials of the interesting ruins were carried away for building purposes. The city was ruined; its suburbs disappeared, large spaces within the walls became desolate, and many splendid edifices were either wholly destroyed or left in the dismal state of ruin which is now to be observed. But ere irreparable mischief could be effected the progress of the Mahrattas was checked in time. A new ruler appeared on the scene, to the rescue. The British have tried to restore Ahmedabad to its former greatness, and their efforts have been appreciated by the people, and crowned with great success. It has revived from its helpless condition of the eighteenth century, and has grown in importance and wealth, with the growth of the British rule. Commerce and wealth have returned with peace and security, and Ahmedabad is now second only to Bombay in wealth and population, in the west of India.

THE NEW PALACE, BARODA.

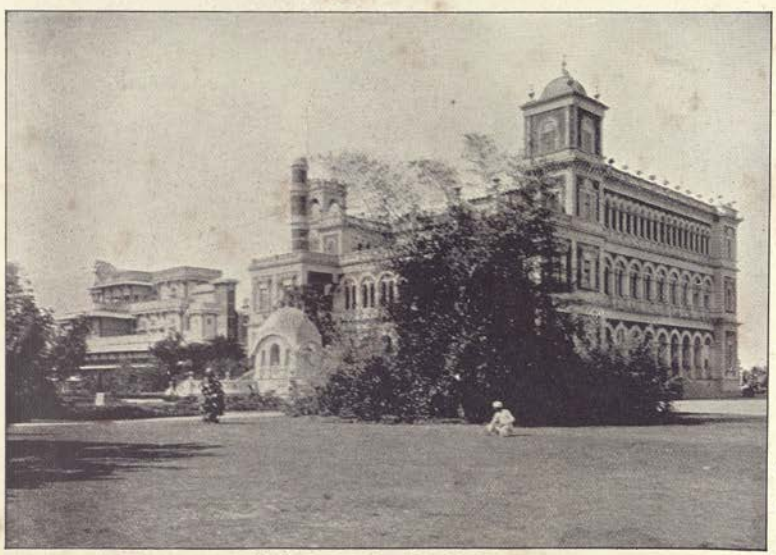
Of these buildings most are mosques and mausoleums, over which great money and skill have been bestowed. Ahmed Shah's mosque is the earliest, but Rani Sipri's and the Queen's mosque are the most beautiful. The normal type of an Ahmedabad mosque is a building of three squares, each crowned by a dome, resting as usual on twelve pillars; but the central dome is higher than the other two, the additional height being obtained by introducing two pillars in front, twice the height of the others, and on the other three sides by a double range of dwarf columns standing on the roof of the side squares. It will be observed, that by this arrangement, a subdued reflected light is introduced into the interior, without the sun's rays ever being able to penetrate through the attic, and a most pleasing variety of design is obtained without any undue effort. The Jumma Mosque is the most extensive and splendid in the city, and ranks with the best of its class in India. Here greater size is obtained by reduplicating the forms already introduced. Instead of three domes north and south, there are five, and instead of only one in depth



CARVED CEILING, JAIN TEMPLE, MOUNT ABU.

there are five, making altogether fifteen domes, each with its twelve pillars, but these less than the usual dimensions, being spread only six and eight feet, nine inches apart, instead of ten and seven feet as is usually the case. The domes are consequently twenty feet wide. except the central range, where a little more extent is obtained by making them oval.

The Ahmedabad mosques differ from other specimens of such kind of architecture by their forms of tracery, and their minarets, Fergusson thinks that the former will, as ornaments, compare with those of any age or land. They are either screens of open cut stone, filling arches, and spaces between pillars, or in minarets the arched tracery panels that take the place of the image niches of Hindu temple towers. There are many buildings which are all worth description and observation, but space will not permit of this being done. Notice must, however, be taken of the great and beautiful Kankaria lake, a huge polygonal sheet of water of thirty-five sides, with an island palace in the middle, connected by one arched bridge with the shore; the Shah Alum mosque and tomb, with its broken minarets; the mausoleum at Butwa, with its exquisite arches; the tomb of Darya Khan, with its immense brick dome, the largest in Guzerat, and visible for miles around.



MAKAPARA PALACE, BARODA.

BARODA.

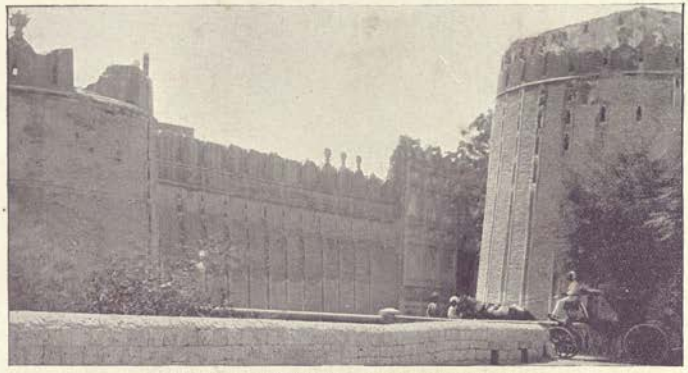
Baroda is the capital of the most flourishing Native State in Western India. It is the third city in the Bombay Presidency. The present ruler, who has also done much to improve the narrow crowded streets of his capital, has built a fine modern palace, called the Lakshai Vilas palace. It is a magnificent structure, and is one of the most elegant and sumptuously furnished princely abodes in India. It is built in the Indo-Saracenic style of architecture, and has an imposing frontage of 525 feet, with a maximum depth of 240 feet. The huge but symmetrical building is extremely ornate, and is surrounded by a handsome tower, a large dome, and numerous smaller pavilions. The main streets of Baroda are very picturesque, lined with two and three storied houses, belonging to nobles and rich merchants, some of which are of finely carved teakwood. The rest of the city is a perfect labyrinth of crowded, narrow streets and allies. The finest buildings are the Baroda College and the High School. Just outside the city there is a large pleasure garden, or park, which was made as a place of recreation for the people, who throng there in the evenings, and on holidays. It is a beautiful wooded enclosure, with green and shady lawns, sloping down to the winding river, whose banks are dotted with picturesque Hindu temples and pleasure houses. The temples of Baroda are very interesting, especially the two fine Shiva temples which guard the bridge crossing the river.

COCANADA.

PONDICHERRY (See page 433).

CHAPTER XXIV.

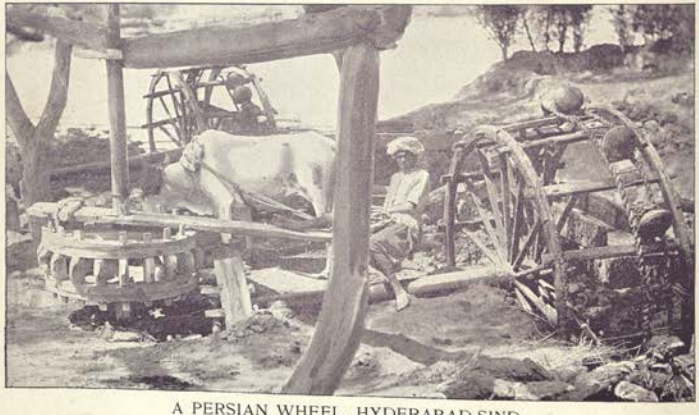
HYDERABAD-SIND.



ENTRANCE GATEWAY OF HYDERABAD FORT.

HYDERABAD is the chief town of the district of the same name. It lies about three miles to the east of the Indus, and about ninety miles from the mouth of that river. A well-shaded avenue of trees is planted along the road from the river bank to Hyderabad and the road itself is generally in fairly good condition. On two occasions within the last three years this road has been flooded for several weeks at a time, and the resources of the authorities have been sorely taxed to keep open communication with the river bank. Less than a mile from the river and on the right hand side of the road is one of the few lunatic asylums of India. It was built partly at the expense of a Parsee gentleman, Sir Cowasjee Jehangir Readymoney, and is under the medical superintendence of the civil surgeon of the station. Further along the road from the river stands the Agricultural Training School an imposing edifice which was built in the hope of introducing scientific farming among the agriculturists of Sind. There are large gardens near this school in which vegetables and fruits, such as will grow in Sind, are carefully cultivated. Hyderabad itself is built on the most northerly eminence of a series of hills called the Ganja Range. It was a place of very great importance before the conquest of Sind by Sir Charles Napier, being the headquarters of the Mirs of the district. The decisive battle of Meeanee was fought about eight miles north of the town, and a monument has been erected on the field to the memory of the officers, non-commissioned officers and men, numbering nearly 300, who were killed in that battle.

The most prominent feature of the city is the fort, built by Mir Fateh Ali Khan on the site of the ancient city of Neraukof. It covers an area of thirty-six acres, and was in the time of the Mirs absolutely crowded with buildings. It is now the arsenal of the province. Its walls are still in a state



A PERSIAN WHEEL, HYDERABAD-SIND.

of fair preservation, and before the introduction of modern ordnance, may well have been considered impregnable. The cantonments lie to the northwest of the town, and are garrisoned by a force of artillery and infantry (British and native). The barracks are spacious and well built, and contain every necessity for the soldiers, in health or sickness. There is very little of the latter, however, as this is one of the healthiest cantonments in the country, and the resources of the hospital are never overtaxed. The bungalows occupied by the military officials of the station, lie south of the barracks, and are a double line of very unpretentious mud huts. The station church, which is of stone, is close to the officers' lines, and is conspicuous from its position on a rise, overlooking the Giddu Bunder road. It is dedicated to St. Thomas and seats 480 people. A brass tablet on the south wall of the sanctuary is erected to the memory of the officers and men, killed at Meeanee and Hyderabad; and another tablet on the opposite wall records the laying of the foundation stone by Sir Bartle Frere in 1856, and the consecration in 1860. On the north wall of the nave are displayed the original colors of the Second Baluch Battalion, raised at Hyderabad, three years after the conquest of Sind. A Government chaplain is stationed here, and the place is also an important centre of missionary work, undertaken by the Church Missionary Society, which has schools in the city, and carries on at Zenana work with energy and success.

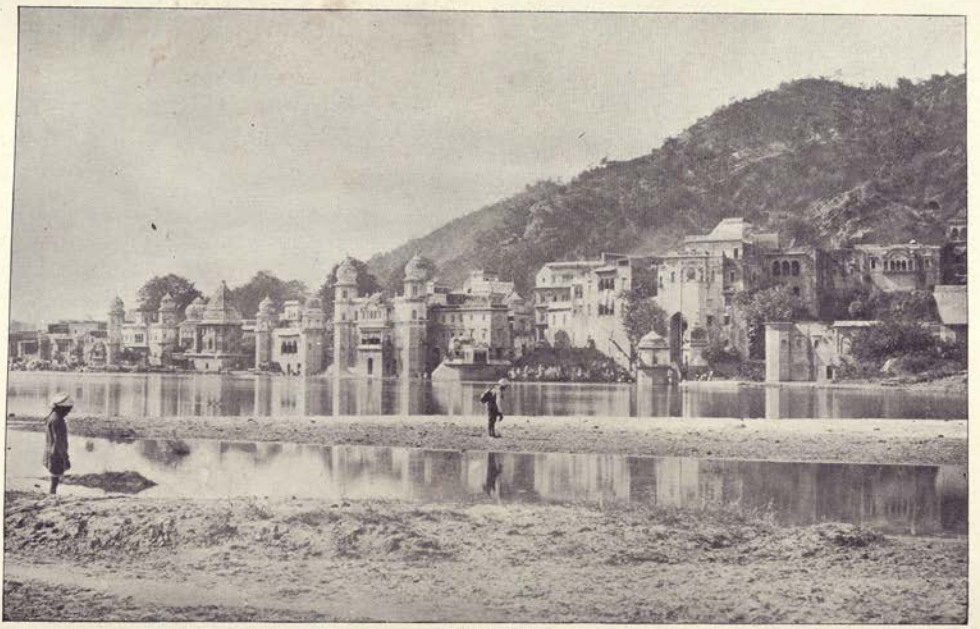
There are six historic tombs, all lying to the north of Hyderabad, and just outside the city. Two are in memory of kings of Kalhora, and the rest of rulers of the Talpur dynasty. Beautiful marble fretwork and elaborate frescoes, form the chief features of their decoration; but time and scorching winds are fast giving the tombs an appearance of extreme old age. A fakir lives in a hut at the gate of each tomb, and is quite ready to unlock the ponderous door, and to expatiate upon the marble sarcophagus and the paintings within; and he will do this with the air of solemn expectancy, which one sees in a cathedral verger at home.

HOLY TRINITY CHURCH, KURRACHEE.

KURRACHEE.

Kurrachee is an important seaport and the principal town of a large district of that name, in the province of Sind. It was conquered in 1839 by Admiral Sir Frank Maitland, and General Valiant, and is now the third seaport town in India. When it was first taken possession of by the British Kurrachee was but a small fishing village, with a population of a few thousand. The last census report shows that the inhabitants number over 100,000, and this number is being substantially added to each year, as improvements and extensions are carried out and trade increases. The harbour is commodious, and within recent years a number of piers and wharves have been erected for affording greater facilities for landing and embarking cargoes from the shipping frequenting the port. The town has recently been provided with many new and handsome buildings.

TEMPLES, BINDRABAN.

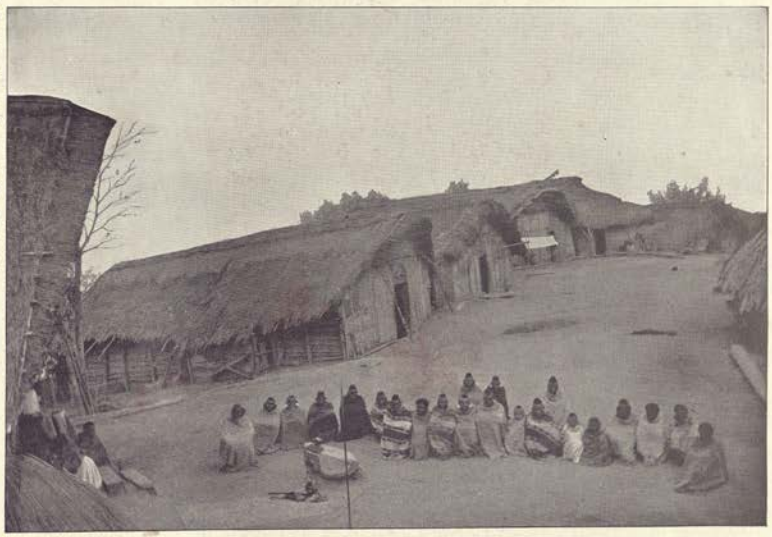


HARDWAR.

CHAPTER XXV.

BURMA.

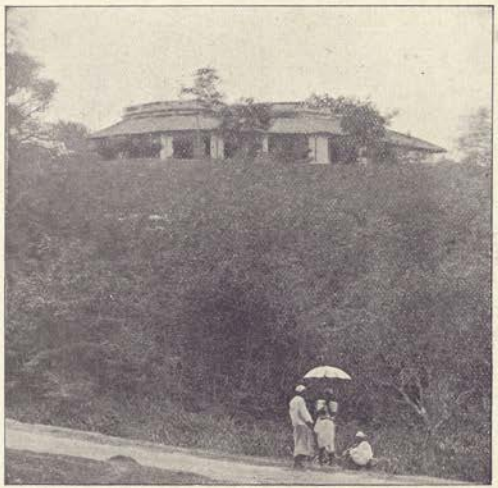
BURMA is a portion of the Indian Empire, which, until recent years, was only known to the British public as the land of the mythical white elephant, fabulous rubies, and golden umbrellas. Its ancient history is buried in obscurity. Ptolemy has mentioned it under the title of the golden Chersonese, and ancient geographers divided this peninsula of Asia into two portions—"the Land of Gold" and "the Land of Silver." The Chinese call the country Myeen, while the Burmese name is Myeen ma. The actual history of the country may be said to commence from the date of the introduction of Buddhism, about the year 146 A. D. A great Mongol invasion occurred in the year 1284, under Kublai Khan, when the king was defeated and the splendid royal edifices of Pagan were overthrown. The intervening period, till the advent of the Portuguese adventurers at the close of the sixteenth century, consisted mainly of internecine strife between the four kingdoms of Arakan, Thah Tun, Martaban and Pegu. The first adventurer, Philip Nicote, aided the king of Arakan in his overthrow of the Pegu empire, and was left in charge of Syriam, a port near Rangoon. He threw off his allegiance and, after remaining independent for several years, was at length slain by the King of Ava. The next adventurer, Gonzales, got possession of the island of Sandwip, at the mouth of the Meghna, and was for years the scourge of the surrounding country and adjacent seaports. The sea-coast of Burma was, at this period, the happy hunting-ground of European adventurers, where, as subsequently in Upper Burma, they found a land congenial to their tastes.



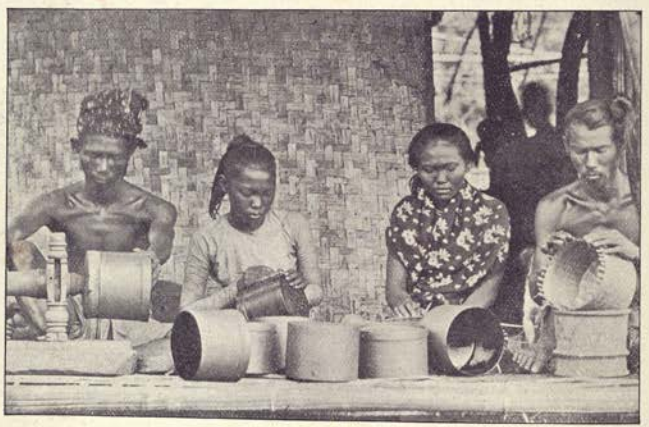
BURMESE VILLAGE.

The rise of the Alaung Pya or Alompra dynasty, in the eighteenth century, marks the modern period of Burmese history. The conquest of Arakan by Bodaw Pya in 1784, and the subsequent aggressions of the Burmese on our Indian frontier, culminating in the attack on the British detachments posted on the

island of Shahpuri on the Assam frontier, led to the first Burmese war. Owing to the overweening pride of the Burmese, in neglecting peaceful proposals, Lord Amherst was finally compelled to declare war in 1824. The campaign opened with military operations in Sylhet and Chittagong, whither reinforcements had been despatched. A reverse was sustained by the English at Doodpatlee, where the Burmese, to the number of 2000, after having strongly stockaded themselves, fought, according to Colonel Bowen, "with a bravery and obstinacy which I had never witnessed in any troops." Meanwhile, in Chittagong, Captain Norton, with a small force, had been totally defeated at Ramoo by an overwhelming force of Burmese, himself and most of his officers being either killed or wounded. This defeat created such a panic in Calcutta that the resident Europeans were hastily called out and formed into a sort of militia. These reverses necessitated stronger measures. A combined naval and military force, under Commodore Grant and Sir Archibald Campbell, advanced up the Irrawaddy river. Rangoon was captured on May 11 after a feeble resistance, and the town was occupied *en masse*. The inhabitants disappeared into the jungle, after having cleared out all provisions which they considered could be of any assistance to the British. The stockades of Kemmendine, three miles above Rangoon, were attacked on June 10 and the enemy driven out, the fire of the shot and shell from the artillery creating a regular panic. However, the enemy rapidly recovered their conceit, and the Sykia Woongee, or third minister of State, arrived from Ava with peremptory orders to drive the British into the sea. On July 1 the Burmese made an attack on the right of the British position, which was handsomely repulsed by the Seventeenth Madras Native Infantry at the point of the bayonet. The Burmese commander, seeing the futility of direct attack, decided to play a waiting game. He stockaded himself strongly a few miles above the river and kept up a series of desultory night attacks.



A LONE BUNGALOW, CHITTAGONG.

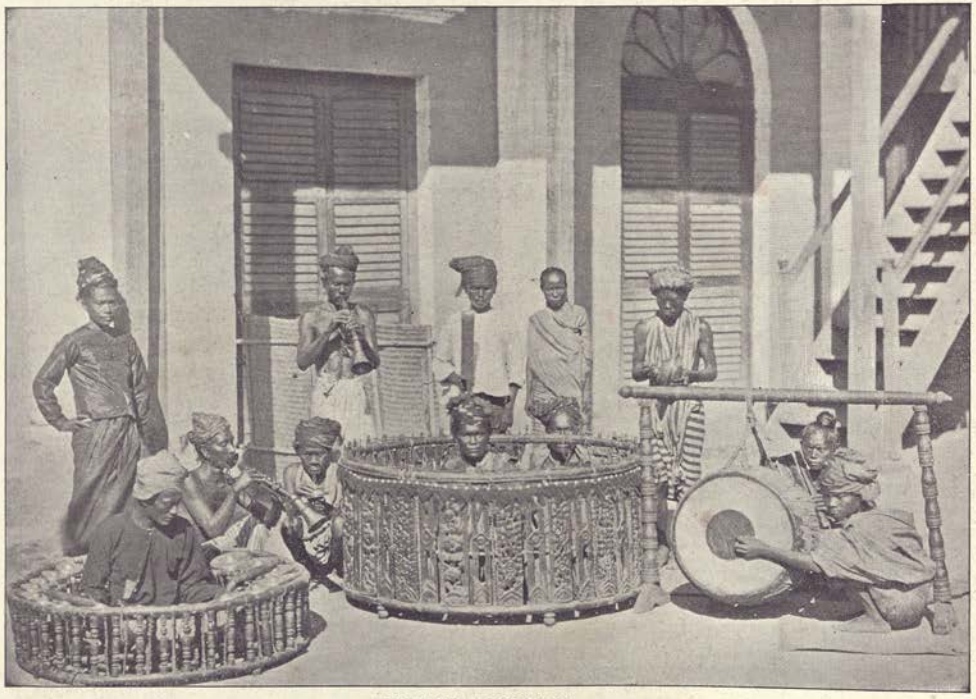


BURMESE BOX-MAKERS.

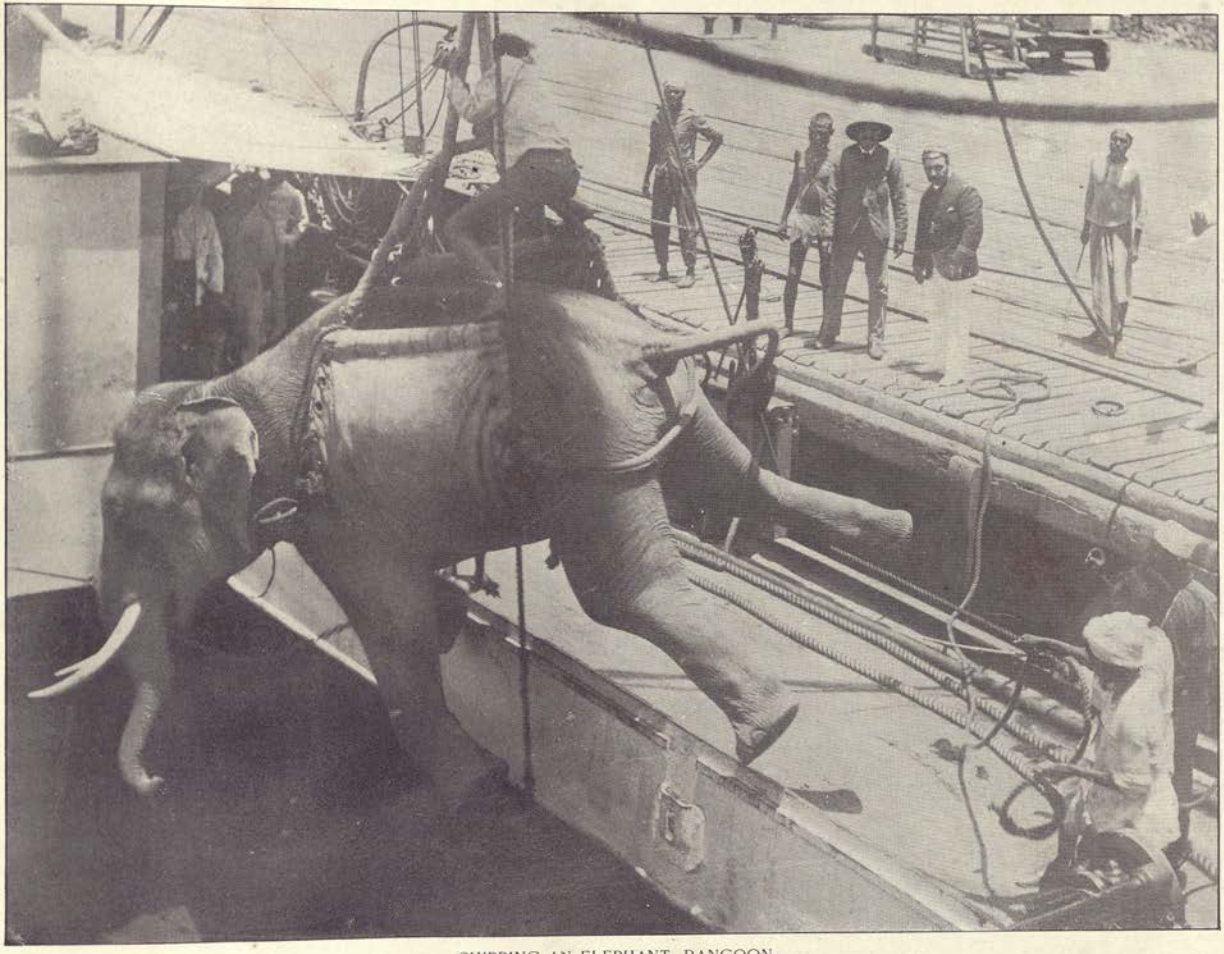
These became so harassing that the British attacked the position in force on July 8, capturing ten stockades and thirty guns, with a loss to the enemy of over 800 men. The rains now intervened and put an end to active hostilities. This interval was employed in the subjugation of the eastern maritime possessions of Burma—Tavoy, Mergul and Tenasserim. These afforded convalescent stations to the troops, who were now so decimated by disease that scarcely 3000 remained fit for duty. The King of Ava, annoyed at the discomfiture of his troops, sent the flower of the Burmese army, under Maha Bandoola, to repulse the British. By the end of November the Burmese general had a force of 60,000 men at

BURMESE CARRIAGE AND PAIR.

his disposal, which included a considerable train of artillery and some Cassay horse. The annoyance of the Burmese may be imagined when it is stated that Bandoola had golden chains ready to convey the English Governor-General captive to Ava. On December 1 an attack was commenced near Kemmendine, which continued for six days, tremendous fire-rafts and war-boats being employed at the same time against the shipping. Sir A. Campbell drew on the attack of the enemy, and, after allowing them to nearly complete their preparations, suddenly assaulted and defeated them with great slaughter. Bandoola, in the seven days' fighting, lost over 5000 men and 240 pieces of ordnance, and eventually retreated to Donabyu. Sir A. Campbell now advanced on Ava in two divisions, one proceeding by land, and the other, under General Cotton, by river. The attack on Donabyu by the river flotilla failed, notwithstanding the carrying of the first stockade, and it was found necessary to re-embark the troops and await reinforcements. "The stockade of Donabyu extended for nearly a mile along the right bank of the Irrawaddy, its breadth varying from 500 to 800 yards. The stockading was composed of solid teak beams from 15 to 17 feet high, and placed as closely as possible to each other; behind this wooden wall the old brick ramparts of the place rose to a considerable height, strengthening the front defences by means of cross beams, and affording a firm and elevated footing to the defenders. Upwards of 150 guns and swivels were mounted on the walls, and the garrison was protected from the shells of the besiegers by numerous well-contrived traverses and excavations. The whole was surrounded by a formidable ditch and *abatis*." On March 27 the two forces effected a junction and advanced toward the stockade. On April 1 a heavy fire of shell and rockets was opened, and Maha Bandoola having been killed by one of these, his army rapidly disbanded itself and the English troops took possession of the place just as the last of the enemy's rear-guard disappeared into the neighboring jungle. Prone was now captured

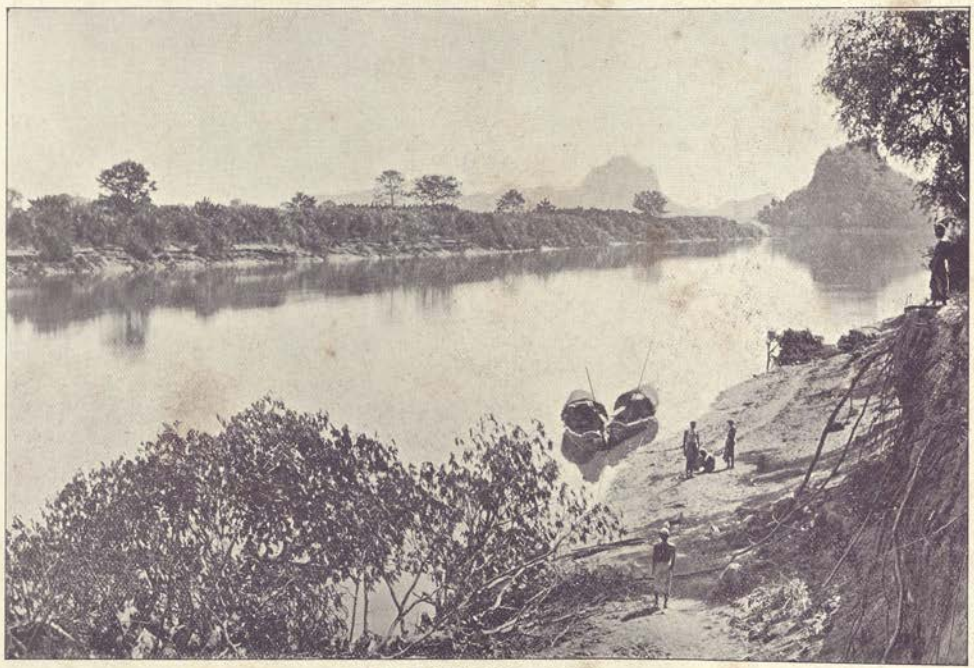


BURMESE MUSICIANS.



SHIPPING AN ELEPHANT, RANGOON.

and an armistice concluded. However, notwithstanding their severe defeats, the spirit of the Burmese was not cowed. Fresh levies were called out, and by the end of October some 60,000 men were on the road to Meaday. The Burmese fortified the heights and stockade of Napadee, near Prome, and attempted to establish a blockade. To frustrate this intention, the British land and naval forces made a combined attack on this position on December 1, and, after a severe fight of several hours, drove the enemy back to the heights of Napadee. This position was forced between the 2d and the 5th, and the Burmese army fled in all directions. A last desperate attempt to retrieve their shattered fortunes was made at Pagan Mya, by a force called the "Retrievers of the King's glory," but these were completely routed on February 9, and the road to Ava was laid open. The army was met, forty-five miles from the capital, by the king's envoys, who escorted back the European prisoners who had been kept captives, and also brought an instalment of twenty-five lakhs of rupees. Thus was protracted over two years a war which proved the most disastrous, in mortality from disease, of any undertaking on which the English have yet embarked, with, perhaps, the sole exception of the ill-fated Walcheren expedition. After a loss estimated at 15,000 men, mainly from disease, and a considerable expenditure, the Treaty of Yandabu was concluded on February 24, 1826, by which the King of Ava ceded to the British the Provinces of Tenasserim and Arakan, while he retained possession of Rangoon and the valley of the Irrawaddy. Henceforward the history of Burma, in so far as concerns the independent portion, is mainly linked with the fortunes of the house of Alompra.



THE SALWEEN RIVER, BURMA.

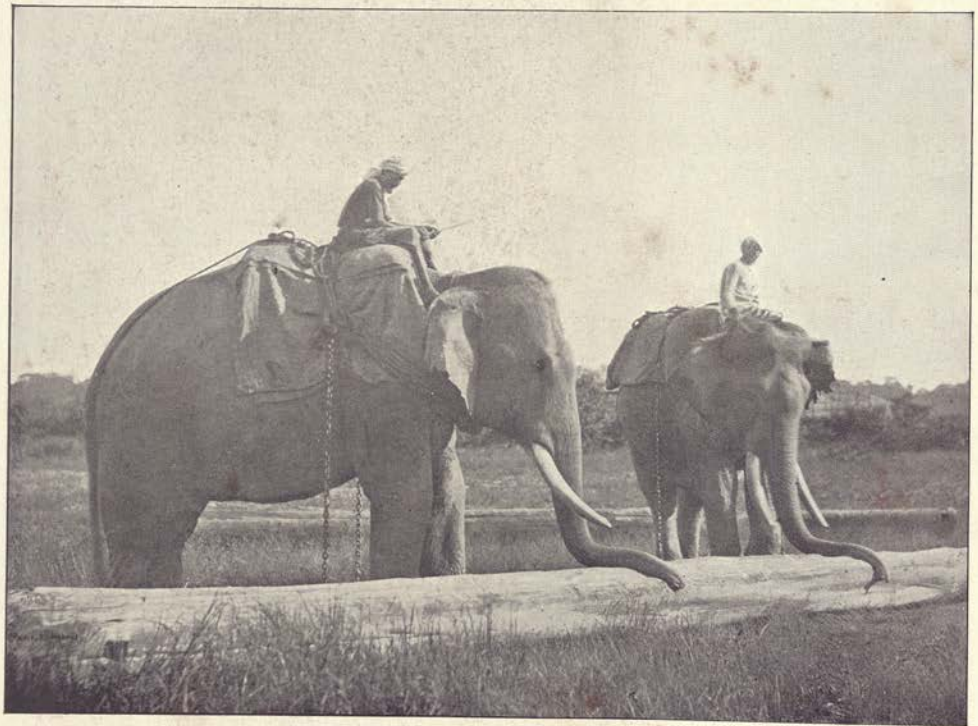
For some years peace prevailed. At length the innate conceit of the Burmese got the better of their judgment. The British Resident at Ava had to be withdrawn. Open acts of violence and outrage were committed on British subjects and British territory. The officers, sent to Rangoon to remonstrate and demand redress for the insults offered to British seamen, were themselves insulted. War at

length broke out in January, 1852. It was during an assault on a stockade in this war that "our only general" received his first baptism of fire; a baptism which nearly proved fatal. After varying success the British forces under General Godwin finally triumphed, though not without severe loss by disease. Pegu was annexed by Lord Dalhousie, and the tacit consent of the Burmese King was obtained to this annexation, though he refused to sign any formal treaty. The King, however, made all the concessions demanded by the British, and pledged himself not to attack our possessions. Subsequently to this our relations with the Burmese court continued to be amicable. A British resident was maintained at the capital till 1879. Two expeditions were sent towards the Chinese frontier, to tap the route of commerce into Southern China. The second expedition terminated abruptly in the untimely death of Mr. Margary. This gentleman had bravely wended his way from Shanghai, through China, to meet the expedition of Colonel Horace Browne from Bhamo, but he was treacherously murdered by the Chinese at Manwaing, whither he had gallantly proceeded ahead of his companions, to ascertain if the way was clear of rumoured hostilities.

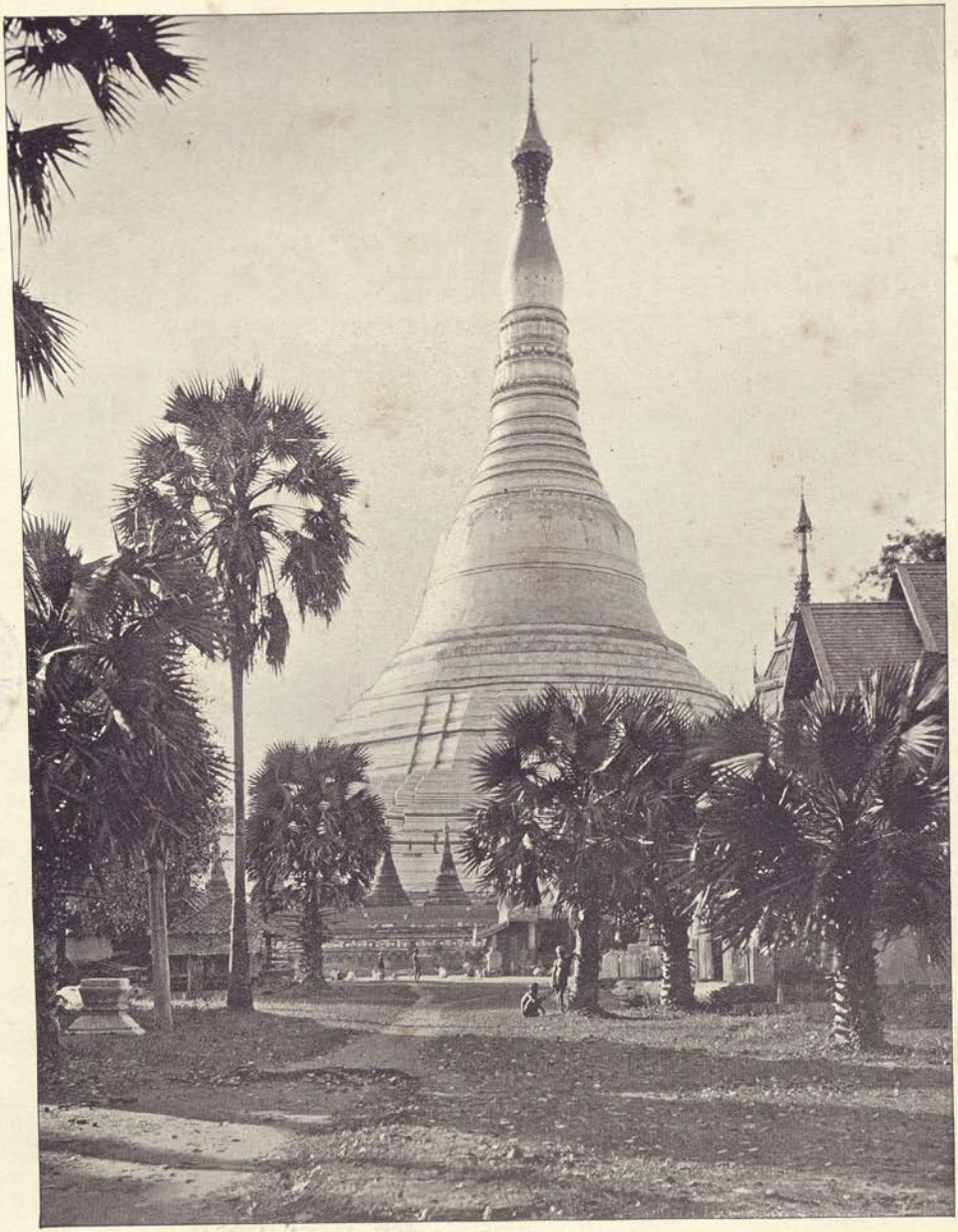
THE LATE KING OF BURMA'S GILDED BARGE.

The well-known Theebaw ascended the throne in October, 1878. The next February his accesion was inaugurated by the massacre of all the direct descendants of his predecessor—a proceeding not unusual in the annals of Burmese history. The chief instigator of these massacres was his Queen (Soopyalat), commonly called "Soup-plate" by the facetious Tommy Atkins. A feeling of insecurity arose, and the British Resident, whose remonstrances against this barbarity were disregarded, was withdrawn during the same year. In spite of disquieting rumours, peace was still maintained. At length the overbearing attitude of King Theebaw, and his refusal to grant redress for the wrongs inflicted on British subjects, led Lord Dufferin to declare war, in October, 1885. The following is the official account of the causes which led to the war: "Complaints against the Burmese Government meanwhile multiplied; British subjects suffered insult and insolence at the

hands of local officials, and no redress could be obtained. Trade monopolies were created, in defiance of the express terms of the Treaty of 1867. The disorganization of Upper Burma infected with disorder the adjacent district of the British Province. Negotiations were carried on by the Burmese Government for the purpose of contracting close alliances with other European countries, to the studied neglect of England. These causes had contributed to make the situation very unsatisfactory to the British Government, but were not such as to demand active interference. A *casus belli* arose, however, out of a specific act of the Burmese Government, who raised a large claim, amounting to several lakhs of rupees, against the Bombay Burma Trading Corporation; a company of merchants, mainly British subjects, who had a large business in Upper Burma. In view of the magnitude of the claim, and of the interests of British subjects introduced, mediation was attempted by the British authorities, in order to insure an impartial investigation. The mediation was ignored, and the company, without being allowed reasonable opportunity for defending itself, was condemned by the Burmese Council to be mulcted to the amount of 2,300,000 rupees. The British Government protested against this arbitrary act; and their demand to have the proceedings stayed until the matter had been referred to an arbitrator was peremptorily refused. It was on this refusal that the British Government decided to send to the King of Burma an ultimatum, which should be designed to adjust once for all the relations between the two countries. The ultimatum required the King not only to suspend proceedings against the corporation and to receive an envoy with a view to the settlement of the matter at issue, but also, for the future, to permit the residence, at Mandalay, of a British agent, who should be treated with due respect. It was added, too, that the external relations of Burma should in future be regulated in accordance with the advice of



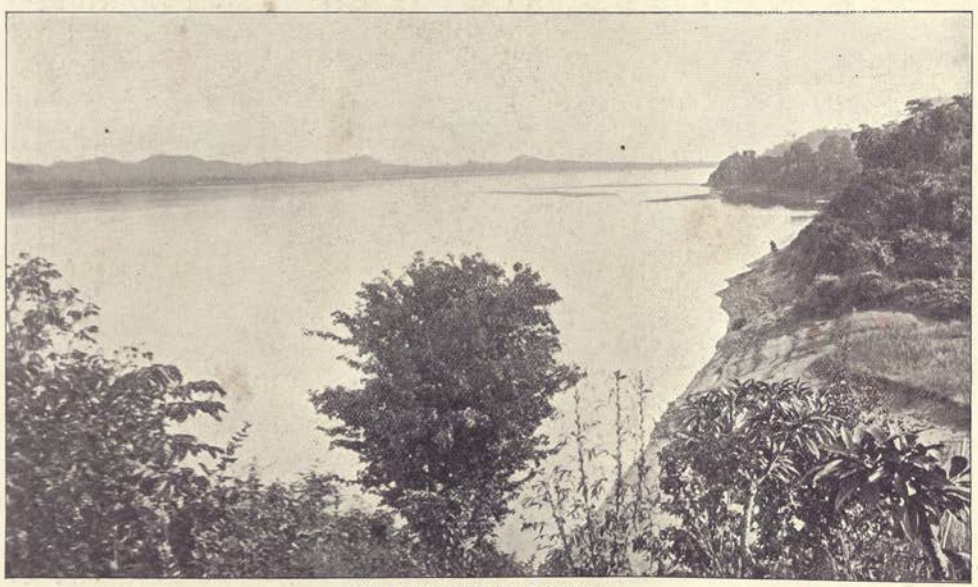
ELEPHANTS MOVING TIMBER, MAULMAIN.



THE SHWAY DAGON PAGODA, RANGOON.

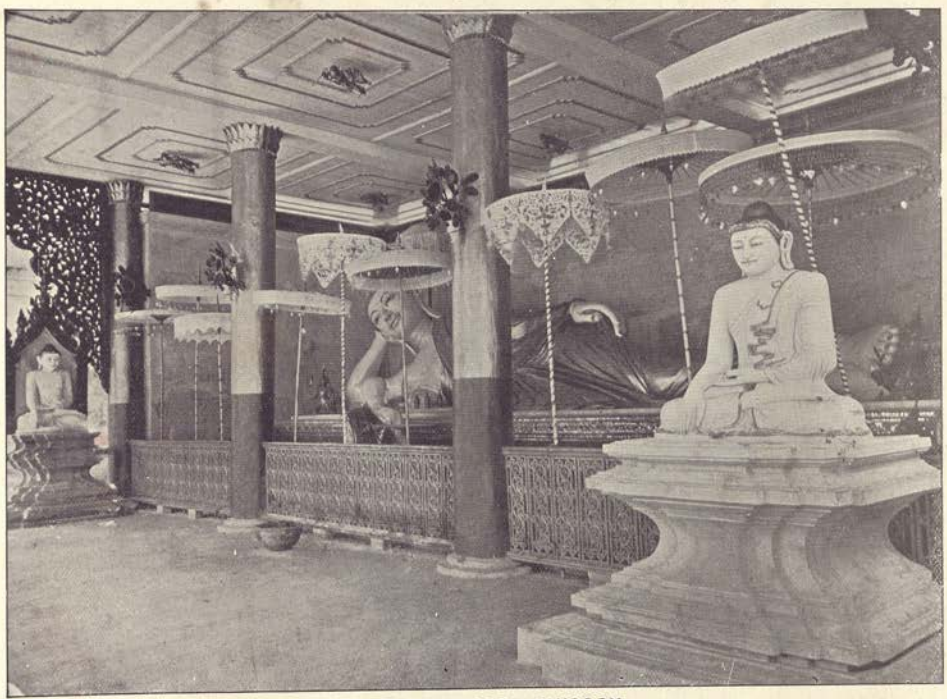
the British Government, and that facilities should be given for opening up trade into China. This ultimatum was despatched on October 22, 1885, and a satisfactory reply was demanded by November 10. On November 9, the reply was received, containing an absolute refusal of the proposed terms. Moreover, on November 7, a proclamation had been issued by the King of Burma, calling on his subjects to rally round him, that he might annihilate these heretic foreigners, and conquer and annex their country. The ultimatum had thus led to war."

An expeditionary force was ordered to concentrate at Rangoon, under the command of Major-General H. A. D. Prendergast, C. B., V. C., to whom full political authority was also extended. Nineteen days after the receipt of the order, a force, consisting of 3,000 British, 6,000 native troops and 3,000 followers, was assembled at Thayetmyo, the nearest point to the Burmese frontier. Their orders were to occupy Mandalay, but, with the benign clemency for which the English nation is celebrated, this object was to be attained by a display of force only, if possible. The Burmese army was estimated to consist of about 15,000 men, distributed mainly at Mandalay, Ava and other cities. At best it was but an ill-organized, ill-armed rabble; a greater terror to the inhabitants than the enemy themselves. To this force King Theebaw issued a bombastic proclamation, calling the nation to arms, and threatening to drive the English into the sea. On November 14 notice was received to carry out the expedition with the utmost vigour and rapidity. The same day the I. M. S. "Irrawaddy" and the launch "Kathleen," reconnoitred the river, and at Nyangbin captured some steamers and flats of the enemy, whose crews jumped overboard helter-skelter, on the decks being swept by the fire of the machine guns. The plan of advance up the river to Mandalay was, the naval brigade leading, doing reconnoissance duties, the siege artillery, on barges previously prepared, following, while the infantry and stores brought up in the rear, in steamers and flats furnished by the Irrawaddy Flotilla Company. The excellent services rendered by this company during the war were gracefully acknowledged afterwards by the decoration of the local head of the company with the Star of India. On the 15th, the advance from Thayetmyo commenced. On the 16th, the stockades at Zoung yan doung and Sin boung weh were stormed and destroyed. The Minhla redoubt and Gweg young kamyo fort were successfully rushed by turning movements on the 17th, and the only real resistance by the Burmese



THE IRRAWADDY AT PROME.

during the war was here encountered. On the arrival of the force at Nagoun, near Ava, and 223 miles from Thayetmyo, envoys from the King, with offers of negotiations appeared. The 27th witnessed the abject surrender of the forts of Mandalay and Ava. Mandalay was occupied on the 28th, and a cordon of troops drawn round the palace and its teakwood stockade. All night long dire confusion and dismay reigned within the mirrored walls of Theebaw's gilded palace. The next day the overbearing King and a portion of his family were escorted on board one of the Indian Marine steamers, and conveyed to Rangoon, whence they were subsequently deported to India. Thus, within one month of the declaration of war, the objects of the expedition had been attained, with a total loss of one British officer, three sepoys killed, two British and two native soldiers drowned, and four officers and twenty-two rank and file wounded—a result eminently gratifying to British prestige, and one which afforded a striking contrast to former Burmese wars. In connection with these operations, three small expeditionary forces crossed the Burmese frontier, and an expedition under General Norman, C. B., steamed up to Bhamo, above Mandalay, which it captured without resistance, on December 28. The instructions of Government had now been fulfilled. Mandalay had fallen, and King Theebaw was a prisoner. An attempt was then made to administer the country through the Burmese Council of State, with Colonel Sladen, our chief political officer, as the president. This attempt was frustrated by the corruptness of the local ministers and provincial officials, and the numerous gangs of pretenders, who appeared in various parts of the country, aided by the bands of dacoits, who scoured the country in all directions. On January 1, 1886, Upper Burma was annexed by Lord Dufferin, and in February the Viceroy himself proceeded to Burma to organize the province. The state of the country at this time is aptly described in the following extract from General Sir George White's review of the military operations in

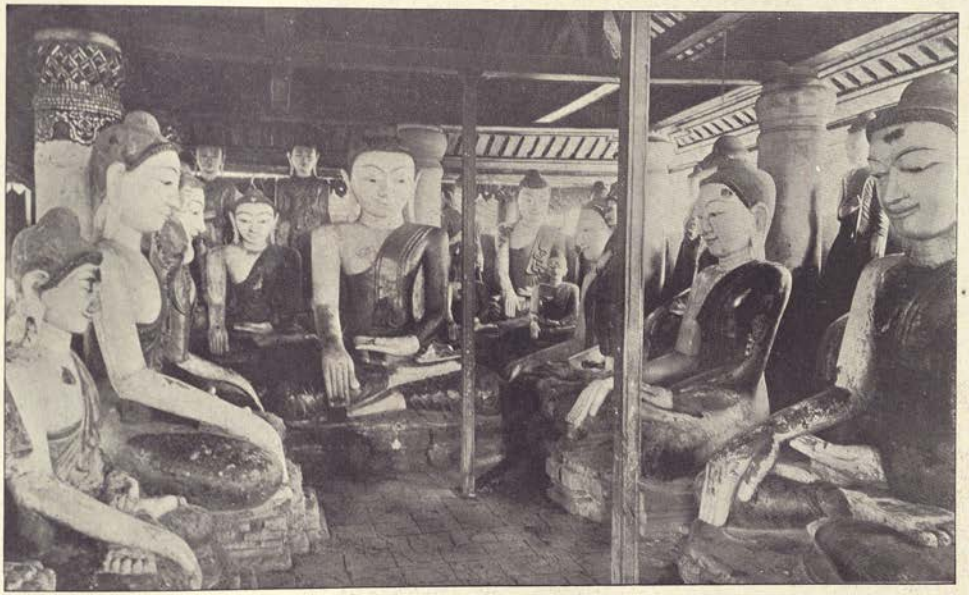


INSIDE THE PAGODA, RANGOON.

Burma: "It was soon apparent that the authority of the Hlut Daw (the Burmese Council of State), had gone with the power which formerly upheld it. That, with the fall of Mandalay, the machinery of the Burmese Government in the districts had collapsed, that, though outwardly the ryots in many places were friendly, yet the members of the royal family, the official classes and the disbanded troops, possibly in some places the poongyees (priests) and lastly the dacoits, who overran the country, were strongly opposed to our rule, and were doing all in their power to persuade the people to resist us and prevent its establishment. The consequence of this was, that the British army of occupation, which had secured the capital of the country, and its magnificent water-way, the Irrawaddy, as a line of communication with its base, found itself, on arrival at Mandalay, without land transports of any kind, confronted with the task of subduing and holding the district comprised in Upper Burma, from Bhamo in the north, to our old frontier on the south, and from the Shan States in the east to the Arakan ranges on the west, an area comprising about 100,000 square miles. It was very soon found that the mere passage of flying columns through disturbed parts of the country did no permanent good: the dacoits, or rebels, dispersed after being attacked, only to re-assemble immediately after the departure of the troops and inflict punishment on those who helped them. To meet these tactics it was decided, as there was no enemy in the field in sufficient force to form any objective at which to strike, to gradually extend the system of military posts from Mandalay, and thus closely and permanently occupy the country, and with this object in view, and that of freeing as many troops as possible for active operations, it was arranged that at each of these detached posts a defensive work should be constructed, capable of being held by a small garrison whenever the detachment proceeded on service. Thenceforward for four years the British occupation of Upper Burma consisted of an endless series of military operations, on a greater or less scale, against the various existing

VIEW FROM SOUTHWEST ANGLE OF PAGODA, RANGOON.

dacoit chiefs, or rebellious and aggressive bordering States, who only owed a semi-independent allegiance to the authority of the deposed Theebaw. The following will serve as an example of the general nature of the operations involved in the pacification of Upper Burma: "On January 14, 1889, information reached Lieutenant Nugent, in charge of a small force of the Hants Regiment, that the advanced guard of a certain rebel prince was stockaded in a village ten miles away. He at once decided to attack. He marched out with Sergeant Bevis and fifteen privates, preceded by some of the troops, such as they were, of the Sawbwa of Momeit. On turning the corner of a jungle path, their stockade was observed with the gate shut, and white flags (emblems of royalty) flying. The dacoits, on seeing our men, at once began to blow horns and beat tom-toms. Our Burmese auxiliaries then made off firing their weapons in the air. Nevertheless, Lieutenant Nugent and the sixteen Englishmen promptly charged the stockade, sixteen against 200! When about thirty yards from the stockade the dacoits delivered such a heavy and well-directed volley, that eight out of the sixteen men were hit. Private Roberts was killed on the spot, and Lieutenant Nugent himself was wounded. Seeing that himself and half his party were disabled, and further assault was out of the question, Nugent gave the order to get the wounded from under fire and retire. It is at this point that the soldierly qualities of these men specially appear. The few men who were able had meanwhile got under cover of a slight irregularity in the ground, and were keeping up a fire on the stockade. While himself assisting Private James, who was dangerously wounded, Lieutenant Nugent was again struck, a little below the left breast, this time mortally. Sergeant Bevis now took the command, and rallied his small party around their fallen officer, and seeing that the dacoits, now emboldened by observing the small number opposed to them, were coming out at the gate, he ordered his men to fire a volley. This caused the enemy to retire inside the stockade, and our party was molested no more. Stretchers were improvised with rifles and bamboos for Lieutenant Nugent and Private James, the other wounded managing to walk. The party made a halt at the village which they had passed when marching out; and here the gallant Nugent breathed his last. By dint of much pressure and promises of reward, Sergeant Bevis obtained assistance from the Sawbwas troops to carry the



INSIDE THE PAGODA, RANGOON.

body and the bad cases to Momeit. It is needless to state that Sergeant Bevis was promoted for this, and received the decoration of the Distinguished Service Order.

The arduous nature of the task of pacification may be imagined from the fact that even the 14,000 men, who comprised the Upper Burma Field Force during 1886, were found insufficient to permanently hold and suppress dacoity in the districts of Upper Burma. Even during the unhealthy season of the year, it was found impracticable to allow the troops any rest, owing to the disturbed state of the country. So incessant was the work and so unhealthy the exposure, that up to the end of October, 1886, twenty per cent of the troops actually engaged in the field were *hors de combat.* That the pacification of Burma was ultimately achieved is mainly due to the bulldog tenacity of the British officers, nobly backed up by the unflinching courage of the men under their command, and the splendid work performed by the mounted infantry. These consisted of men selected from various regiments, armed, the British with their own weapons, the Burmese with hog spears and dahs, and all mounted on hardy Burmese or Shan ponies, whose average height did not exceed 12.2. Their services were of the

THE GOLDEN TEMPLE, RANGOON.

THE GOLDEN TEMPLE, RANGOON.

greatest value; their mobility enabled them to surprise bodies of dacoits, and their rapidity to pursue and disperse the gangs when taken unawares. Individual acts of bravery in Burma were numerous, and the number of the recipients of the Distinguished and other orders was considerable, but it was to the medical profession that the distinction of being the only winners of the coveted bronze cross for valor, was reserved. Both Surgeon-Majors Crimmin and Le Quesne won their V. C. while gallantly defending and succoring the wounded, under heavy fire from the enemy. It would be invidious to close an account of the pacification of Upper Burma, without rendering a due meed of praise to the battalions of Military Police, which were so ably raised and organized by General Steadman, now Quartermaster-General in India. The nucleus of this force was raised in 1887, to act as a supplementary force, under the control of the local civil officers, for the suppression of dacoity. From 4000 men in 1887 they were eventually augmented to 17,000 men. They invariably performed such good service that it was at length decided to form them into a local corps, to be stationed in Burma, to take the place of the Bengal and Madras

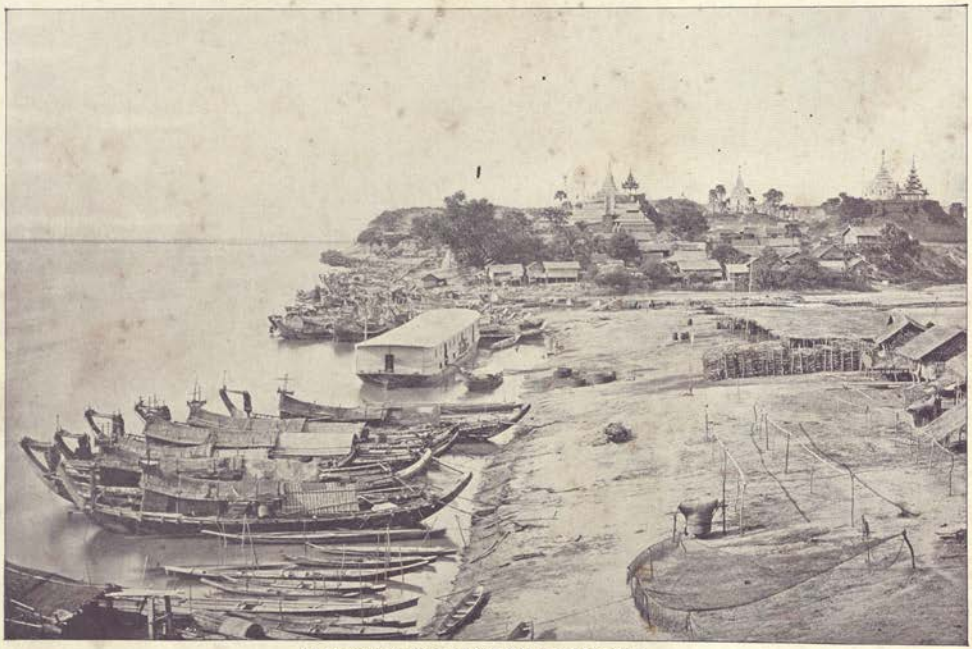
GILDED PAGODA AT PAGAN.

troops, which were constantly being sent to and fro between India and Burma. This process of transition is at present going on, at the expense of some of the Madras regiments, which are being disbanded to balance the authorized number of troops. It is eventually proposed to have ten local Burma battalions in the country, to which the curious hybrid title of Burma battalions of Madras Infantry has inappropriately been assigned. The battalions already formed have also taken over the mess plate and colours of the disbanded regiments, a ridiculous transference, which is peculiar to British military organization. From 1889 to the present period the tranquillity of Upper Burma may be said to have been marred only by the occasional cold weather expeditions, which it was found necessary to send out against the neighbouring semi-independent hill tribes and Tsawbwas. But, in 1891, the world was shocked by the startling intelligence that a British Commissioner had been massacred in Manipur, and that a force of Assamese Goorkhas, commanded by British officers, was in full retreat towards the border. Over the circumstances which led to this massacre, it is better to draw the mantle of obscurity. One bright incident stands forth like a meteor in this distressing period. A British subaltern, Lieutenant Grant, with only a handful of native troops, advanced to the succour of the force at Manipur, and, by his brilliant capture and defence of Thobal against overwhelming odds, taught the Manipuris the lesson that British pluck and British endurance yet survived, as in the good old days of Crécy and Agincourt, when the power to deal hard knocks and withstand hard blows were considered the attributes of manliness. The pacification of Upper Burma, which was a difficult task, is now complete. Its future history will be intimately connected with that of the British Empire.

ENTRANCE GOLDEN TEMPLE, RANGOON.

Burma is a country on the extreme east of the Indian Empire, larger than France and Germany. It is bounded, on the west by Assam and the Bay of Bengal, on the south by the Malay Peninsula, on the east by Siam, while the northern boundary is still a matter of

negotiation with China. Three chief ranges of mountains intersect it from north to south. The Arakan Yoma, a prolongation of the hills of Assam, stretches its jungle-covered heights, the home of the deadly Arakan fever, as far as Cape Negrais. The Pegu Yoma separates the fertile valley of the Irrawaddy from that of the Sittaung, and terminates at Rangoon. Paunglaung, a steeper chain, rising in parts to over 5000 feet, separates the rapid rolling Salween from the Sittaung. Between these ranges lie the fertile valleys of the three chief rivers, of Burma, namely: The Irrawaddy with its main tributary the Chindwin, the Sittaung and the Salween. The sources of the Irrawaddy and the Salween as yet await the investigations of the explorer. Generally speaking, the surface of Burma may be divided as follows:— alluvial fertile tracts, lying in the basins of the rivers, extensively irrigated and cultivated with thick crops of paddy, the staple food of the country; arid sandy tracts, covered with thorny scrub jungle, existing chiefly between the beds of the Irrawaddy and Chindwin and Mu, and the dense jungly and hilly portions, forming the homes of the Chins, Kachins and other wild tribes of Upper Burma, whose thieving and turbulent propensities necessitated each cold weather something more than a picnic for the troops engaged in suppressing them. The only plateau in Burma consists of the grassy rolling slopes of the Shan Hills, whose undulating verdant surfaces recall to mind the steep covered hillocks of the billowy Downs. Were some enterprising farmer to establish a farm and start cattle rearing in the Shan Hills, he would both carve out a fortune for himself, and earn the life-long gratitude of the exiled Anglo-Indians of Burma, condemned to eat the stringy meat of the indigenous sheep, or rather goat, for, in the Eastern bazaars the terms sheep and goat are synonymous in the accommodating consciences of the native butchers, whose own glistening rows of ivory are equal to the mastication of anything, from leather downwards.



YEANANYOUNG, FROM THE RIVERSIDE.

The climate of Burma is as varied as its surface is diversified. In Upper Burma there is a decided cold weather for three months in the year, while the heat, though excessive, is preferable to the damp, muggy atmosphere of Lower Burma. Heat is a question of feelings, not

of degrees. Ninety degrees of moist Rangoon heat, when shirt collars and cuffs attain a pitch of limpness unknown to the English "masher," are infinitely less endurable than one hundred and twenty degrees of dry Australian heat. It is a curious fact, that in India and Burma the hot season is the period when the argumentative faculties of one's nature seem always to be on the *qui vive;* a condition, which not even the soothing effect of "iced pegs" and "long chairs" can entirely allay. Notwithstanding the heavy rainfall, which, during the rainy season, from June to October, in Lower Burma, averages over one hundred inches, the mortality is not excessive, and the climate may be considered salubrious, provided no unusual exposure is incurred. The bad reputation for fever which Burma has obtained is mainly due to the unopened state of the country. All virgin soils are generally malarious, till the pioneering hand of civilization cuts down the excessive jungle and undergrowth, and renders the country more open and salubrious. The chief desideratum of Burma is a healthy sanitarium. Various stations have been tried, some of which have proved veritable death-traps, owing to the fever caught in the Terai while proceeding to them; but up to date no suitable health resort has been discovered. The opening up of the railways and the splendid Bibby line of steamers, fast, comfortable, and especially constructed to suit the requirements of Burmese trade and passengers, now enable the fever-stricken and liver-worried Anglo-Burman to reach Home within a month.

PAGODA, CHINDWIM RIVER, BURMA.

The Burmese, ethnologically speaking, are a portion of the great Mongolian family, which originally emanated from Tibet. Physically, they are a light-brown, well-knit race, of medium height, with the tendency to a slope in the eyes, strongly developed. The native name for their own race is properly written Mran Ma, corrupted into Ba-ma, whence the English have evolved the word Burma. Their disposition though excitable is cheerful and affable; they readily see a joke, while, on account of their extreme politeness, they have earned the soubriquet of the French of the East. They are filled with an inordinate conceit in the superiority of themselves and their country, which the British occupation is gradually undermining. Indolence is their chief vice and good humour their principal virtue. Laziness is their prevailing characteristic, and they will never do to-day what can possibly be put off till to-morrow. The costume of the men consists of a goung-boung, or head-dress, formed of a handkerchief of bright colour, tied round the head in a negligé manner, a loose cotton jacket, and a putsoe, of bright silk or cotton tied round the loins and hanging, either loose or girt up, according as the wearer is engaged in either easy or active employment. The women have their hair tied up in a knot; wear a loose sort of jacket, and an awkward garment called a tamine.

A striking feature is the prevalence of tattooing amongst the men. The Burmese principally tattoo their legs from the knee upwards, a custom which, from a distance, gives them the appearance of wearing knickerbockers; an impression heightened by the splendid development of their calves. It is as unusual to see a Burman with bad legs, as an Englishman with bad shoulders. The tattooing is not of a very high order, and the designs executed in blue or red usually represent figures, or flowers, or a fabled monster called "Beloo." Since the advent of the English it has been cultivated into a fine art, and there are now regular professors in the calling.

From a labour point of view the Burman, owing to his innate laziness, is a complete failure. In consequence of the scarcity and indolence of the population, labour for agricultural and public works has to be imported from India. The Indian immigrants, who went over to Burma, found the country so remunerative that they used to return to their native land after a few years' absence with a considerable competence. To obviate the too speedy return of the coolies to India, when labour was so urgently needed in Burma, the Indian

KHAWN OR CANOPY IN FRONT OF PAGODA, PAGAN.

SPECIMEN OF BURMESE CARVING IN WOOD.

Government arranged with the steamer companies to charge a higher rate for the passage back from Burma, and thus managed to obtain a sufficiency of labour supply. However, everywhere the Burman is being ousted from what should be his natural employment. Money-lenders, Indians, and the hard-working, ubiquitous Chinese, rule the native portion of the trade of Burma.

The Burmese are essentially a bright, gay, pleasure-loving race. "Poays" are their chief amusement. "Poays," or "plays," of which there are several kinds, are the Burmese equivalent of the English theatre. These plays are performed by actors, usually on a raised platform or dais, and represent the life and deeds of some supposed king or popular hero. The glare of the flickering Burmese torches, the wrapt attention of the throng of eager spectators, who fully appreciate and applaud each hit to the echo, and the weird gurgling sound of the numerous instruments which compose the orchestra, is a sight not easily forgotten. The Burmese have a natural ear for music, and Theebaw had so far cultivated his own taste for it as to be the happy possessor of a national anthem, which has since been arranged to music, and forms a strange, though not unpleasant air. In the palace at Mandalay was found a magnificent grand piano, which had been adapted to the Burmese taste, for the black notes had been taken out, and the legs cut off, to facilitate the playing of the instrument in the sitting posture peculiar to the nation.

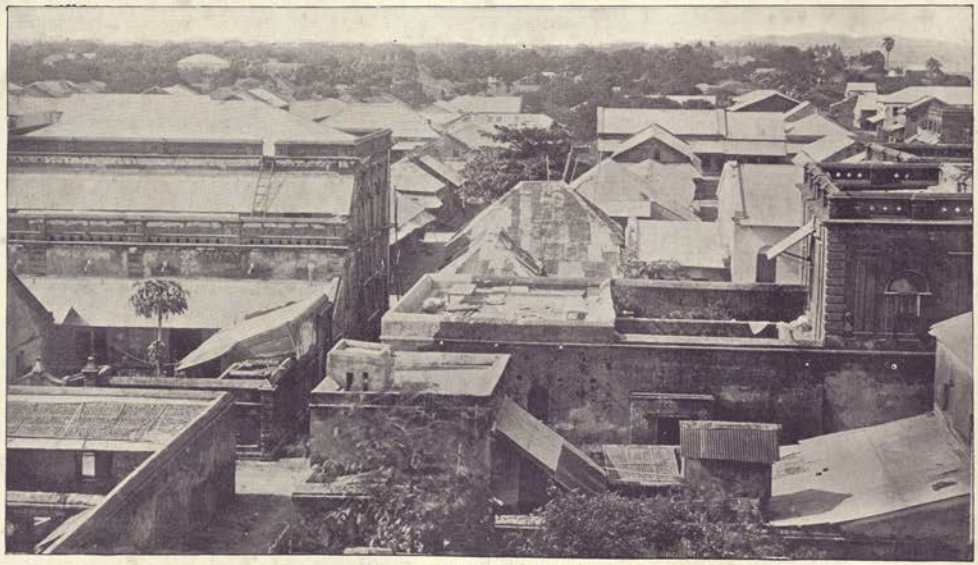
The Burmese are passionately fond of gambling of any sort, a failing of which King Theebaw took full advantage to replenish his dwindling finances. They also are fond of sports of all kinds. The national game is a kind of battledore-shuttlecock football. The shuttlecock consists of a round, open, untied wicker ball, generally about eight or twelve inches in diameter. The battledore is the hands, legs, head, arms and body of the players. The players stand in a ring and the main idea is to keep the ball bouncing in the air from one to the other, in achieving which object the performers use all portions of their body indiscriminately, much in the same way as Association players employ their heads in football. The skill they acquire is often astonishing, utilizing their heads, toes, knees or elbows with equal facility and agility. It is a game certainly calculated to give suppleness and grace to the figure, and might be safely recommended to those people who are too timid to undergo the risks and excitement of British football. In wrestling, also, the Burmese excel. One man achieved such notoriety that he challenged the English soldiers, several of whom he overthrew, and caused great excitement at the time, but he was eventually defeated by a very clever wrestler specially selected to vanquish him. Since that time contests between English and natives of either India or Burma have been forbidden as it would be detrimental to British prestige to be overcome in any event of a physical description. Kite flying is also passionately indulged in by both old and young, while other games like "odd and even" and Burmese chess are popular favourites.

The main staple of the food of the Burmese, like the natives of India, is rice, of which, on account of the fertility of the soil, they always get plenty. They eat to repletion, and promiscuously. They are gourmands rather than connoisseurs, their *chef d'œuvre* is "gnapee," a preparation of dried and rotten fish of an odor so captivating that a dish of it, laid on an English dinner table, would speedily render the room devoid of guests. The following extract from a report by the superintendent of a slaughter-house in Burma sufficiently attests the omniverous propensities of their appetites—"Another cause for the loss of slaughter-house revenue is the selling, with impunity, in the town, the meat of dead animals. Dead ponies, bullocks, deer, goats and fowls, all come under this category."

After this it is not to be wondered at that the Burmese put more faith in English doctors than do their confrères of India, while English patent medicines command a ready sale. The art of massage was known and practiced in Burma from a remote period. The native "masseurs," though devoid of accurate anatomical knowledge, display a skill which is no less astonishing than effective. A belief in the efficacy of charms is prevalent all over Burma. The charms generally consist of scrolls written out in Pali, or Burmese, and tied upon the arms or even inserted under the flesh; other kinds are harmless concoctions which have to be swallowed. These amulets are supposed to render the wearers proof against sword-cuts or gunshots, and even when the vaunted charm has failed to preserve the wearer from death, the giver of the charm is always ready with a plausible excuse to account for the want of infallibility of the specified phylactery. The dwellings of the Burmese are always raised, owing to the prevalence of floods. Several posts are inserted into the ground a few feet apart, above which, at a height of seven or eight feet, bamboo or teak flooring is placed; the roof consists of either palm-leaves or

thatch, according to the will of the owner. The houses of the rich consist of thick teak posts and planks of a more substantial nature, while the front and inside are often adorned with elegant carving, an art in which the Burmese excel. All over the country are scattered Zayats or rest-houses, for the benefit of travellers; an institution which many a weary sportsman, during a hot day's toiling after snipe in heavy paddy-fields, must have found occasion to bless.

The religion of Burma is Buddhism in its purest form, to which the people pay great reverence, a veneration which is decreasing since the English occupation, owing to the inevitable loss of favor by the poongyees or priests. As a religion its ethics are splendid, and its commandments only excelled by Christianity. Its acme of human happiness is Nirvana, or a state of absolutely passive existence, free from either passion or care, to attain which the soul has to go through an endless transmigration of ever improving existences. To attain a better position in the next stage of life is only possible by doing some work of merit. Such a work of merit consists in erecting a pagoda, or shrine, or kyoung, or some work of public utility, hence the numerous and gorgeous offerings which the Buddhists are always willing to make for their religion. There is no other faith in the world in which the people are so ready to give towards their belief with so lavish a hand—civilized countries might, with advantage, learn a lesson from Buddhism. It is a religion, however, devoid of hope of future happiness, and not calculated to arouse much enthusiasm. The pictures of the Buddhist ideas of hell, as portrayed on the walls of the Arakan Pagoda in Mandalay, are well calculated to inspire the worshippers with a lively sense of a time of future punishment. These frescos executed with vivid reality, represent all stages of torture—people being roasted alive, starved to death, stoned, etc., while terrible beings of the nature of hobgoblins seem to take a fiendish delight in adding to the sufferings of their victims. To the influence of this religion may be attributed the state of stagnation, which has characterized the Chinese nation for so many centuries. Buddhism, in Burma, is intimately connected with the existence of the poongyees or priests. All over Burma are kyoungs or monasteries, filled with poongyees, who have renounced the passions and cares of this life, and have vowed to devote themselves to Buddha and the teaching of his doctrines. These kyoungs, constructed of teak wood raised on massive posts, are crowned with the usual Burmese design of a triple and tapering



AKYAB, FROM THE HOTEL.

roof. The façades of the roof are elaborately carved with the elegance and care for which Burmese carving is so deservedly famous, while, in numerous instances, the lavish profusion of gilt on pillar and post renders these monasteries of considerable value. A poongyee keeps his head closely shaved and wears a long yellow robe, usually of silk. According to Buddha, this should consist of rags, so, to get over the difficulty this garment, even when new, is generally sewn together in patches. A Burmese priest is forbidden to cook his own food. So, every morning, long rows of monks bare-headed, bare-footed, clad in yellow robes, bearing earthenware vessels for the receipt of their food, and a fan to protect them from the glare of the sun and the forbidden gaze of women, troop out from the various kyoungs and, wandering from door to door, collect the various offerings of food which it is the recognized custom of all Burmans to bestow. The kyoungs are valuable institutions, in that they formerly were the sole cause of the education of the country. Every youth had to enter a monastery at a certain age, here he was taught to read and write and began life just as if he was intended to become a poongyee. Later on, if he displayed sufficient intelligence, he was encouraged to pursue his studies and become a real priest. It can be readily imagined that this system gave the poongyees a tremendous hold over the people. The head poongyee, called tha-tha-na-bine, resided at the capital, and wielded an influence second only in power to the king's. It is possible for a poongyee to revert at any time to the ordinary mode of life, in the event of the life of a recluse not proving suitable to his tastes. There are also a few female poongyees, of similar habits and custom, the only distinguishing feature being in their robe, which though worn the same way, is invariably white. The river opposite Mandalay is dotted with the shrines of these solitary nuns.

Since the annexation, and the establishment of English schools and an English system of education, the authority of the poongyees has been on the wane, and the people are rapidly losing that feeling of reverence for them and their religion which the sight of a poongyee used formerly to inspire. Latterly the authorities in Burma have recognized this fact, and an attempt has been made to conciliate the poongyees on educational questions. This, however, has met with little success, and the Chief Commissioner only recently drew attention to the continued hostility to secular institutions which was manifested by the poongyees both in Upper and Lower Burma. It is hoped that the intelligent co-operation of Burmese officials, by convincing the priests that the intention of Government is not to interfere with their religion, but to encourage education, may do much to facilitate the solution of one of the most difficult problems with which the English administration in Burma has to contend. Two other vital questions, equally important, but no less embarrassing, are the satisfactory regulation of the liquor and opium traffic. These are two of the evils inherent to civilization. Under Burmese rule, liquor and opium were forbidden, and the sight of an intoxicated Burman was unknown in Mandalay. But, notwithstanding the advantages of the English annexation, in its wake have followed two insidious vices, which are peculiarly liable to attach themselves firmly to a population naturally indolent and pleasure-loving. These are questions which have to be treated in a liberal spirit.

Agriculture is the main occupation of the people and rice the principal crop cultivated. The natural fertility of the soil, and the facility of irrigation induced by floods of annual recurrence, render paddy at once the easiest grain to raise, and the one best suited to the genius of the people. They are usually content with a single crop per annum, and to raise two is a rarity. The valley of the Irrawaddy and its fruitful delta furnish the major portion of the paddy grown. However, the question of irrigation has not yet been completely settled, and the problem of the successful disposal of the flood waters of the rapid Salween, near Maulmain, furnishes one of the many puzzles yet to be solved by the fertile brain of some enterprising engineer. Besides paddy, cotton, sesamum and tobacco are also grown, while the cultivation of wheat, especially in Upper Burma, is still the subject of trial. The wheat grown in Burma is supposed to yield a greater quantity of flour than that grown in the Punjab; but the utility of having a second and dry crop to rely upon in the event of the failure of the rains, is an advantage which more than counterbalances any initial loss likely to be incurred in the experimental stage. Tobacco grows freely, being naturally adapted to the soil. Burma cigars have acquired a world-wide reputation. They are generally supposed to be stronger than the average, and the ability to smoke a Burma cheroot is the *ultima thule* of the ambition of every novice to the charms of the fragrant weed. The native population of both sexes are inveterate smokers, and the dimensions of the ordinary native cigar would astonish the average Britisher. It is believed that the exercise of greater care in the cultivation of the tobacco plant, and the introduction

A BURMESE DANCE.

of skilled American methods in the manipulation of the leaf, will eventually lead to the establishment of an extensive trade for the more delicate and expensive kinds of tobacco. Sugar is greatly in demand amongst the Burmans, who take it with their tea, like the Chinese. It is grown locally in a primitive fashion, but the supply has to be supplemented by importation. The introduction of an improved system of cultivation awaits the enterprise of some English capitalist. Jute is indigenous, and in some parts grows profusely, but the cultivation of this, and of cotton, does not commend itself to the Burmese taste. Indigo is also a native of the soil, but the rude methods of rearing the plant, and the still cruder system of manufacture, at present preclude any extensive exportation.

The forests of Burma represent a practically untouched area for British energy. Trees of various species grow wild and flourish with the exuberance peculiar to tropical vegetation. The flora of Burma still presents an unexhausted field for the scientific botanist. Teak, iron, wood, bamboos and cutch form the principal products from a commercial point of view, while of late India-rubber has been collected in increasing quantities. The export of teak is considerable. The hardness of the wood and its durability, due to the essential oil peculiar to this tree, renders it the most valuable wood known for building purposes and naval construction. Most of the teak comes from the forests of Upper Burma, where hill tribes have a ruinous system of cultivation known as the "taungya," a system which, added to the demand introduced by commerce, and the scattered growth peculiar to teak forests, rapidly threatened the complete extinction of this valuable timber. The "taungya" consists in the annual clearing of a patch of jungle by an ingenious method of cutting down the trees, and the subsequent burning of the clearing. In the ashes is sown a mixed crop which is reaped in the cold weather, and every year a "fresh patch of jungle is selected." The introduction of the forest reservation system into Burma has stopped, none too soon, the disastrous effects accruing from the taungya system, and the annual forest fires. The reserved forests are under the care of a special Government department, and cover an area of several thousand square miles. In the year 1889–90 they yielded 260,000 tons of teak, besides other valuable trees. Of this quantity, 184,000 tons were sent to European markets. An idea of the utility of forest reservation may be gained from the fact that the net surplus of the revenue accruing from this department during the same year was over Rs. 3,000,000. The people, however, do not relish the idea, and consider that their liberty has been curtailed. Tea, coffee and cinchona would grow well in Burma, but the humidity of the climate, and the insufficient supply of coolies, would, perhaps, handicap the successful cultivation of these plants. Burma is famous for its orchids, of which several new varieties have been discovered, while roses grow in profusion, which have to be seen rather than imagined. The chief fruits indigenous to Burma are the mango, plantain, dorien, jack-fruit and mangosteen, the latter of which is popularly supposed to be the forbidden apple. Its taste, when ripe, is a delicious combination of delicate flavors.

Nature has been equally lavish to Burma in regard to her minerals. Gold, silver, iron, copper, tin, lead, antimony, bismuth, amber, coal, petroleum, nitre, natron, salt, limestone, marble, jade and precious stones are found in various parts. None of these are mined in very extensive quantities, and await the development of capitalists. Most of the petroleum is found near the village of Yeananyoung. Over a hundred wells exist of varying depths, from which the petroleum bubbles up as from a spring. A considerable quantity is exported, but the Burmese oil trade cannot successfully compete with the monopolies of the markets of the world, which the Russian and American oil syndicates possess.

The arts and manufactures of Burma are not extensive. Architecture consists either of brick or wood. Edifices of the former material are chiefly exemplified in the innumerable pagodas, whose ruins, or gleaming white summits, dot the hillsides all over the country. In buildings of wood the Burmese excel. Their wood-carving is splendid, and is executed chiefly in teak, a wood which readily lends itself to the delicate manipulation of the designer. Silk and cotton weaving are carried on, chiefly by women. The process is laborious and the designs bright and striking; but the introduction of European articles by English and German firms, who keep special designers to cater for the Burmese taste, is entirely ousting the local manufactures. Lacquer work is also extensively produced, though its general use is succumbing to the introduction of earthenware.

The administration of Burma is carried on by the local Government under a Chief Commissioner, the whole control being vested in the Indian Government. The country is subdivided into various districts, administered by officials, and the entire system of government is

THE STRAND AND SHIPPING, RANGOON.

based on the Indian model. Since the advent of the English into Burma, its commercial prosperity has advanced by leaps and bounds, and is undeterred by the rapidly increasing population. According to the census of 1891 the population of Burma, including the Shan States, was 8,098,014. The internal communications of Burma are being rapidly developed. Railways and telegraphs are being either surveyed or opened in all directions. The railway to Mandalay, opened in 1888, at a cost of over twenty millions of rupees, has already proved a financial success, and is paying four per cent on its capital. The railways are supplemented by the native Burmese vessels, and the magnificent steamers of the Irrawaddy Flotilla Company, which ply regularly up the Irrawaddy as far as Bhamo, 700 miles from the coast, and up the Chinwin as far as Kendat. These steamers, made of steel, constructed in England in joints and put together at Rangoon, are fast, safe and comfortably furnished with all modern requirements. A trip down the river to Rangoon is an excellent restorative to a constitution impaired by a long residence in the jungles of Upper Burma.

RANGOON.

Rangoon, formerly the capital of Lower Burma, and now of the whole of Burma, is situated on the left bank of the Hlaing river, one of the numerous mouths of the delta of the Irrawaddy. It was founded by Alaung Pya, or Alompra, after the conquest of the Talaings, and, to celebrate the close of the war, he gave it the title of Ran-kun, or Rangoon, which name it has borne ever since. During the first Burma war it was captured by the English and held till the conclusion of the treaty of Yandabu, in accordance with the terms of which it was evacuated. It was finally re-captured by the British in 1852, since which period it has remained in our possession.

The main object of interest, from an architectural point of view, is the celebrated Shway Dagon Pagoda. What St. Peter's is to Rome, and the Taj to Agra, the Shway Dagon Pagoda is to Rangoon. If the beauty of the Taj by moonlight so eclipses the expectations of the observer as to have been called "a dream of pure marble," the splendour of the Shway Dagon Pagoda in the rays of the morning sunlight is veritably a "vision" of dazzling brightness to the eye of the beholder. It was founded, according to Talaing tradition, in the year 585 B. C., and is supposed to contain some of the original hairs of the Buddha enshrined in its daghoba, or relic chamber. The pagoda is on the top of a small hill, the summit of which has been levelled to admit of the platform containing its foundation. It covers an extent of a quarter of a mile, and its richly gilded spire rises in the orthodox bell shape to a height of 370 feet. The gilt on the pagoda is supposed to be worth over £50,000, while the jewelled tee with its tinkling bells, which crowns its summit, was presented by King Mindohu and is worth over £40,000. Every pilgrim that comes to this shrine of Buddha is anxious to attain "merit" by attaching some gold leaf to the spire; thus, in course of time, the entire outside of the spire will become covered with a solid gold crust of annually increasing thickness. Such is Buddhist devotion and Buddhist generosity.

The history of the great bell in the Shway Dagon Pagoda is a lasting tribute to Burmese determination, a quality which they do not often exhibit. For this bell, which weighs over eleven tons, was taken away by the British from the temple when they captured Rangoon; but by some accident it fell into the river, where it was finally left after several efforts had been made to upraise it. The Burmans then offered to try, provided they were allowed to retain the bell in case of success. The English consented, and after immense efforts the huge mass of metal was at last lifted and borne away in triumph by the Burmese to their sacred pagoda.

To the north of the pagoda lie the military cantonments with their spacious barracks. To the east are the great Royal lake, the railway leading to Mandalay, and the Pu-zou-daung creek, thickly studded with rice mills, the outward signs of Burmese prosperity. To the west stretch the Rangoon river, the municipal market, and the railway running to Prome. To the south extend the Race-course, Assembly Rooms, the recently constructed Cathedral, and the main portion of Rangoon proper, with its rectangular streets busily thronged with a heterogeneous crowd of busy multitudes of all nations. For Rangoon is as cosmopolitan as either Constantinople or Cairo; nowhere else will the visitor see so motley a crowd of divers people gathered from the four quarters of the globe.

THE GREAT BELL.

The foundation stone of Rangoon Cathedral, which was recently opened for public worship, was laid on February 24, 1886, by the Marquis of Dufferin. It is designed in the early English Gothic style. The nave is 75 feet by 31 feet, with two side aisles 14 feet wide. The nave is carried on massive granite columns and arches, and it is well lighted and ventilated by a series of tall clerestory windows. The church is cruciform in shape with a groyned apsidal chancel which has an organ loft on the north side and an ambulatory all round the north, east, and south sides. This ambulatory serves as a buttress to resist the thrust of the groyned roof. For beauty and elegance of proportions this groyned roof is one of the most perfect of its kind in the East, and owing to the apsidal form of the church was most difficult to construct, and reflects great credit on Maung Hpo Thoung, B. C. E., the Overseer. The Rose window at the west end has been ordered from Messrs. Burns & Co., Calcutta, in terra-cotta, and the Lord Bishop has undertaken to arrange for the preparation in England of a suitably designed stained glass window, for which a lady has subscribed £250. The Lord Bishop has also promised Rs. 10,000, which will probably be spent in providing a suitable altar and reredos.

The garrison of Rangoon consists of two British batteries, one British regiment and two native regiments. Its defences are made up of masked batteries on the banks of the river and inlets, and submarine mines in the river beds, but these are quite inadequate to the extent of commerce involved.

The population of Rangoon according to the last census was nearly 200,000. The trade is enormous, and increasing with such rapidity that it already threatens to rival the great ports of Calcutta and Bombay. Naturally rice is the principal export. Burma rice goes everywhere in various stages of preparation. Perfectly cleaned rice will not stand the voyage to England, but has to be mixed with cargo rice, which is the technical commercial name for unhusked paddy. Of late, steamers have been specially constructed to minimize this difficulty, and some of them have succeeded in landing cargoes clean and in good condition. In addition to rice the chief exports are timber, raw cotton, hides, gums, mineral oil, jade stone, lac, ivory and precious stones. The principal imports are cotton twist, yarn, piece goods, jute manufactures, provisions, silk goods, coal, machinery and miscellaneous articles. The total value of the trade of the port is over £15,000,000 per annum, while the most satisfactory feature is that the value of the exports exceeds that of the imports.

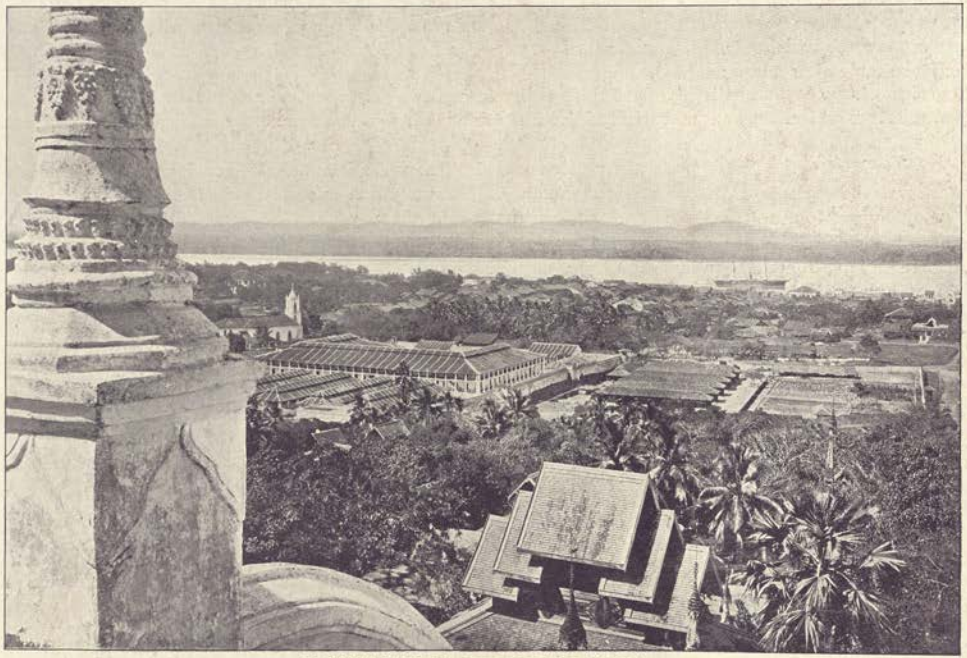
Internally, the communications of Rangoon consist of the never failing "ticca gharri," or hackney carriage, drawn by ponies, which in England would be called rats, but which, nevertheless, can easily draw a loadful of lumbering Burmese; and the steam tramways, a modern innovation, which greatly delighted the Burmans, who, unlike the people of India, loyally patronize it and help the company to pay its way. While northwards, the railway or the river steamers of the Irrawaddy Flotilla Company, are at the services of those who desire to travel either from necessity or pleasure.

MAULMAIN.

Maulmain, the chief town of the Tenasserim division, is situated on the left bank of the Salween, at its confluence with the rivers Gyaing and Attaran. The province of Tenasserim was ceded to the English by the treaty of Yandabu in 1826, and shortly afterwards Maulmain was selected to be the capital, since it was, both strategically and commercially, better situated than the town of Amherst, which had previously been chosen. The town is divided into five portions, in four of which lie the public buildings and European quarters, while the fifth is peculiarly Burmese. Maulmain is the third largest town in Burma, and possesses a population of over 50,000. From a mere waste in 1826, it has grown to be the second city in commercial importance in the whole of Burma. The value of the imports and exports exceeds two million pounds per annum. Maulmain is famed for its teak and ship-building, which commenced as early in the century as 1830. The logs of wood are floated down the river from the immense forests above the Salween, and are caught at the Rope station, where they are formed into rafts for transmission to Maulmain. Elephants are employed to move the enormous logs at the timber yards, and the sagacity and docility which these huge beasts display is astounding. It is currently reported that the Maulmain elephants, after moving a log into position, invariably shut one eye and look along the wood to see if the beam is properly placed. In respect of this attribute

Rangoon and Maulmain elephants are on a par. Rice is also extensively exported. The cultivation of paddy is greatly hindered by the excessive floods, which are of annual occurence, and the question of successfully dealing with the surplus flood waters forms a problem which many engineers have tried in vain to solve. Latterly the trade of the port has not been what it was, and how to retrieve its failing fortunes is a question which is greatly vexing the minds of local merchants.

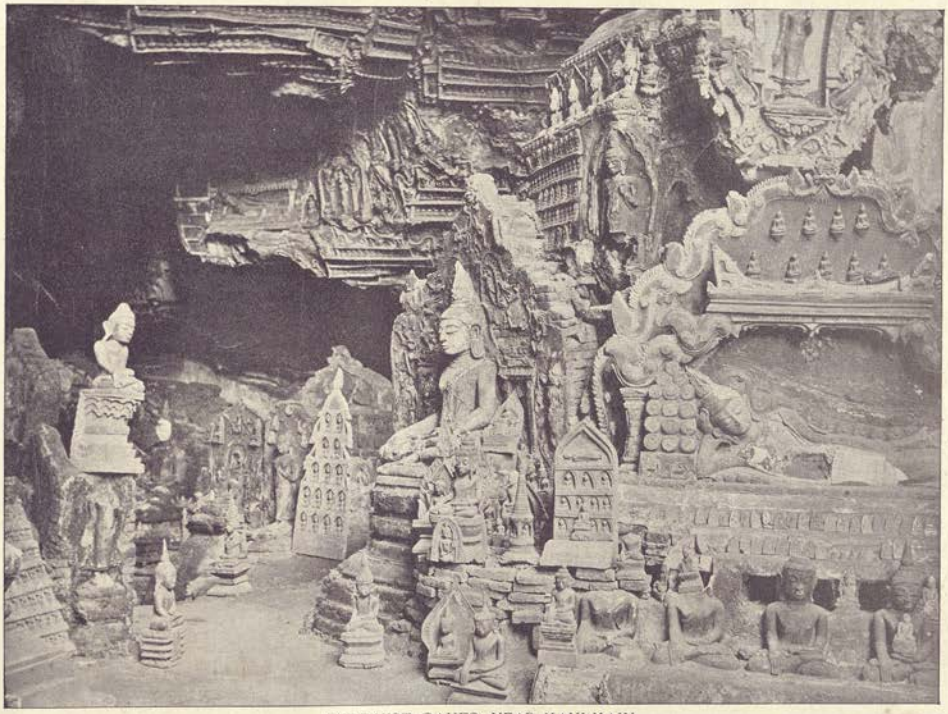
Maulmain is 177 miles from Rangoon, whither the British India Company's steamers regularly run. There is also a river service with Shwegon on the Salween, and Duyinseik on the Dondami. The scenery on the Salween abounds in that combination of forest, river and mountain crag, peculiar to the Trossachs, which the accompanying illustrations adequately portray.



MAULMAIN FROM THE GREAT PAGODA.

Bassein, the headquarters station of the district of the same name, is a small town situated on both banks of the Bassein river about seventy-five miles from the coast. The city is supposed to have been founded by the Talaing princess Um madan di about the year 1249. During the war carried on between the two rival dynasties of Alompra and Talaing, Bassein was almost depopulated. In the year 1687, Negrais, in the neighbourhood of Bassein, was taken possession of by the East India Company, who established a settlement there in 1753. In 1755, a mission was sent to the Burmese king with the object of obtaining a formal grant to establish a factory at Bassein and Negrais. Unfortunately, about the same time, a desperate conflict was being waged between the kings of Ava and Talaing, and some English ships at Rangoon having aided the Talaings, the Burmese looked with suspicion on the English proposals and the grant was refused. In 1757, a cession of Negrais and Bassein was obtained, but the settlement was withdrawn two years afterwards—only a few persons being left on the island. On October 5, 1759, the superintendent landed at Negrais, and, when all the Europeans had been assembled to meet the Burmese authorities, they were suddenly and treacherously attacked and massacred—only one man succeeding in making his escape. In 1760, a mission was sent to obtain redress, but

it met with no success. During the first Burmese War, Bassein was occupied by the British without resistance, as the Burmese had set fire to the town and fled into the neighbouring jungle. However, the population gradually returned, and the troops were not withdrawn till the end of the war. In the second Burmese War, Bassein was taken by assault, and has remained in the occupation of the English ever since. From its natural advantages Bassein has always formed a port of considerable importance. From an architectural point of view it has nothing to attract attention except the ruined pagodas, in various stages of decay, which cover the plain to the eastward. The town is situated on both banks of the river, and consists of the usual Burmese huts built on raised poles; the few houses belonging to European merchants are of larger dimensions, and present that faint resemblance to a Swiss *chalet*, which is so often recalled by the quaintly-designed houses of Anglo-Burmese architecture. Access to the port is obtained by means of native boats and vessels, and the steamers of the Irrawaddy Flotilla Company, which navigate two or three times a week the tortuous, mangrove-covered creeks, which form the Sunderbunds of the Irrawaddy Delta. The B. I. Steamers also call here in connection with the coasting service between Calcutta and Rangoon. The trade of the port evinces the same features of rapid progress which all towns in Burma have shown since they came under the magic influence of British rule. Rice and timber are the principal articles of export. Bassein, during the paddy season, is a scene of intense bustle and activity, the creeks are alive with a swarm of boats and vessels of all sizes, bearing their freights of precious grain through streams, the surfaces of which are literally strewn with paddy husks, to the various rice mills, which work day and night to clean the paddy preparatory to export.



BUDDHIST CAVES, NEAR MAULMAIN.

PROME.

Prome, the headquarters of Prome District, is situated on the left bank of the Irrawaddy 161 miles from Rangoon, with which it is connected by railway. The town is situated at the foot of the Prome hills in the valley of the Nawin. It had, till recent times, the reputation of being extremely unhealthy, and fever was especially prevalent, owing to the existence of a stagnant ditch which was only filled up after the annexation. On account of its unhealthiness the British garrison was transferred in 1854 to Thayetmyo, as being both

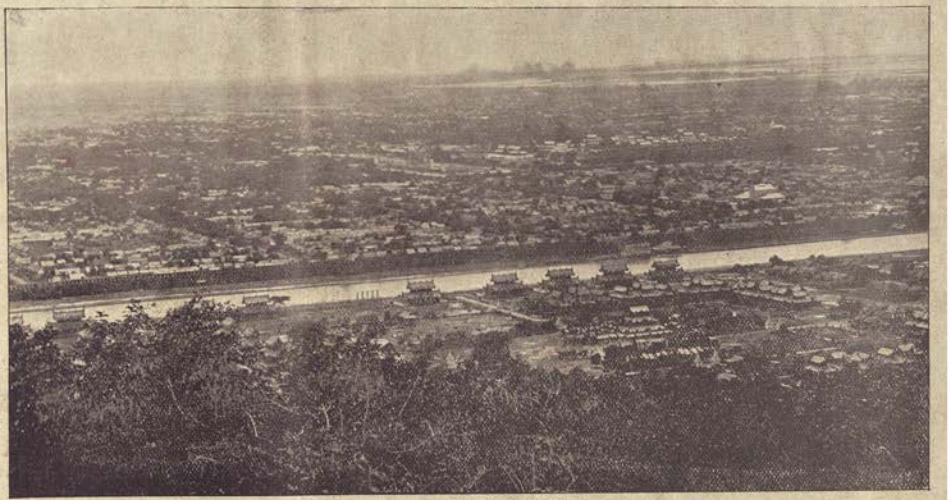
PROME FROM THE PAGODA.

healthier and nearer to the frontier. The population in 1891 was nearly 30,000. Since the conversion of Prome into a municipality, great improvements have taken place, gardens have been laid out, sanitation and lighting have been attended to, and hospitals and dispensaries have been erected.

MANDALAY.

Mandalay, or as the Burmese pronounce it, Mundlay, was made the chief seat of government by the Mindoon Min, who transferred his capital there from Amarapoora in 1860. It remained the headquarters of Upper Burma till the fall of Theebaw in 1885. The city, which takes its name from the adjoining hill, may be divided into two portions—the intra mural, and the extra mural. The intra mural, or cantonments, is now called Fort Dufferin, in honour of the celebrated Viceroy, during whose government the conquest and annexation of Upper Burma was completed. Fort Dufferin, which is two and a half miles from the river, is laid out in the form of a square, each side of which is 2000 yards long and is surrounded by lofty ramparts and a broad moat. The walls, which are 6 feet thick, rise to a height of 26 feet, and are crenelated at the top. In the rear of the walls is an earthen rampart, 30 feet thick, which reaches to within four feet of the top

of the walls forming a place whence the defenders can fire on the besiegers. The walls are pierced by five gates which give access to five bridges, two on the western and one on each of the other sides. The gateways are protected by masonry traverses, and are surmounted, like the angles of the walls, by quaint wooden towers of triple roofs, resembling miniature Nankin towers. An escarp, with a deep moat, about a hundred feet broad, always kept full of water, surrounds the fort on all sides. Within the walls the chief object of interest is Theebaw's ancient palace, now converted into the premises of the Upper Burma Club and utilized as quarters for some of the British officers. It is a spacious building, composed almost entirely of teakwood, and occupies a considerable extent of ground. The floor is raised six feet above a platform of brick by massive posts, which support the tapering tiers of the roof and its richly carved façades. In former times the interior, especially the Throne Room or Audience Chamber, where the tyrannical Theebaw added to the pageantry of a court all the bombastic splendour of barbarism, was profusely gilded and ornamented with countless mirrors, which, scintillating in the bright sunlight, intensified the refulgence of the gilded pillars. But times are now changed. The British conquest has veritably rubbed all the gilt off the gingerbread, and Madrassi boys and Burmese punkah-coolies now sleep peacefully in the royal precincts. Formerly the palace and its enclosure formed the residence of the Court, and was jealously guarded by a formidable teak stockade, 20 feet high, the removal of which proved no easy task to the civilizing British. Adjacent to the Club are the gilded spire and tee of the Burmese "centre of the universe," and a lofty tower, whence Theebaw was wont to gaze in self-conscious admiration on the royal city stretching at his feet. It is now used as an outlook for watchmen to discover the numerous fires to which the city is liable.



MANDALAY CITY, BURMA.

The other buildings of note within the walls are the residence of the Chief Commissioner, built alongside of the northern ramparts and modelled in conformity with the surrounding towns, and two or three pagodas, the mausoleums of departed royalties. The remaining space is occupied by the brigade parade-ground, and the barracks of the European and native regiments which garrison the city. Outside Fort Dufferin to the north lies Mandalay Hill, which reaches a height of 600 feet and completely commands the city. Up to its pagoda-crowned summit leads a flight of brick steps, a long, covered way, by which the kings used to ascend the hill. Half way up the hill is an enormous figure of Buddha, one of the largest in Burma. On the summit of the hill is a ruined fort with a couple of ancient cannon lying rusting on the ground. During the first years of the annexation this fort was occupied by a small detachment of troops, but the absence of

THE BURMESE HAIRY FAMILY.

This famous hairy family used to be seen at Mandalay. The hair grew to the abnormal length of several inches all over the body, while on the face, eye-brows, moustache and hair seemed to merge into one soft, continuous down. The illustration, consisting of two men and one woman, gives an adequate illustration of one of Nature's curious freaks, which, though beyond the power of the physiologist or scientist to explain, forms a valuable source of income to a Wombwell or Barnum.

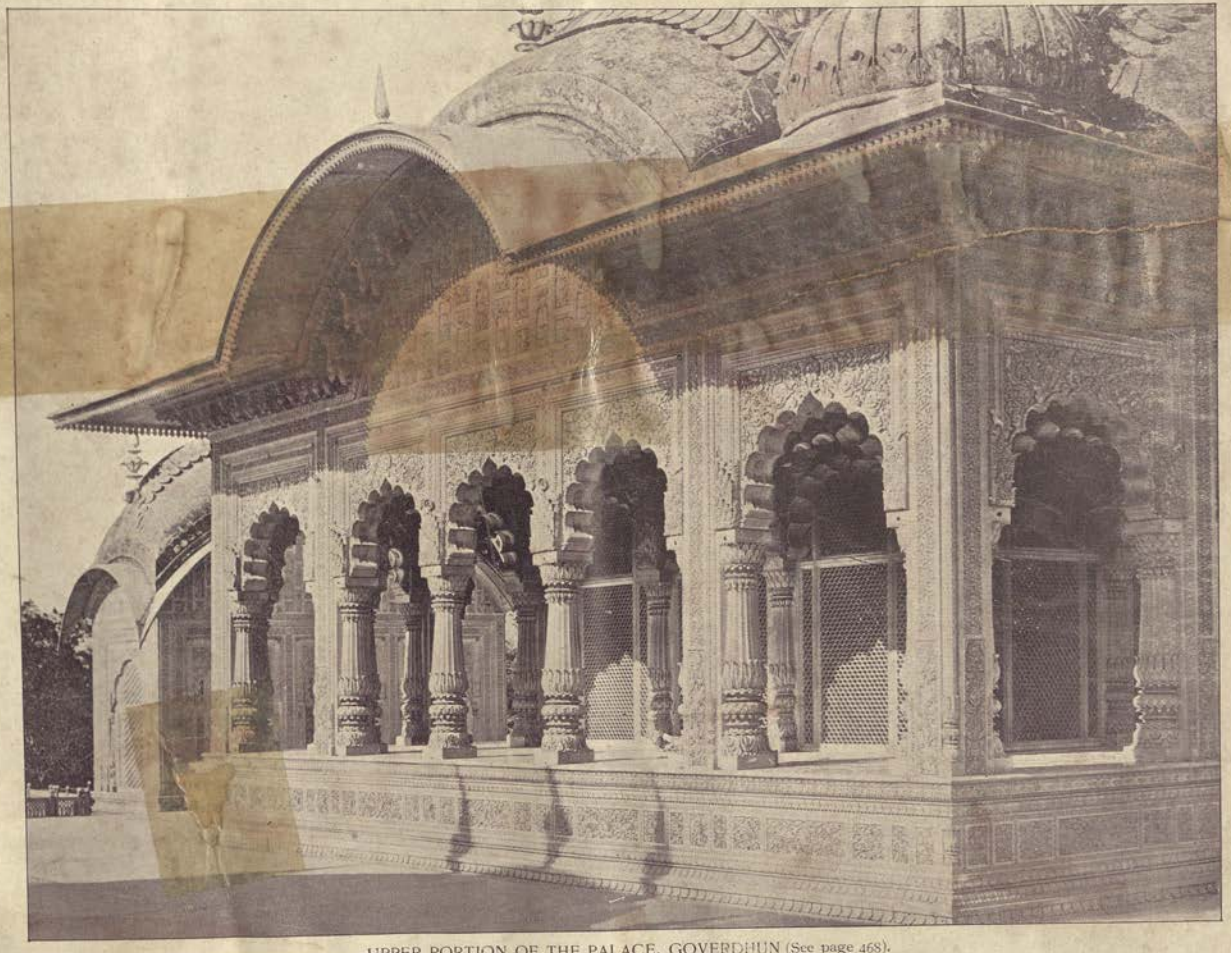
troublous times has led to a discontinuance of this precautionary measure. To the east lay the incomparable pagoda, recently destroyed by fire, and the cluster of the hundred and one pagodas with the sacred tenets of Buddhism inscribed on their surfaces. The incomparable pagoda was a massive building of oblong shape raised on enormous pillars, and its interior contained some of the purest mirrors and carving extant in the country. To the south and west lie the native town and bazaar and the four main roads leading to the river, curiously called A, B, C and D road, as though there existed a dearth of famous English names by which to call them. The peculiarity of the Mandalay roads is that they run at right angles to each other, and are intensely dusty and odoriferous, a result due, the former to the want of efficient road installing and the traffic of the three-cornered wheels of the creaking country carts, and the latter, to the omniverous and unsanitary propensities of the inhabitants.

Though the population of Mandalay is over 180,000, yet the majority of the inhabitants seem to rejoice in no fixed occupation. All the trade is in the hands of foreigners, principally Chinese and natives of India, and each nationality keeps to its own peculiar quarter of the town.

Mandalay is protected from the river by an enormous bund, a tribute to the energy of the Public Works Department, on one side of which lie the wharves and jetties for the steamers, on the other the barracks originally built for troops but now occupied by the military police.

The constant arrival and departure of the steamers and flats present a busy scene.

What strikes one about Burma is the universally good condition of the native cattle. A Burman is always kind to his animals and feeds them well. The consequence is you never see the rib-staring victims of human cruelty so common all over India. Their fondness for animal life is also shown in the innumerable number of pariah dogs, which simply litter the streets of Mandalay, and though they doubtless perform their duties faithfully as scavengers, yet their loathsome mangy state, coupled with the stench and dust of the roads, renders a drive or walk in the Mandalay bazaar anything but a pleasure to the visitor.



UPPER PORTION OF THE PALACE, GOVERDHUN (See page 468).

OOMAR AYA FALLS, CEYLON.

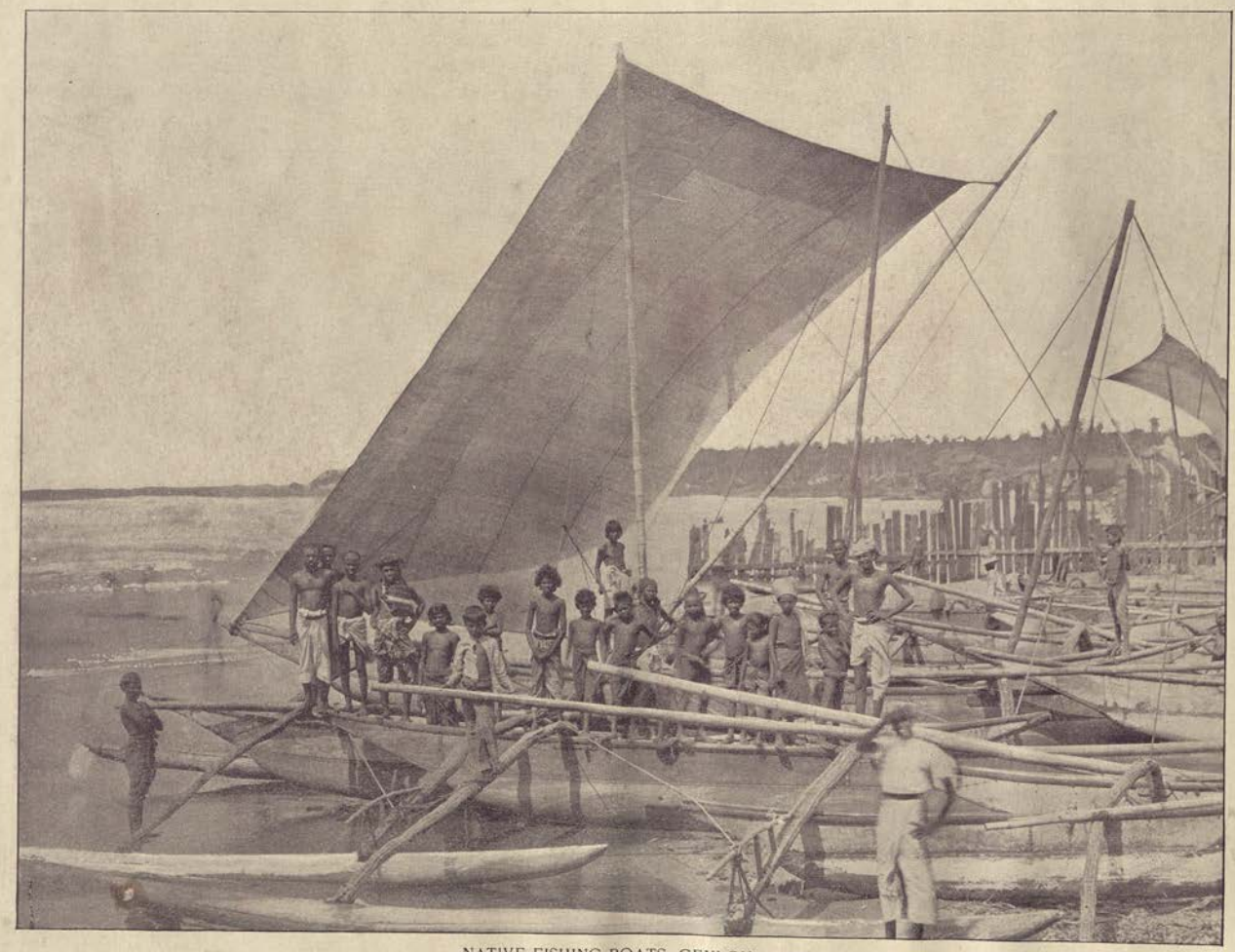
CHAPTER XXVI.

CEYLON.

HISTORICALLY and from a religious point of view, the island of Ceylon is one of the most interesting countries in the world. Its history, with a long list of Sinhalese kings, goes back to 500 B. C. It has had more books written about it, in nearly all languages, than almost any other country. The original Sinhalese come from the valley of the Ganges, and there are still about two millions of them in Southern Ceylon. It is a unique fact in history, that they have preserved their individuality, their distinctive language, and the ancient religion,—Buddhism—against all the influence of Brahminism and the invasion of the much more numerous Tamils of Southern India. But our object here is not to refer to history, or religion, or even to describe the people, so much as to notice the natural beauties of Ceylon, and to accompany the illustrations which have been chosen for this chapter, with explanatory remarks.

Sir Emerson Tennent begins his great work on Ceylon with the following forcible, but accurate sentence: "Ceylon, from whatever direction it is approached, unfolds a scene of loveliness and grandeur unsurpassed, if it be rivalled, by any land in the universe." The visitor is entranced by the vision of beauty, which expands before him, as the island

NATIVE PEDLARS, GALLE, CEYLON.



NATIVE FISHING BOATS, CEYLON.

rises from the sea, its lofty mountains covered by luxuriant forests, and its shores bright with the foliage of perpetual spring. Another English writer has, with equal fervour, expressed himself in praise of the island. It is impossible to exaggerate the natural beauty of Ceylon. Belted with a double girdle of golden sands and waving palm-groves, the interior is one vast green garden of nature, deliciously disposed into plain and island, valley and peak, where almost everything grows known to the tropical world, under a sky glowing with an equatorial sun, yet tempered by the cool sea winds. Colombo itself, outside the actual town, is a perfect labyrinth of shady bowers and flowery streams and lakes. For miles and miles the visitor drives about under arbours of feathery bamboos, broad-leaved bread-fruit trees, talipot and areca palms, cocoanut-groves, and stretches of rice-fields, cinnamon and sugar-cane, amid which at night the fire-flies dart about in glittering clusters. The lowliest hut is embosomed in palm-fronds and the bright crimson blossoms of the hibiscus; while wherever intelligent cultivation aids the prolific force of nature, there is enough in the profusion of nutmegs, allspice, of the india-rubbers and cinchonas, of cannas, dracænas, crotons, and other wonders of the Sinhalese flora, to give an endless and delighted study to the lover of nature.

BOPE BRIDGE NEAR GALLE, CEYLON.

Colombo, the capital, a city of 130,000 inhabitants, is one of the most charming and interesting cities in the world. It has a splendid artificial harbour (in which the curious Sinhalese outrigger and fishing boats may be noticed); and some fine buildings, for instance, the new chief Postal Telegraph office and Galle Face Barracks—which are delightfully situated, facing the Indian Ocean. But more attractive are its beautiful drives over the smoothest of roads through the "Cinnamon Gardens," and along such shady avenues as "Skinner's Road;" its lake and the Kelani river with a bridge of boats; its public museum, containing objects of interest, from all parts of the island; the old Dutch church, containing the

GALLE FACE AND BARRACKS, COLOMBO, CEYLON.

tombs and monuments of the Dutch Governors; and the bungalows and gardens of the foreign residents. Still more unique are the crowded native parts of the town, teeming with every variety of oriental race and costume —the effeminate light brown Sinhalese, the men as well as women wearing their hair tied behind in knots (the former patronizing combs, the latter elaborate hairpins), the darker and more manly Tamils, Hindus of every caste and dress, Moormen or Arab descendants, Afghan traders, Malay policemen, a few Parsees and Chinese, Kaffir-mixed descendants, besides the Eurasians of Dutch, or Portuguese, or English and native descent. The scene to the newcomer is bewilderingly interesting. Interesting excursions can be made from Colombo by carriage to Kelani temple, by steamer to Negambo; by train or carriage to Mount Lavinia near the village of Galkissa; to Maratuma with its large native schools, and churches, and great industry in carpentry; to Kalutara—the Richmond of Ceylon, beautifully situated on the Kaluganga, and on through a palm-covered country crossing numerous rivers and a variety of villages to Galle, an ancient emporium of commerce with an old Dutch Fort, a land-locked harbour and beautiful surroundings. The variety of race, colour, physiognomy, and costume among the people in the busy streets of Colombo, especially the Pettah, or native market-place, at once arrests the attention of the stranger.

Caste in Ceylon has not so much hold on the people as it has in India, and in respect of domestic service, only one-half to one-third the number of men-servants is required, in consequence of one man making no objection to doing different kinds of work. There can, however, be no marriage between persons of different castes in Ceylon.

Passing from Colombo to the interior hill country, the journey is made by a first class broad-gauge railway, which runs fifty-two miles through the low country, with cinnamon and palms, succeeded by extensive rice-fields and some plantations of tea, Liberian coffee and cacao, before the ascent of the hills begins by an incline, which, rising one foot in every forty-five, attains to 1700 feet above sea-level at Kadugannawa. The terraced rice-fields of the Kandyans (Sinhalese Highlanders), the extensive views over the low-country and toward the hills and the grand rock cutting and sensational precipices on the railway, will all excite the attention of the traveller. From Kadugannawa the railway descends slightly to Peradeniya and thence branches by one line to Kandy, the ancient capital of the Kandyan kings, and one of the most uniquely beautiful and interesting little highland towns in the world. It is embowered in vegetation, with the Gardens of the Pavilion (the Governor's residence), and Lady Horton's Walk, affording unique views; while the extensive Royal Botanic Gardens

JIN-RICKSHAW, COLOMBO.

WATERFALL OF RAMBODA, CEYLON

COOLIES PLUCKING TEA.

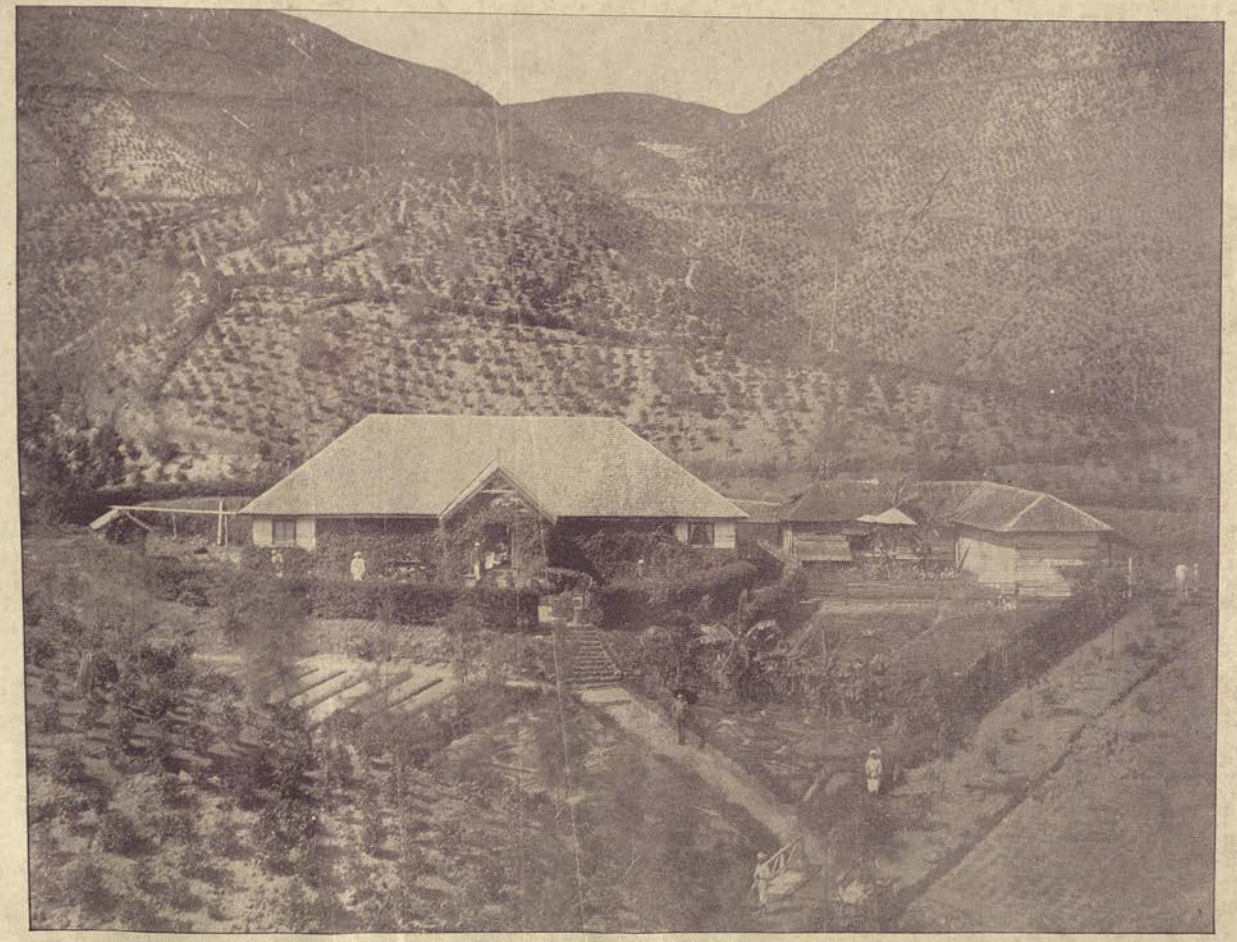
A TALIPOT PALM IN BLOSSOM.

at Peradeniya are only three miles distant. Kandy has an artificial lake with an island on which the Sinhalese kings kept their harem. The Do Palace of the Kings, now used as the chief civil officer's residence; the Audience Chamber, the Waligawa, or Temple of the Tooth, one of the most sacred Buddhist temples in the world; the Octagon, whence the king witnessed the capture of elephants, parades or executions, and the Library all form a range of Kandyan royal buildings of the deepest interest. In Kandy an elephant may often be seen at work either for one of the temples or for the Public Works Department, carrying timber, grass, or stone boulders, trampling clay, etc.

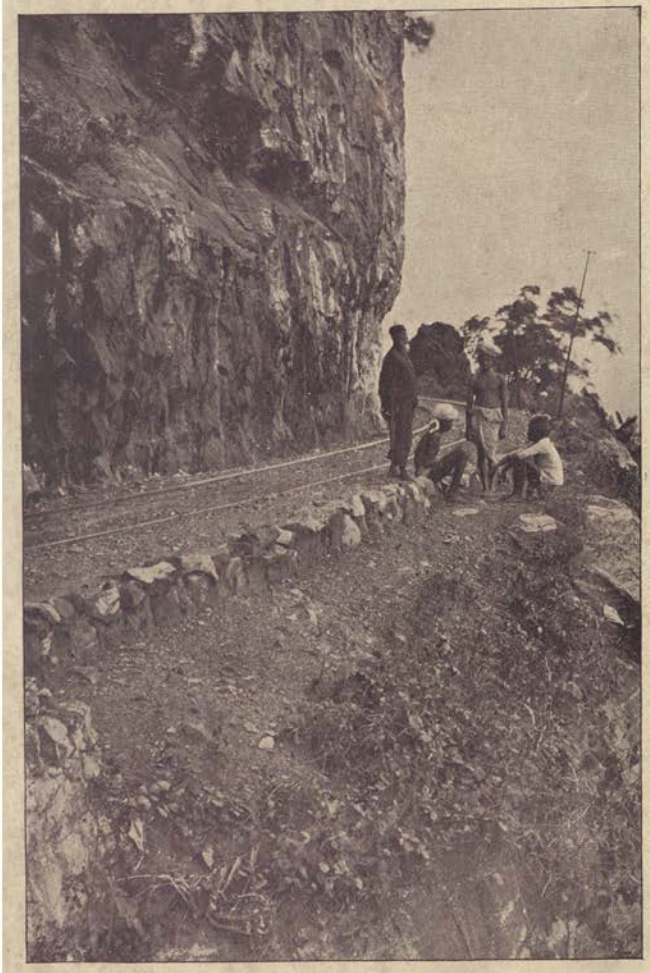
North of Kandy the railway runs for seventeen miles to Matale, and thence a coach journey of twenty-nine miles brings the traveller to Dambulla, where there are curious rock-cave temples with carvings and paintings, and not far from which stands the rock-fortress of Sigiri, with wonderful rock-carvings, mural frescoes or paintings. Forty miles more by coach lands the visitor at the ancient city of Anuradhapura with its marvellous ruins of ancient Sinhalese civilization and Buddhism. Its series of temples, dagobas (great mounds of brick or earth) 250 feet high and 300 to 400 in girth, older, some of them, than any monument now existing in all India; palaces, (the Brazen Palace alone had 1600 monolithic granite pillars) and tanks, sacred Bo-tree (oldest historical tree—2132 years—in the world)—all showing that Anuradhapura, now mainly a "city of ruins," was in its day a more extensive and wonderful capital, in every respect, than ancient Babylon or Nineveh. Eight miles east of Anuradhapura the sacred solitary mountain of Mihintale, with its temples and old ruins rises abruptly from the plain. The other great ancient capital is "Pollonarua," situated southeast of Matale, and rather difficult of access to the visitor. The clearing away of the *debris* of ages from the ruins here was proposed to be undertaken by an American journalist who intended to form a syndicate; but difficulties have hitherto stood in the way. The work has yet to be done.

Returning to Kandy, the visitor should next travel by railway, via Peradeniya, Gampola—the scene of the first experiment in coffee planting in Ceylon in 1824—and Nawalapitija up to Hatton, where there is an excellent hotel, and an excursion should be made thence to the top of Adam's Peak (7352 feet above sea-level), whence a grand view is obtained, and the curious phenomenon of the "Shadow of the Peak" may sometimes be observed. The panorama available from the summit is among the grandest in the world, few other mountains presenting the same unobstructed view, over land and sea.

Continuing from Hatton by railway, the trip runs through the great Dimbula tea-growing district—the largest continuous sheet of tea cultivation in the world. The train climbs steadily one foot in forty-four feet up the side of the Great Western from Talâwakele, so that the traveller can easily inspect the tea bushes and fields, as he passes through them; and a factory should be seen at his journey's end at Nuwara Eliya, Haputale or some other district. There are several fine waterfalls—notably those of St. Clair and the Devon ("Bridal Veil") falls in Dimbula. If the railway trip is continued to the end, the traveller reaches the summit at Pattipola, 6200 feet above sea level and 139 miles from Colombo.



TEA PLANTATION, CEYLON.



RAILWAY INCLINE, CEYLON.

Thence he descends into the rich province of Uva with magnificent views, and where the finest coffee and cinchona bark, as well as fine tea, and other products, are still grown. At Haputale flourishing coffee bushes and fields may be seen, as also not far from Bandarawela, the terminus, 160 miles from Colombo, and 4046 feet above the sea level. If time permits the coach journey down for eighteen miles to the pretty little town of Badulla should be made.

Returning to Nanuoya, a coach journey of four miles takes the traveller up to Nuwara Eliya, the sanitarium of Ceylon, 6300 feet above sea level. Here a morning's walk, and climb, suffices to attain the top of Pidurutalagala, the highest point in Ceylon, 8296 feet above sea level. Another morning's walk to the top of Naseby plantation, where a tea factory on a moderate scale can be inspected, will enable the visitor to have a view of the ten highest mountains in the island, including a very fine view of Adam's Peak. From Nuwara Eliya, too, a visit should be paid to the Hakgalla Gardens, three miles down hill, where the beauty of the flowers, ferns, orchids and various introduced trees, as well as grand views over the Uva country, cannot fail to interest the visitor.

To see new scenes in the hill country, the visitor in place of returning to Nanuoya and taking the rail should drive by carriage to Gampola (thirty-three miles), and there take the rail to Kandy or Colombo. This journey is down the Ramboda Pass, famous for its tropical alpine scenery, and series of delightful waterfalls, with splendid views, along the Kotmale valley, and the Pussellawa district, one of the earliest and favourite scenes of coffee—as it now is of tea—cultivation in Ceylon. In the north of Ceylon, the Jaffua peninsula, the scene of an American mission with college, churches, schools, hospitals to the natives, is full of interest; while on the east coast there is the grand naval harbour of Trincomalee, one of the four or five finest natural harbours in the world, and at Batticaloa, an interesting scene of rice and cocoanut cultivation, with singing fish in the lake or backwaters. For sportsmen, intent on hunting or sport, the wild animals and game available in the Ceylon jungles in the southern, eastern, northern provinces, or parts of the hill country, are elephants, cheetahs, buffalos, bears, wild pig, elk, smaller deer of different varieties, hares, partridges, peafowl, teal, snipe, etc. Native guides and trackers are readily procurable.

SKINNER'S ROAD, COLOMBO.

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RY.

Allah—Mohammedan name for God.
Ahirs—Shepherds or cowherds.
Alkhalak—Long tunic.
Amaldar—A native subaltern.
Anjuman—Meeting, company.
Arjumand—Beloved, dear.
Assami—Complete equipment.

Babu—A title equivalent to Mr. or Esquire.
Bagh—A garden.
Bahadur—Brave.
Bakhshish—A gift, a grant.
Bazaar—A market.
Beloochee—A native of Beloochistan.
Bhistis—Water carriers.
Brahmin—A high caste Hindu.
Bund—A dam.
Bunder—A quay.
Bungalow—A house.
Bunghi—Turban.

Cantonments—Parts of a town or village, assigned to the military.
Chaga—A cloak.
Chaprasi—A servant, or peon.
Chatty—A domestic vessel.
Chauk—Bazaar or market.
Chelas—Rajput descendants who have married women of lower caste.
Coolie—A native labourer.
Cummerbund—A belt, girdle.

Dafedars—Officers (native).
Dak—Post.
Dargah—The tomb of a saint, a mosque.
Darogas—Rajput descendants who have married women of lower caste, officers (native).
Dhoby—A washerman.
Diwan—A steward or minister.
Durbar—A court, a hall of audience.
Durjee—A tailor.

Ekka—A one horse vehicle.

Fakir—A beggar, a dervis.
Feringhee—A European.

Gaekwar—The title of the ruler of Baroda.
Galundaz—Native gunners.
Ghat, or Ghaut—A landing place, a bathing place, also a mountain.
Ghoorka—Inhabitants of Nepaul.
Golundez—Foot artillery.
Gujars—Cowherds, a low caste among Hindus.

Havildar—A military officer.

Indra—The regent of the visible heavens, and one of the inferior divinities.
Islam—The Mohammedan religion.

Jain—A sect of the Hindus.
Jats—A tribe.
Jemadar—A native officer (equivalent to a lieutenant).
Jinrickshaw—A two-wheeled conveyance drawn by a coolie.
Jogi—A Hindu fakir, a devotee.
Juma—Friday.

Kali—A Hindu goddess, black.
Kali Paltan—Black regiment.
Kali Pathan—Black Pathan.
Kansamah—A butler.
Khaffirs—Natives of Madagascar and the west coast of Africa.
Khaki—Earth, or earthly, colour of a uniform worn by British troops in India.
Khosshkn wn turree—"By land and sea."
Koorta—Frock.

Lakh—A hundred thousand.
Lascar—Porters when employed on land, sailors at sea.
Lal Paltan—Red regiment.
Lines—Quarters occupied by the native troops of the Indian army.

Mahabarat—The name of an epic poem, describing the great war of the Pandus and Kurus.
Mahal—Place, house.
Maharaja—Title of a Hindu ruler of a native State.
Maidan—A common, or park.
Mall—A promenade and drive.
Mathews ka Paltan—Mathew's regiment.
Mausoleum—A magnificent tomb or stately sepulchral monument.
Meestees—Half-castes.
Minar—Minaret, tower.
Mochees—Leather workers.

Mofussul—Country.
Moplahs—A class of Mohammedans.
Muccadum—A foreman of labourers, an overseer.
Musjid—A mosque.

Naiks—Corporals.
Nawab—A Mohammedan title.
Nizam—Title of the ruler of the Deccan.

Omrahs—Nobles.

Padshah—A king, or sovereign.
Pagoda—A temple.
Panch—Five.
Parbati—A mountaineer.
Pardesis—Foreigners.
Pargana—An inferior division of a country.
Pariahs—Hindu outcasts.
Parvati—Durga, the wife of Siva.
Parwarees—A low caste of Hindus.
Pathan—An Afghan.
Patils—Headmen of castes, or villages.
Peons—Servants.
Peshwa—A leader, a guide.
Pindara—A plunderer.
Pipal—A species of figtree.
Puggree—A turban.
Puttawallahs—Peons, messengers.
Puttees—Straps for encircling the calves, as supports.
Pyjamas—Loose drawers.

Raja—A king, a prince.
Rama—The seventh Hindu incarnation.
Rana—A Hindu title.
Rani—A queen.

reign of Ceylon who was the enemy of Rama.
l residence of the representative of the Indian Government
te.
issioned cavalry officer.
alry regiment.
ter.
lassical language of Hindustan.
emale's dress.
who burns on her husband's funeral pile; to burn alive on the

Shal u scriptures.
Shas uter, sportsman.
Shik ive soldiers who on joining a regiment buy and become owners
Silla *ami* on payment of Rs. 350 to 400 each.
o per, cavalry.
Sowar commissioned officer next above jemadar.
Subed -nut.
Supari a diadem.
Taj—A name of a tribe in the Madras Presidency.
Telinga ber.
Thug—A lice station.
Thana— heon.
Tiffin— rseer.
Tindal Drums (Indian).
Tom T alf-caste troops, chiefly of Portuguese descent, so called from their
Topasse sun-hats or "topies."
wea
Umaidv —Hopefuls.
Vedas ndu religious books.
Zem —Landed proprietors.
Zen female apartments.

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